

Friday night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision, I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us. [Cf: 2MR207.06] p. 1, Para. 1, [1884MS].

They declared that they had the truth, that miracles were among them; that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth. [Cf: 2MR208.01] p. 1, Para. 2, [1884MS].

They declared, "The angels from heaven have spoken to us," referring to those whom Satan personated that had died and they claimed had gone to heaven. "You will bear the testimony of the heavenly messengers." They sneered, they mocked, they derided and abused the sorrowing ones. There was much more but I have not time to write it. [Cf: 2MR208.02] p. 1, Para. 3, [1884MS].

But while anguish was upon the loyal and true who would not worship the beast or his image and accept and revere an idol Sabbath, One said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and as Stephen looked into heaven, we looked. The mockers were taunting and reviling us, and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not; we were gazing upon a scene that shut out everything else. [Cf: 2MR208.03] p. 1, Para. 4, [1884MS].

There stood revealed the throne of God; around it were ten thousand times ten thousand and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised. A voice said, "Jesus, who is seated upon the throne, has so loved man that He gave His life a sacrifice to redeem him from the power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life. He was obedient to all His Father's commandments. Wickedness has filled the earth; it is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries; but the time has come when

righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenseless against the cruelty of men, shall be crowned conquerors and more than conquerors." [Cf: 2MR208.04] p. 1, Para. 5, [1884MS].

[Rev. 7:9-17, quoted.] [Cf: 2MR209.01] p. 2, Para. 1, [1884MS].

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company, to suffer by the satanic passions of a rebellious world, expressing the sentiments, the doctrines, and the counsels of demons. Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth Babylon. The just have no longer anything to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God. [Cf: 2MR209.02] p. 2, Para. 2, [1884MS].

Another heavenly being exclaimed with firm and musical voice, "They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven. They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, from hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are to be no longer mean and sorrowful in the eyes of those who despise them. Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads." [Cf: 2MR210.01] p. 2, Para. 3, [1884MS].

They were clothed in richer robes than earthly beings had ever worn; they were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs, loud, clear, and musical; they wave the palm branches of victory, and exclaim, "Salvation to our God which sitteth upon the throne, and unto the Lamb." [Cf: 2MR210.02] p. 2, Para. 4, [1884MS].

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong, and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust Him, we will seek His grace and His great salvation. We must hide in Jesus, for He is a covert from the storm, a present help in time of trouble.--Letter 6, 1884, pp. 1-4. (To G. I. Butler and S. N. Haskell, Jan. 20, 1884.) [Cf: 2MR210.03] p. 2, Para. 5, [1884MS].

Information has been received from Battle Creek that the work upon Testimonies is not accepted. [Cf: 3MR256.02] p. 2, Para. 6, [1884MS].

I wish to state some matters, which you can do what you please with. These statements you have heard me make before--that I was shown years ago that we should not delay publishing the important light given me because I could not prepare the matter perfectly. My husband was at times very sick, unable to give me the help that I should have had and that he could have given me had he been in health. On this account I delayed putting before the people that which has been given me in vision. [Cf: 3MR256.03] p. 2, Para. 7, [1884MS].

But I was shown that I should present before the people in the best manner possible the light received; then as I received greater light, and as I used the talent God had given me, I should have increased ability to use in writing and in speaking. I was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds. As far as possible every defect should be removed from all our publications. As the truth should unfold and become widespread, every care should be exercised to perfect the works published. [Cf: 3MR256.04] p. 3, Para. 1, [1884MS].

I saw in regard to Brother Andrews' *History of the Sabbath*, that he delayed the work too long. Other erroneous works were taking the field and blocking the way, so that minds would be prejudiced by the opposing elements. I saw that thus much would be lost. After the first edition was exhausted, then he could make improvements; but he was seeking too hard to arrive at perfection. This delay was not as God would have it. [Cf: 3MR257.01] p. 3, Para. 2, [1884MS].

Now, Brother Smith, I have been making a careful, critical examination of the work that has been done on the *Testimonies*, and I see a few things that I think should be corrected in the matter brought before you and others at the General Conference. But as I examine the matter more carefully I see less and less that is objectionable. Where the language used is not the best, I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense.--Letter 11, 1884, pp. 1, 2. (To Elder Uriah Smith, Feb. 19, 1884.) [Cf: 3MR257.02] p. 3, Para. 3, [1884MS].

Meat eating means animalism just to that degree in which we indulge in it. Our sensual passions need to be starved to death, not stimulated, that Christ may occupy the soul-temple. This is God's claim of love.--Letter 3, 1884, p. 8. (To "Dear Friends at the Health Retreat," Feb. 5, 1884.) [Cf: 4MR382.01] p. 3, Para. 4, [1884MS].

You must know that it is a great loss to me [to be] deprived of the wisdom and ability of my husband to help me plan, to bring in means, that mine is steadily decreasing.--Letter 61, 1884. (To John White, November 27, 1884.) [Cf: 6MR306.01] p. 3, Para. 5, [1884MS].

Small Children Must be Taught Courtesy: You invite me to visit you at Bro. Fred Harmon's. I do not say I will not come but I should do injustice to myself and to you should I come and converse with you both as I have done several times. A plain statement it is my duty to make to you. [Cf: 7MR3.02] p. 3, Para. 6, [1884MS].

You ask me serious questions which must not be answered by me in any careless way for much is involved in these questions and in order to answer you with due thought and intelligence, I must not be constantly

interrupted by your playing with your children. Have you not thought, my sister, you are not doing justice to yourself and showing due respect and courtesy to me, your guest? [Cf: 7MR3.03] p. 3, Para. 7, [1884MS].

Your daughter Daisy is a very promising child. She attracts notice and praise and flattery from others and all praise her for her smartness; but be very careful that you do not administer to her vanity. When you have guests, you can say to your children, Now I wish to visit with my friends and you must amuse yourself. Daisy is 4(?) years old, a very nice little girl and her perceptions are large. She will form habits rapidly. You can, when you have special visiting to do with your friends, say that she must not disturb you by putting in her little sharp voice to distract your mind, and you lose all the benefit it is your privilege to have. It will be just as you shall manage the matter. You held the lines and a little whip and were carrying on an imaginary driving a horse. Your voice [was] heard in directing and etc., then her voice was constantly interspersed in the conversation and a laugh. It was a mixing of the common and sacred in such a way that it was a most painful interview to me, for you could not possibly have been able to get clear ideas of what I was trying to say to you, and could not be a reliable one to communicate that which was said. [Cf: 7MR4.01] p. 4, Para. 1, [1884MS].

You will not educate your children to respect those who are older and those who are laborers together with God. You yourselves have been acting teachers. You have needed caution in regard to being so severe if all respect and due attention was not given to your words of instruction. You have a little school in your own family and you need to move as parents wisely. If you consider that every expressed wish to your little ones must be gratified, you will make them selfish and their wishes will multiply and be predominating. In visiting our people in other places, the education you give your children will make them an annoyance and I advise you now to leave them at home for it is evident they are placed on exhibition as prodigies of smartness and the good you might accomplish as laborers together with God in families you visit is not done. It is not pleasant to you to be separated from your children and let others have a care for them. But I learned in our labors the formation of right character in my children required this. The continual changing brought the children to notice and to the hearing of remarks calculating to indulgence, and praising and petting brought into their education a love of self and the idea that they were to be administered to as the all important part of the program. [Cf: 7MR4.02] p. 4, Para. 2, [1884MS].

I would advise you as missionaries doing a work for God, have your little ones under as good care and discipline as possible. It is not in any way perfect. It would be far more so than the advantages you can give them under all circumstances. [Cf: 7MR5.01] p. 4, Para. 3, [1884MS].

We would not sever youth and old age, and I love to have children in the room where I am if they do not fill the whole room and are the all pervading element in the room. It is proper to teach the little ones that there are times when they must not command your whole time and resources to amuse them. You need not make a long recitation of the matter to the children, but act as opportunities present themselves.

Tell them you must not be interrupted for you wish to hear and to talk now. And the character of the child must be formed so as not to consider your children in this world to carry through without restraint their own desires. They are to be educated as to what is proper and right. Hannah gave to the Lord her son and separated him from her as soon as he was weaned and brought a little coat to the lad every year. How many tears and prayers mingled in the stitches put in that little coat. Was it not a sacrifice for her to be deprived of the care of her loved one? With what pride she would have cherished the child given her of God, but she gave this child to the Lord to serve Him, and how grateful and joyous her heart that the Lord accepted the offering and evidenced that He regarded the mother's gift as a fragrant savor offered to God.--Letter 12, 1884, pp. 1-3. (To Brother and Sister Brownsberger, 1884.) [Cf: 7MR5.02] p. 4, Para. 4, [1884MS].

Often while there [at the Rural Health Institute, St. Helena, Calif.] I was compelled to eat meat because there was nothing else that I could eat. At times I would be so faint and dizzy for the want of good wholesome food that I fairly reeled through weakness. [The cook] has not made it her study to prepare wholesome dishes in order that flesh meat as a food may become less and less necessary.--Letter 4, 1884, p. 3. (To Brother and Sister Maxson, February 6, 1884.) [Cf: 7MR43.02] p. 5, Para. 1, [1884MS].

Marian and Eliza are the best help I could have and appreciated highly by me.--Letter 7, 1884, p. 1. (To Elder and Mrs. Uriah Smith, June 19, 1884.) [Cf: 7MR54.02] p. 5, Para. 2, [1884MS].

My brother, I have been shown that Elders _____, _____, and yourself have displayed a great lack of wise generalship. You yourself have not developed talent and trained helpers to take hold with you and assist in the work, as you might have done. You have the idea that no one can labor so well as you can. While you have too much to do, others have too little. You do not give others an opportunity to improve in efficiency by practical experience. [Cf: 7MR314.01] p. 5, Para. 3, [1884MS].

You are willing to be helped and assisted, if your helpers will leave the main responsibility resting on you. Especially among your own countrymen you desire to be placed above every one else. [Cf: 7MR314.02] p. 5, Para. 4, [1884MS].

You do not seem to have the ability to educate young men and to give them a chance to do that which they have talents for doing, if they were given an opportunity to learn. This is the work which should have been done, but which you have left undone. If you were unselfish, if you had Christlike meekness and lowliness, you would learn how to train the youth for useful service. . . . [Cf: 7MR314.03] p. 5, Para. 5, [1884MS].

In all the departments of the Lord's work every laborer is to help his fellow-laborers. The workers are to take no credit to themselves because they have many advantages, nor are they to think that they deserve praise for using in the service of Jesus Christ the talents that He has entrusted to them. They should realize that the non-employment of their capabilities would lay them under a burden of guilt, making them deserving of the just displeasure and severest

judgments of God. [Cf: 7MR314.04] p. 5, Para. 6, [1884MS].

Every true minister of Jesus Christ, every true worker in His cause, will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Through the heavenly courts, in one grand chorus, resounds their praise of the Creator: "All things come of Thee, and of Thine own have we given Thee." (1 Chron, 21:14.) Those who live on this earth should join the heavenly host in ascribing praise and glory to the Creator.--Letter 10, 1884, pp. 1, 2, 7, 8. (To Brother Matteson, May 3, 1884.) [Cf: 7MR315.01] p. 6, Para. 1, [1884MS].

"J has cultivated an appetite for a flesh meat diet, and thinks it is impossible for her to live without this kind of food. And she reasons the same way in regard to others also. J loves meat, and her habits are educating all who connect with the Retreat. [Cf: 7MR349.01] p. 6, Para. 2, [1884MS].

"We have made efforts to secure the Health Retreat in order that we might use it to promulgate the principles of health reform; but by her cooking, J shows that she is not a health reformer."--Letter 4, 1884, p. 2. [Cf: 7MR349.02] p. 6, Para. 3, [1884MS].

"Now as to my own experience: Meat seldom appears on my table; for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger, and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat. . . . [Cf: 7MR349.03] p. 6, Para. 4, [1884MS].

"Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. But I firmly refused to have meat bought or cooked. I was weak and trembling, as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned, I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well. . . . [Cf: 7MR349.04] p. 6, Para. 5, [1884MS].

"If we would allow reason to take the place of impulse and love of selfish indulgence, we should not taste of the flesh of dead animals."--Letter 2, 1884, pp. 2, 3. [Cf: 7MR350.01] p. 6, Para. 6, [1884MS].

Our work now is a very solemn, earnest work. We cannot evade it. There is the greatest necessity of education in more lines than one. The one great need with you both is to feel that you must be under supervision to God. You are His property. Your children are His property to be trained as younger members of the Lord's family, not to consider themselves to be especially indulged in any whim and denied nothing. Were you an observer of the same plan of discipline you see others pushing in managing their children, you would criticize them severely. And again, not to indulge yourselves in sitting at the table spread with a large variety of food, and, because you enjoy these things eat them before your children, and say, No, you cannot have this. You cannot have that, it will hurt you, while you eat largely of the very

things you forbid them to touch, and your discipline in this line needs the reformation and the principle of practice. [Cf: 8MR379.01] p. 6, Para. 7, [1884MS].

It is cruelty to sit down yourself to the third meal, and take satisfaction in talking and enjoying yourselves while you have your children sit by and eat nothing, representing the excellent discipline your children are under to let them watch your eating and not rebel against your authority. They do rebel. They are young now, but you continue this kind of discipline and you will spoil your authority. Then again you seem to fear when your children are at the table that they will not eat enough and urge them to eat and to drink. You need not have the slightest concern and show the anxiety you have manifested lest they shall not eat sufficiently. Their little stomachs are small and cannot hold a large amount. Better far let them have three meals than two for this reason. You let them have a large amount of food at one meal. The foundation is being laid for distention of the stomach which results in dyspepsia. [Cf: 8MR379.02] p. 7, Para. 1, [1884MS].

To eat and to drink that which is not agreeable to them is not wisdom. And again, be sure and set before them the very food you desire they shall eat. That which is of a healthful quality of food for them is healthful for you, but the quantity of even healthful food should be carefully studied, not to introduce into the stomach too large a quantity at one meal. We must ourselves be temperate in all things, if we would give the proper lessons to our children. When they are older any inconsideration on your part is marked.--Letter 12, 1884, pp. 3, 4. (To Brother and Sister Brownsberger, 1884.) [Cf: 8MR380.01] p. 7, Para. 2, [1884MS].

You should not follow your own inclinations. You should be very careful to set a right example in all things. Do not be inactive. Arouse your dormant energies. Make yourself a necessity to your husband by being attentive and helpful. Be a blessing to him in everything. Take up the duties essential to be done. Study how to perform with alacrity the plain, uninteresting, homely, but most needful duties which relate to domestic life. Your inactivity has been indulged and cultivated when it should be guarded against strictly and with a determined effort. [Cf: 8MR388.01] p. 7, Para. 3, [1884MS].

My sister, your mind will bear taxing. If you take up the burdens that you should, you can be a blessing to the [St. Helena] Health Retreat. But the indulgence of your sluggish temperament is a detriment to you, physically, mentally, and spiritually. You need the quickening, converting power of God. You need to stand firmly and truly for God and the right. You need to be vitalized by the grace of Christ. Will you wake up, and put to the task your almost paralyzed energies, seeking to do all the good in your power? You must exercise the living machinery, or else you will not be able to throw off the waste matter, and you will fall short of gaining health. [Cf: 8MR388.02] p. 7, Para. 4, [1884MS].

Try to make a success of your domestic life. It means more to fill the position of wife and mother than you have thought. Should you, as you desired, engage in sewing, it would not give you the employment necessary for your health; it would not remedy the deficiencies you now possess. You need the culture and experience of domestic life. You need

the variety, the stir, the earnest effort, the cultivation of the will power, that this life brings. Right where you are now, if you took hold of the management of your child you could make it a success, but this requires more time, more thought, more steadiness of purpose, a more unyielding demand for obedience, than you have thought of putting forth. . . . [Cf: 8MR388.03] p. 7, Para. 5, [1884MS].

Time is precious, time is golden; it should not be devoted to little, unimportant things, which serve only to gratify the taste. You can be more useful, my sister, when you cease to allow unimportant things to take your golden moments, when useful and necessary things engage your attention and your time. There are many things to be done in this world of ours, and I hope you will not neglect the thoughtful, caretaking part of your work. You might have saved the institution with which you are connected hundreds of dollars, had you put your soul into the work. Had you spoken a word here, and done some planning there, you could have been a real blessing. Had you awakened your dormant energies by exercise in the open air, and done what it was in your power to do with cheerfulness and alacrity, you could have accomplished much more than you have, and been a real blessing. [Cf: 8MR389.01] p. 8, Para. 1, [1884MS].

I hope that you will devote your mind and your wisdom to the work. See that everything is run on an economical plan. This must be done, or debts will accumulate. Women of sharp, quick intellect are needed, to discern where there is waste in little things, and to rectify it. You have stood at the head of the Health Retreat as matron, and it was your duty to do this. [Cf: 8MR389.02] p. 8, Para. 2, [1884MS].

Much could be saved that is now wasted for the want of a head to see and plan and tell what should be done, one who will take right hold, and by precept and example do this work. Girls will not be conscientious, diligent, and economical unless a right example is given them by the one standing at the head. If the girls are not willing to be taught, if they will not do as you wish them, let them be discharged. I know that much can be saved at our boarding house, and much at the Sanitarium if thoughtfulness and painstaking effort is brought into the work. Not one crumb of bread should be wasted unless it has been spoiled by being handled. Take the bits of bread that are left, and use them for puddings. Lessen your meat bills by buying as little meat as possible. More than is necessary is expended for meat. Light must shine forth on this subject. The potatoes that are left can be used for stuffing, put into a pan, and baked with the meat. Then the meat will not be served in the most concentrated form. [Cf: 8MR389.03] p. 8, Para. 3, [1884MS].

There are hundreds and hundreds of ways in which a little is lost, and this makes a large loss in the end. If the little wastes are all thoroughly looked after, there will be some margin in the institution to work on. But many of the girls of California know not what economy means. They are not educated to save the little things. Girls go out to work, and they cook well if they can have the privilege of going to a large supply, and using freely and extravagantly the things provided. In the place of saving, of gathering up the fragments that remain, that nothing be lost, much is lost that must be purchased again. [Cf: 8MR390.01] p. 8, Para. 4, [1884MS].

We need to have thoroughly competent cooks connected with our schools, that the youth may be taught how to make much out of little. I have been pained as I have seen good, sweet biscuits and ears of corn left from the noon meal thrown into the waste barrel. The corn could have been cut from the cobs, and with a little milk prepared into a palatable dish. I need not enumerate all the jots and tittles that might be saved. [Cf: 8MR390.02] p. 9, Para. 1, [1884MS].

By exerting a proper influence in these lines, you may educate girls for domestic service. This will be a great blessing to them. [Cf: 8MR391.01] p. 9, Para. 2, [1884MS].

All our talents should be used; they should not be allowed to rust through inaction. All our influence should be used to the very best account. After Christ fed the multitude, He said, "Gather up the fragments that remain, that nothing be lost." This lesson may apply to spiritual things as well as temporal. Those who do not appreciate and make the best use of their spiritual blessings, gathering up every precious ray of light, will soon become indifferent and inappreciative! Blessings are not given to those who do not value them. All our physical energies as one of God's talents, should be used to the glory of God. Our influence is to be recognized and employed as belonging to God. God calls upon all to do their best. [Cf: 8MR391.02] p. 9, Para. 3, [1884MS].

I would be glad to spend much time at the Health Retreat, but with your present expense to furnish the tables, every additional one increases the outlay of means, and I prudently stay away. I hope that if you set so liberal a table, you will charge accordingly, that there may be a surplus of means. If nothing is gained to help forward the improvements that must be made, what is the use of going to all this trouble and perplexity. If the boarders are lessened by a plain, wholesome diet, let them be lessened. Watch all waste. Do not allow it. I know that there is great loss here. I must tell you, Bro. and Sr. _____, that you are too much afraid of the boarders; you try too hard to meet their every desire. I should not do this. I should set a good liberal table, not getting the most expensive food, but making the fare palatable by skill and care. I felt anxious that the Health Retreat shall be all that prudence, sharp foresight, and economy can make it.-- Letter 5, 1884. (To the Matron of the St. Helen Health Retreat, February 5, 1884). [Cf: 8MR391.03] p. 9, Para. 4, [1884MS].

Much Prayer to be Offered Before Decisions Are Made.--Many men are better off to take care of their little families [and] do what they can by home influence than to extend their efforts and influence in a broader capacity. They are far better adapted to move in a narrow sphere. To uproot them and send them adrift, because they flatter themselves they can do something, is a wonderful mistake. We must have sharp discriminating powers, and there must be much prayer offered before decisions are made. Things are accepted as in God's order that are not in His order. There must be much prayer in every move made, in every man chosen for a particular work. There are mistakes made. Finite judgment, without the counsel of God, makes sad blunders. [Cf: 9MR8.03] p. 9, Para. 5, [1884MS].

We should bring God into all our counsels, and not make moves unless we have the enlightenment of God. Plead with God. Importune Him for

light, for wisdom, and for counsel, that every move may be made in God. If this is so, less haphazard work will be done. There will be less to tear down, less to go to pieces, more steady, firm, thorough work done, and more power in what is done. We do not pray in humble dependence one half as much as we should. We cannot afford to make a mistake in this matter where eternal interests are involved.-- *Letter 9, 1884*, pp. 1,2. (To S. N. Haskell, cir. 1884.) [Cf: 9MR9.01] p. 10, Para. 1, [1884MS].

Brother A has done a work that was tearing down--new views after the order of the views of Brother B. . . .A council [of responsible men] heard his [Brother A's] arguments and then wrote out their answer. He has consented to abide by the decision of his brethren. [Cf: 9MR26.01] p. 10, Para. 2, [1884MS].

From that which the Lord has been pleased to show me, there will arise just such ones all along, and many more of them, claiming to have "new light," which is a side issue, an entering wedge. The widening will increase until there is a breach made between those who accept these views, and those who believe the third angel's message. Just as soon as these new ideas are accepted, then there will be a drawing away from those whom God has used in His work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen "more humble" men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important "light." [Cf: 9MR26.02] p. 10, Para. 3, [1884MS].

God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). It is Satan's object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretation of Scripture, a spurious loud cry, that the real message may not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.-- *Letter 20-1884*, p. 2. (To Uriah Smith, July 27, 1884.) [Cf: 9MR26.03] p. 10, Para. 4, [1884MS].

At Portland, Oregon.--The Lord gave me great power before the people on Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Backsliders came back with confessions, well wet down with tears. . . . [Cf: 9MR99.01] p. 10, Para. 5, [1884MS].

[Later] I arose and talked a short time telling them we had waited for these leading men to take a position which God could approve and let His Spirit into the meeting. . . . I had two front seats cleared, and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared and finally there was the whole body of seats of the tent filled; about one dozen were in the side seats. Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity; deep, earnest, heartfelt confessions were made. These men who had stood like icebergs melted under the beams of the Son of Righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most solemn, blessed season of intercession and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed

to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard-fought battle, the victory was most precious. We all wept like children. [Cf: 9MR99.02] p. 10, Para. 6, [1884MS].

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord, I praise Him, for He is to be praised.-- Letter 20, 1884, pp. 3,6. (To Uriah Smith, June 27, 1884.) [Cf: 9MR100.01] p. 11, Para. 1, [1884MS].

Not Immortal Yet.-- There are many urgent calls coming from all the conferences for me to come East and attend the camp meetings. They gravely state they have arranged them so that I could go from one to the other without loss of time. One meeting laps over on to the other, and I do not admire your judgment in this arrangement. Better have a set of camp meetings one year full and thorough, in selected places, and then next year take up the places left, and have those well manned, full and thorough. . . . [Cf: 9MR135.01] p. 11, Para. 2, [1884MS].

But should I attend your meetings, I remember I am fifty-six years old, instead of twenty-five or thirty-five, and no provision is made for me to rest, but to rush from one [camp meeting] to the other as fast as the cars will take me. I do not think your plans very flattering to me. I am not immortal yet, and have cause to remember this every day of my life. If you wish to finish me up this year, I think you have planned excellently for it. I think my best course is to remain in California and not trust myself to your mercies.-- Letter 21, 1884, p. 1. (To S. N. Haskell and G. I. Butler, July 10, 1884.) [Cf: 9MR135.02] p. 11, Para. 3, [1884MS].

Hold the Reins of Presidential Authority-- Brother and Sister C came as workers and for the first year they did quite well, but after that the _____ church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name and he lost his courage and his manhood and had no moral backbone and under this management everything in the conference ran down. [Cf: 9MR145.05] p. 11, Para. 4, [1884MS].

And when D was sent here to help them, they put him through the picking machine until his courage was about gone. Brother R has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in responsible positions.-- Letter 19, 1884, p. 1. [Cf: 9MR146.01] p. 11, Para. 5, [1884MS].

East Portland, Oregon, June 27, 1884--Sunday I had great freedom in speaking upon temperance. The power of the subject was never seen and felt by me as upon this occasion. The people from the city listened attentively. Several unbelievers who have used tobacco since their youth have left it off and say they will not touch it more. [Cf: 11MR70.03] p. 11, Para. 6, [1884MS].

We left the ground, ten o'clock p.m., stepped on board the train and were on our way for East Portland. Tuesday morning the cars stopped at Multnomah Falls for twenty minutes, that all the passengers who chose might ascend to have a clear view. I undertook to go and I would not go back. It was very steep. There were steps made, then quite a distance zigzag, then more steps. This was repeated many times until we stood upon a bridge made to bridge a chasm above the first fall. This is the Bridal Veil. [Cf: 11MR70.04] p. 12, Para. 1, [1884MS].

The water pours from the top to a mountain about 900 feet high and as the water descends, it breaks upon the jutting rocks, scattering off in beautiful spray. Here was the most beautiful sight to look upon. I would have enjoyed it could I have spent an entire day viewing this scene, but we were grateful for the few moments, although it cost laborious climbing. . . . [Cf: 11MR70.05] p. 12, Para. 2, [1884MS].

Eight hundred feet above us the water rolled from the mountaintops, dashing upon the cliffs and rocks, throwing the water like a veil on every side. Below us this water accumulating from the flow above dashed in a larger fall over the rocks. This was the work of the great Master Artist, and we could but exclaim, How wonderful are Thy works, Lord God Almighty. We feel subdued and awed in the presence of such manifestations of the great God.--Letter 20, 1884, pp. 3, 4. (To Uriah Smith.) [Cf: 11MR71.01] p. 12, Para. 3, [1884MS].

Near Kansas City, Missouri, 1884--We had a very pleasant season with our brethren, then were taken in the hack back to depot. From this point we had a dusty time; could not sleep well. The smoke from the engine was blown back and it was very strong and throat and lungs were severely affected with this coal smoke. But all this is over. We are at Edson's. He is pleasantly situated in a location separate from other houses and standing high and dry. The location is every way better than the one they had before. I cannot write all I would be pleased to write, for I am not feeling [as if I had] much life and energy. I had a severe pain in my heart yesterday. Today my hip troubles me considerably.--Letter 49, 1884, p. 2. (To Children, August 10, 1884.) [Cf: 11MR145.03] p. 12, Para. 4, [1884MS].

On Eastbound Train, Nearing Reno, 1884--To Willie and Mary. Nearing Reno: Will be at Reno in one half an hour. We had a very good night's rest. After you left us, we were told our position was in the next car and thither we went, seated ourselves, and found it was filled with men. We were the only women in the car. At night we had two other women. We had tobacco effluvia creeping into our car, which made my heart very active and my throat and lungs sore, but I may not be troubled as much today. My head aches some, but I feel of good courage. [Cf: 11MR146.01] p. 12, Para. 5, [1884MS].

We have no checks for trunks. Probably you have discovered this, as well as we. We reasoned [that] the checks will be forwarded to Kansas City. We learned there was a washout at Truckee. The train coming west was delayed, I think, one day and a half. This is all the news I have to write. [Cf: 11MR146.02] p. 12, Para. 6, [1884MS].

Willie, I wish Elder Waggoner and yourself would, in connection with those in St. Helena, put Sister Ings in officially as matron of the institution there. This will give character to her work. We have not

yet taken lunch, so I cannot speak understandingly of our liberal outfit, but will tell you in our next [letter] how this suits us. I am not as debilitated as last year and think I will do well. My trust is in God. Will write again today when I may have something to write. [Cf: 11MR146.03] p. 13, Para. 1, [1884MS].

P.S. Nearing Elko Station; about six o'clock. We have had a very pleasant day. A number of men stopped at Reno. Brother Balborn and wife called upon us while the passengers were taking breakfast. We had quite a pleasant visit. Besides us, there are only three men in the car. The porter has been an old hand on the train, kind as kind can be. We have had a little dust, and a small spurt of a shower. [Cf: 11MR147.01] p. 13, Para. 2, [1884MS].

A telegram was received in regard to our trunks and the conductor insisted on my telegraphing back to you, while he would telegraph to the parties in San Francisco. I knew it was not the least use to telegraph [you], for you must know the trunks were not on the train. He insisted on our going into the baggage car. They got a chair and we climbed up and found no trunks of ours. Then he telegraphed. The agent said he must punch my tickets or baggage would not be sent; the conductor said I must not get my tickets punched until the telegraph should notify us the trunks were on the way. But the agent said he was mistaken, so my tickets are punched. We have plenty of room, good food and plenty of it. Sister Mccomber scalded up the chicken. Will scald the meat tomorrow morning. We arrive at Ogden at seven tomorrow. I wish you had told me just how far you had paid for a sleeper; sleeping car conductor says [it was] only [paid] to Ogden, so we must go through that process of securing tickets in the Ogden depot. I shall get the porter to do this for me. [Cf: 11MR147.02] p. 13, Para. 3, [1884MS].

We are doing real well. I am feeling well. We are having a pleasant trip. Feel very thankful to the Lord for His mercies and blessings.-- Letter 63, 1884, pp. 1-2. (To Willie and Mary White, Autumn, 1884.) [Cf: 11MR148.01] p. 13, Para. 4, [1884MS].

Those With Superior Talents Expected to Use Them Wisely--If God has given to one man superior talents and greater advantages, He has a right to expect that that man will use his gifts, not boastingly, but wisely.--Letter 10, 1884, p. 16. (To J. G. Matteson, May 3, 1884.) [Cf: 11MR278.01] p. 13, Para. 5, [1884MS].

Need for Aggressive Work to Be Done--A great work is to be done to prepare a people to stand in the day of the Lord. Missionaries should be at work in every large city, where our publications should be kept for distribution. Missionaries should be in all quarters of the earth to enlighten those who are in darkness, to make ready a people for the soon coming of Jesus. There is a great work to be done to combat all the prejudice, not only of the ignorant but of the learned. There are schools to be supported, that we may educate the youth and teach them the Bible and to love and reverence God.--Letter 65, 1884, p. 4. (To Brother Osborn, Feb. 7, 1884.) [Cf: 12MR42.01] p. 13, Para. 6, [1884MS].

Brother Palmer says he has written to you in regard to the insurance. If the house is not insured, it should be at once. He says you have all the papers, and you have not answered his letter at all. If you have

the insurance, they can get pay for the damage done to the house. Please attend to this immediately. Write something at once so that we may know what to do.--Letter 53, 1884, pp. 1, 2. (To Willie and Mary White, written from Syracuse, New York, August 20, 1884.) [Cf: 12MR269.01] p. 14, Para. 1, [1884MS].

(Written Feb. 19, 1884, from Healdsburg, California, to "Dear Brother and Sister [Uriah] Smith.") I thought I would commence this letter at all events, then I shall obtain a better opportunity to finish it. I have been wanting to write you for some time. And I have so much wished [during] this cold winter weather that you were all in California. We have had most lovely weather in January. Dr. Chamberlain and I would take our canes and climb the mountains in St. Helena. As she was sitting upon a rock on the twenty-third of January, with the warm sun shining upon her, with no outward wrappings on, bareheaded, I remarked I would be glad if her friends in Battle Creek could see her in the warm sunshine on the hillside. It was like a June day in the east. [Cf: 19MR77.01] p. 14, Para. 2, [1884MS].

I received much benefit in my three weeks' visit in St. Helena. I would write until weary and then go out and walk and climb the mountains. The scenery is most lovely, exceeding any picture of loveliness I have ever seen. Brother Smith's artist eye would take in the scenery and enjoy its beauty, if possible, more than myself. [Cf: 19MR77.02] p. 14, Para. 3, [1884MS].

I feel like expressing my feelings right here. I do wish someone would come in to take charge of the *Review and Herald* and let you go free. I believe you could do great good in the field--now, at this very time, in giving your clear and powerful discourse on United States in Prophecy. I wish your entire family were located here in California. Can you not work to that point, that not another severe winter like the present shall be spent in the east? [Cf: 19MR77.03] p. 14, Para. 4, [1884MS].

I am happy to report I am in excellent health. I have proscribed all meat, all butter. None appears on my table. My head is clearer, my strength firmer, and my conscience more free, for I know I am following the light which God has given us. I write from fifteen to twenty pages each day. It is now eleven o'clock and I have written fourteen pages of manuscript for Volume four [*Spirit of Prophecy*, vol. 4] and seven pages of letters to different ones besides this. I feel continually grateful to God for His merciful kindness. I will not allow one feeling of ingratitude to be harbored. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained me and blessed me, and returned me back in safety, my heart is filled to overflowing with His great love. [Cf: 19MR78.01] p. 14, Para. 5, [1884MS].

We have, Sister Harriet, everything to be thankful for, that Jesus is our Advocate and that He pleads in our behalf. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. Three hours' sleep, and sometimes five is the most I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay. [Cf:

19MR78.02] p. 15, Para. 1, [1884MS].

Great things are before us, and we want to call the people from their indifference, to get ready for that day. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and He will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done for us to comfort and to save us from the hand of the destroyer. [Cf: 19MR78.03] p. 15, Para. 2, [1884MS].

We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may well look on what is past as well as what is to come, and say, "Hitherto hath the Lord helped us" [1 Sam. 7:12]. "As thy days, so shall thy strength be" [Deut. 33:25]. The trial will not exceed the strength which shall be given us to bear it. [Cf: 19MR79.01] p. 15, Para. 3, [1884MS].

Then, let us take up our work just where we find it, without one word of repining, imagining nothing can come but that strength will come proportionate to the trial. Our children are in the hands of God. Our faith must awaken to grasp the promises and we not repine, we not be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials, for God will never leave nor forsake one soul who trusts in Him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, has been better to us than our fears, in which He has interposed His power and His grace when sorely perplexed, sustained us when falling, comforted us when sorrowing, we would see that it is unbelief to distrust God or be filled with anxiety. Let mercies be remembered and enjoyed daily. We must live by faith daily. [Cf: 19MR79.02] p. 15, Para. 4, [1884MS].

I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for His grace, and continue to praise Him every day. When the scene of sore conflict comes, we have learned the lesson of holy confidence, of blessed trust, and we place our hands in the hands of Christ, our feet on the Rock of Ages, and we are secure from storm, from tempest. We are to wait on our Lord. Jesus will be an ever present help in every time of need. We may be glad in the Lord. We may show forth the praises of Him who hath called us out of darkness into His marvelous light. My meditation of Him shall be sweet--of Him to whom I have committed the keeping of my soul. [Cf: 19MR80.01] p. 15, Para. 5, [1884MS].

I was much pleased to read just at this time, the piece in *Review upon diet*. [* "Cheap and Good Food," *Advent Review and Sabbath Herald*, Feb. 12, 1884.] It came in just the right time for me, for I am laboring on

this point and needed just what is there published. Well, this must go to the mail. When you can find time, write me, both of you. I will be very glad to hear from you. Love to Anna. May the Lord give her a precious experience in His service and may the younger children learn in the school of Christ to be children of Jesus Christ, is my sincere desire and prayer. In much love. [Cf: 19MR80.02] p. 16, Para. 1, [1884MS].

Were Sister Ings' red stockings sent with the things she sent for? If not, will you send them by mail? She wants them.--Letter 11a, 1884. [Cf: 19MR80.03] p. 16, Para. 2, [1884MS].

(Written in May, 1884, at Benecia, California, 32 miles from San Francisco.) The sleeping car conductor spoke to the gentlemen in the seat with us, [asking them] to go to another car, so we have the whole seat to ourselves. We are pleasantly situated. We are delayed--a box is heated, a fire smelling badly--but we are now started again. I shall endure the journey well, I think. [Cf: 19MR283.01] p. 16, Para. 3, [1884MS].

May 9. Since writing the above we have had some experience. I realized difficulty in breathing and was greatly annoyed by the effluvia of tobacco, but as I had crossed the continent from the Pacific to the Atlantic nineteen times I had found [that] on the northern route there could be secured in the sleeper every convenience without the annoyance of being obliged to inhale tobacco-poisoned air. [Cf: 19MR283.02] p. 16, Para. 4, [1884MS].

Once only was I grievously troubled. My husband and I were situated in the car opposite a gentleman, his wife, and daughter. This gentleman was a steamboat inspector. He smoked in the cars. Others took lenity from him and they smoked. We changed our seat for the smoke room which could be closed. I thought we were safe, but I realized no relief. I used lemon freely but felt the same strange emotion, and the tobacco-poisoned air was the same as in any [other] part of the car. I was determined to endure it and I laid down, but my head felt that a tight band was drawn around it. I was unable to think, and soon went into a spasm. It was one hour before this was overcome and I was relieved, but with a strange sensation of giddiness and weakness which lasted me three months. [Cf: 19MR283.03] p. 16, Para. 5, [1884MS].

The smoking steamboat inspector was told it was the tobacco smoke which had acted like poison upon me. He threw away his cigar and we had no more smoking on the train. A physician on board stated that he feared it was to me a fatal poison and that I would never become conscious again. He told me never to consent to be in the room or in the car, carriage, or steamboats where I would be obliged to breathe the air poisoned by tobacco, for he had in his practice treated many cases of mothers and children with affection of the heart caused by living in and inhaling constantly tobacco-poisoned air. Notwithstanding he warned the husband and father of the sure result, he thought there could have been no change [in the man's habit], for the afflicted ones lived only a short time and were [as] verily poisoned to death as if a dose of arsenic or strychnine had been administered. The blood was poisoned. [Cf: 19MR284.01] p. 16, Para. 6, [1884MS].

He further stated that a very large share of these wives and children

who die with heart disease are purely the sure result of living in an atmosphere that is charged with tobacco. "Yours is," said he, "a miraculous escape. The twitching of the muscles of the face, the rigidity of the muscles followed with great prostration and relaxed muscles, are the sure tokens of poison. The violent action of the heart followed by a feeble, intermittent pulse, I have met it very many times. It is the effect of tobacco poison. Hundreds are falling victims to this plague of men's own creating, and then have to suffer the consequence of their own perverted habits. They sacrifice wife and children and themselves for [an] indulgence which is a curse to themselves and to all around them." [Cf: 19MR284.02] p. 17, Para. 1, [1884MS].

On this short trip I have suffered great pain in my heart and dullness of the head. I questioned whether it would be safe to lie down and attempt to sleep. I was very weary, but the drawing room opening directly into the car with the door open was devoted to smoking. A party of Germans were on the car, and their habits are to smoke almost constantly. [Cf: 19MR284.03] p. 17, Para. 2, [1884MS].

I spoke to the ticket conductor. He said he had no control whatever of the passengers of the sleeping cars. He could do nothing. If the passengers wanted to smoke, they would, and no one could control the matter. I spoke to the porter, asking him if there was no place in the so-called palace car where I could be free from tobacco-poisoned air. He said he could not do anything; he was only a servant. I decided to try [to solve] the matter, and went into my berth, drew the curtains as closely as possible about us, and opened the windows; and, as there was no smoking after they took their berths, I [thought I] might sleep. In the morning I had a severe pain in my heart, and breathing was quite difficult. [Cf: 19MR285.01] p. 17, Para. 3, [1884MS].

I had yet ten hours on the cars. Close by our seats the Germans began their devotion, to offer up their morning sacrifice. To whom--to the Creator or to the devil? I spoke to the conductor. He said he could not hinder them but would speak to them in regard to it. He did, and they desisted from smoking in that locality. They went into the rear department. In order to obtain correct information, inquired of the sleeping car conductor. He says that it is the custom to devote one end of the car to smoking. As the door is either left wide open or continually opening and shutting, the smoke was fully and thoroughly distributed through the car. I knew now what we had to hope for-- nothing but poisoned air to breathe the entire journey. I must bear it as best I could. [Cf: 19MR285.02] p. 17, Para. 4, [1884MS].

We passed over some striking scenery. There is much on this route that is interesting in the scenery. The engine is climbing up the steep ascent with two engines tugging laboriously with their load of coaches in their serpentine course, bearing to the right, [then] to the left, going through the heart of [the mountains.--Letter 54a, 1884. [Cf: 19MR285.03] p. 18, Para. 1, [1884MS].

Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. Christ spoke words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of

man" (John 1:51). [Cf: 19MR338.01] p. 18, Para. 2, [1884MS].

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. By means of this ladder a constant communication is kept up between heaven and earth, and all the actions and affairs of this earth are known in heaven. The counsels of heaven are executed on earth, and the doings of men are judged in heaven. [Cf: 19MR338.02] p. 18, Para. 3, [1884MS].

Providence does its work gradually. The ladder that man must climb is made up of successive steps heavenward like the rounds of a ladder--step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. Angels rest not day nor night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done and of the state of individuals, and to receive further orders; and they descend to execute the orders they have received. [Cf: 19MR338.03] p. 18, Para. 4, [1884MS].

Christ is the Ladder; the foot on the earth in His human nature, the top in heaven in His divine nature. His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth since the fall is by the Ladder. [Cf: 19MR338.04] p. 18, Para. 5, [1884MS].

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:1-4). [Cf: 19MR339.01] p. 18, Para. 6, [1884MS].

"Like precious faith . . . through the righteousness of God and our Saviour Jesus Christ." This is a genuine faith. It is not a fruitless faith. True saving faith is a precious treasure of inestimable value. It is not superficial. The just lives by faith a truly spiritual, Christlike life. It is through faith that the steps are taken one at a time up the ladder of progress. Faith must be cultivated. It unites the human with the divine nature. [Cf: 19MR339.02] p. 18, Para. 7, [1884MS].

The life of obedience to all of God's commandments is a life of progression, a life of constant advancement. As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. The more they receive of the divine grace the more they work on the plan of addition. [Cf: 19MR339.03] p. 19, Para. 1, [1884MS].

"Grace and peace" will be multiplied "through the knowledge of God, and of Jesus our Lord." Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from

Christ. Knowledge of God inspires faith in Him as the only channel to convey Heaven's blessing to the soul, elevating, ennobling, refining the soul, as--through the knowledge of God--it is brought up to the high attainments of glory and virtue. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Here the Christian is encouraged by an assurance of divine help, if he will comply with the conditions. [Cf: 19MR339.04] p. 19, Para. 2, [1884MS].

"And beside this, giving all diligence, add to your faith virtue." There is no promise given to the one who is retrograding. The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. They already profess to be living the truth, they have a knowledge of the precious faith, they have been made partakers of the divine nature. But if they stop here they will lose the grace they have received. They must go forward. The apostle prayed that grace and peace might be multiplied to them. They were to climb the ladder of progression. [Cf: 19MR340.01] p. 19, Para. 3, [1884MS].

Without giving "all diligence" to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. "Strive," said Jesus, "to enter in at the strait gate" (Luke 13:24). The way of the believer is marked out by God above the ladder. All his endeavors will be in vain if he has not virtue of character, a practical knowledge of Christ through obedience to all His requirements. Those who have faith must be careful to show their faith by their works. [Cf: 19MR340.02] p. 19, Para. 4, [1884MS].

It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. They do not reveal that they are partakers of the divine nature. They do not reveal love for Jesus or for religious things. As far as their words and their spirit and their character are concerned, no one would suspect they were Christians. Their assent to the truth has no virtue. This counts for nothing in the sight of God. [Cf: 19MR340.03] p. 19, Para. 5, [1884MS].

True faith works by love and purifies the soul. Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw, to the Lord above the ladder. In every step of climbing, the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which passes knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can only be appreciated by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted. [Cf: 19MR341.01] p. 19, Para. 6, [1884MS].

"Add to your faith virtue; and to virtue knowledge"--knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. To be ignorant of God's commandments and laws will not excuse a soul. He will not dare to plead around the throne of God, "I did not know the

truth. I was ignorant." The Lord has given His word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. Christ speaks of those who have eyes but see not, ears but they hear not. God has given them precious hours of probation. He has given them His truth. He has said plainly if they do His will they shall know of the doctrine. Therefore those that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from His presence when the judgment shall sit and the books be opened. [Cf: 19MR341.02] p. 20, Para. 1, [1884MS].

To knowledge must be added temperance. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:24-27). [Cf: 19MR341.03] p. 20, Para. 2, [1884MS].

They that run in a race to obtain a corruptible crown are careful in their diet. "Every man that striveth for the mastery is temperate in all things." The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles. [Cf: 19MR342.01] p. 20, Para. 3, [1884MS].

Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves, refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight "as one that beateth the air," while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition. [Cf: 19MR342.02] p. 20, Para. 4, [1884MS].

The combatants in the games used a spare, coarse diet, and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The "body" which he kept "under" is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance--patience. Add "to temperance patience." [Cf: 19MR342.03] p. 21, Para. 1, [1884MS].

It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences--beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health--cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in

raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavor place ourselves in right relation to life and health. [Cf: 19MR343.01] p. 21, Para. 2, [1884MS].

The apostle says we succeed in the grace of temperance that we may add patience. Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will, nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions. [Cf: 19MR343.02] p. 21, Para. 3, [1884MS].

Solomon places the control of one's self above the exploits of the bravest and most successful heroes. There is a moral grandeur in being patient under trials and provocations. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self-control. [Cf: 19MR343.03] p. 21, Para. 4, [1884MS].

Patience implies that we have difficulties to encounter, annoyances to meet. The Word of God says, "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. 7:9). The injunction of the inspired apostle is to "be swift to hear, slow to speak, slow to wrath" (James 1:9). Anger provokes anger. [Cf: 19MR344.01] p. 21, Para. 5, [1884MS].

We can see the wisdom of Peter in placing temperance to be added to knowledge before patience. This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become excited under the influence of these irritating substances, how many and grievous are the evils that are done! But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and debilitating brain nerve power. There is necessity for the Christian adding patience to temperance. There will need to be a firm principle and fixedness of purpose not to offend in word or action our own conscience or the feelings of others. There must be a rising above the customs of the world in order to bear reproach, disappointment, losses, and crosses, without one murmur, but with uncomplaining dignity. [Cf: 19MR344.02] p. 21, Para. 6, [1884MS].

It is easier to act the part of a martyr than to be patient under provocation and to control a bad temper. Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. We feel very angry, but if we control that anger and are not betrayed into expressions of hasty feeling, we will not lose the respect of our brethren or respect for ourselves. The Pattern, Christ Jesus, is our example. Patience is a heavenly attribute, and Christians must cultivate it. [Cf: 19MR344.03] p. 22, Para. 1, [1884MS].

We must not ever keep before us the feeling that we are slighted. The

very fact that we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. Our feelings will sometimes be deeply hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance the better will it be for us and all connected with us. [Cf: 19MR345.01] p. 22, Para. 2, [1884MS].

A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that lies will have force. If we treat these falsehoods as they deserve--with neglect--others will soon see there is no foundation for them. We are to leave our reputation with God. Slander may be lived down but can never be talked down. [Cf: 19MR345.02] p. 22, Para. 3, [1884MS].

A petulant, ill-natured man or woman really knows not what it is to be happy. Every cup which he puts to his lips seems to bitter as wormwood, and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience and he will not see or feel slights. Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell--one of them the victim to beastly intemperance, the other to mad ambition. [Cf: 19MR345.03] p. 22, Para. 4, [1884MS].

Patience must have its perfect work or we cannot be perfect and entire, wanting nothing. Troubles and afflictions are appointed unto us, and shall we bear them all patiently or shall we make everything bitter by our complaining? The gold is put into the furnace that the dross may be removed. Shall we, then, not be patient under the eye of the Refiner? We must refuse to sink into a sad and disconsolate state of mind, but show calm trust in God, counting it all joy when we are permitted to endure trials for Christ's sake. [Cf: 19MR345.04] p. 22, Para. 5, [1884MS].

Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. This is the very outgrowth of patience. Said the apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience, and patience, experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5). [Cf: 19MR345.05] p. 22, Para. 6, [1884MS].

Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. To raise us to His divine ideal is the one end of all the dealings of God with us, and of the whole plan of salvation. For this His Spirit strives with us to exalt us to this great purpose. The corruption of the world is seeking to steal our senses; all the unholy influences on every side are working to hold us to a low, earthly level--blinding our sensibilities, degrading our desires, enfeebling our conscience, and crippling our religious faculties by urging us to give sway to the lower nature. Corruptions around us find corruptions within. Each works upon the other. [Cf: 19MR346.01] p. 23, Para. 1, [1884MS].

To draw us away from all this is the precious ladder. The eye is attracted to God above the ladder. The invitation comes from the glory above it, Come up higher. The heart is attracted. Steps are taken in advance, one after another. Higher and still higher we ascend. At every step the attraction becomes greater. Higher, holier ambitions take

possession of the soul. The guilt of the past life is left behind. We dare not look down the ladder at those things which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. The eye is steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. We lay hold on Christ, climbing up by Christ, resolving to return, broken, contrite, subdued, to the Father above the ladder. The offers of God's mercy, of living connection with God, of grace multiplied as we advance step by step, make the distance from earth more apparent. [Cf: 19MR346.02] p. 23, Para. 2, [1884MS].

The aim of God's Word is to inspire hope, to lead us to fasten our hands to this Ladder and climb step by step heavenward, with ever-increasing vigor. It is the key to the sense in which we partake of the nature of God. We attain a likeness of character to God by the imparting of His own grace. In the measure of our limited powers we can be holy as He is holy and can reproduce the truth and love which exist in Him who is at the top of the ladder. As wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by His brightness, as the cloud--dark in itself--when filled with the light is turned to stainless whiteness. [Cf: 19MR347.01] p. 23, Para. 3, [1884MS].

There are still additional steps to take. Add "to godliness brotherly kindness." Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. We must be partakers of the divine nature before we can represent the Christlike character and practice the works of Christ. The climbing Christian will not sit passively, claiming the promises, enjoying the grace given him of God, but will work from principle. He is a worker together with God. The grace given him of God teaches him how to be kind and tender and helpful to his brethren. There is no waiting for an overpowering, magical change to be wrought into the conversion of others without any action of our own. Life becomes a humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and to do of His own good pleasure. The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ. [Cf: 19MR347.02] p. 23, Para. 4, [1884MS].

Growing in grace is an earnest working out of what God works in. It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven. [Cf: 19MR347.03] p. 24, Para. 1, [1884MS].

The Word of God enjoins upon every one of His children: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Peter 3:8). Now, unless godliness was added to patience, man would not show that brotherly kindness. Christ has shown man in His mission to our world the graces of the Spirit of God which, when accepted, fashion and mold the entire man, externally as well as internally, by abasing his pride and leading him not to esteem himself highly but to esteem his brother as precious in the sight of God because Christ paid an infinite price for his soul. When man is valued as God's property, then we will be kind, amiable, and condescending toward him. [Cf: 19MR348.01] p. 24, Para. 2, [1884MS].

The religion of Jesus Christ is a system of the true heavenly

politeness, and leads to a practical exhibition of habitual tenderness of feeling, kindness of deportment. He who possesses godliness will also add this grace, taking a step higher on the ladder. The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning, the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character. [Cf: 19MR348.02] p. 24, Para. 3, [1884MS].

The whole scheme of mercy is to soften down what is harsh in temper, and refine whatever is rugged in the deportment. The internal change reveals itself in the external actions. The graces of the Spirit of God work with hidden power in the transformation of character. The religion of Christ never will reveal a sour, coarse, and uncourteous action. Courtesy is a Bible virtue. The virtue of this grace of brotherly kindness characterized the life of Christ. Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value. [Cf: 19MR348.03] p. 24, Para. 4, [1884MS].

The next step in the ladder is charity. Add "to brotherly kindness charity," which is love. Love to God and love to our neighbor constitute the whole duty of man. Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men. [Cf: 19MR349.01] p. 24, Para. 5, [1884MS].

This last step in the ladder gives to the will a new spring of action. Christ offers a love that passeth knowledge. This love is not something kept apart from our life, but it takes hold of the entire being. The heaven to which the Christian is climbing will be attained only by those who have this crowning grace. This is the new affection which pervades the soul. The old is left behind. Love is the great controlling power. When love leads, all the faculties of mind and spirit are enlisted. Love to God and love to man will give the clear title to heaven. [Cf: 19MR349.02] p. 24, Para. 6, [1884MS].

No one can love God supremely and transgress one of His commandments. The heart softened and subdued with the beauty of Christ's character and bridled by the pure and lofty rules which He has given us will put into practice what it has learned of love, and will follow Jesus forthwith in humble obedience. The living power of faith will reveal itself in loving acts. [Cf: 19MR349.03] p. 25, Para. 1, [1884MS].

What evidence have we that we have the pure love, without alloy? God has erected a standard--His commandments. "He that hath My commandments, and keepeth them, he it is that loveth Me" (John 14:21). The words of God must have an abiding place in our hearts. [Cf: 19MR349.04] p. 25, Para. 2, [1884MS].

We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking--we must love. Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love. It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much. Love is a tender plant. It needs to be constantly cultured or it will wither and die. [Cf: 19MR349.05] p. 25, Para. 3, [1884MS].

All these graces we must have. We must climb the whole length of the ladder. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:8-10). [Cf: 19MR350.01] p. 25, Para. 4, [1884MS].

The only safety for the Christian is to be unwearied in his efforts to live on the plan of addition. The apostle shows the advantages to be gained in thus doing. For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life, and he will not "be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Those abounding in the Christian graces will be zealous, lively, vigorous in all practical Christianity, and will practice righteousness--just as the branch abiding in the vine will produce the same fruit that the vine bears and will bring forth much fruit. [Cf: 19MR350.02] p. 25, Para. 5, [1884MS].

He who does not climb the ladder of progress and add grace to grace "is blind, and cannot see afar off," He fails to discern that without taking these successive steps in ascending the ladder round after round, in growing in grace and the knowledge of our Lord Jesus Christ, he is not placing himself in a position where the light of God above the ladder is reflected upon him. As he does not add grace to grace, he has forgotten the claims of God upon him, and that he was to receive the forgiveness of sins through obedience to the requirements of God. He is in the position of a sinner before God. If he has the graces of Christ he will exercise and increase them, but if he does not bear fruit in good works to the glory of God he remains in a state of blindness and ignorance, self-indulgence, and sin. He "cannot see afar off." His eyes are fastened upon the earth, not on God above the ladder. [Cf: 19MR350.03] p. 25, Para. 6, [1884MS].

This class may have earthly advantages but have no discernment of the privilege and blessings of living in the light which shines from God above the ladder. They know not the things that make for their peace. They cannot look backward with clear spiritual sight, as they do not view things in the light of heaven. They once enjoyed the love of God; they repented of their sins and enlisted to become servants of Jesus Christ, but they forgot all the vows made to God at baptism--all the solemn obligations taken upon themselves to seek for glory, honor, and immortality. [Cf: 19MR351.01] p. 26, Para. 1, [1884MS].

Says the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are (through the baptismal vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with Him in glory: (Col. 3:1-4). [Cf: 19MR351.02] p. 26, Para. 2, [1884MS].

These things are to be often in mind. Meditate upon them. Think of your serious obligations you have entered into, and do not defraud God

by violating any one of your solemn promises. [Cf: 19MR351.03] p. 26, Para. 3, [1884MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Peter 1:10). We need not have a supposed hope, but an assurance. To make our calling and election sure is to follow the Bible plan to closely examine ourselves, to make strict inquiry whether we are indeed converted, whether our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. To make our calling and election sure requires far greater diligence than many are giving to this important matter. "For if ye do these things"--live on the plan of addition, growing in grace and the knowledge of our Lord Jesus Christ--ye shall mount up, step by step, the ladder Jacob saw, and "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: 19MR351.04] p. 26, Para. 4, [1884MS].

Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man's transgression of God's law there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God's law broke up this path and man was separated from God. [Cf: 19MR352.01] p. 26, Para. 5, [1884MS].

As soon as Satan seduced man to disobedience of God's holy law, every link which bound earth to heaven and man to the infinite God seemed broken. Man might look to heaven, but how could he attain it? But joy to the world! The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man's substitute and surety, man may keep the commandments of God. He may return to his allegiance, and God will accept him. [Cf: 19MR352.02] p. 26, Para. 6, [1884MS].

Christ is the ladder. "By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). [Cf: 19MR352.03] p. 27, Para. 1, [1884MS].

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy laden may pass. They may enter heaven and find rest. [Cf: 19MR353.01] p. 27, Para. 2, [1884MS].

The ladder is the medium of communication between God and man. Through the mystic ladder the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world "found in fashion as a man." The ladder would be useless if it rested not on the earth or if it reached not to the heavens. [Cf: 19MR353.02] p. 27, Para. 3, [1884MS].

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ. [Cf: 19MR353.03] p. 27, Para. 4, [1884MS].

We ascend to heaven by climbing the ladder--the whole height of Christ's work--step by step. There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator, and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one round to the next above. In the work of redemption we may have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. This is a necessity for each individual--striving and making progress at every step. It is simply impossible to enter heaven without constant striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth. [Cf: 19MR353.04] p. 27, Para. 5, [1884MS].

We must keep the eye directed upward to God above the ladder. The question with men and women gazing heavenward is, How can I obtain the mansions for the blessed? It is by being a partaker of the divine nature. It is by escaping the "corruption that is in the world through lust." It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before you in the gospel. It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. It is by being in Christ and yet led by Christ; by believing and working--trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting upward toward God. [Cf: 19MR354.01] p. 27, Para. 6, [1884MS].

When the successive steps have all been mounted, when the graces have been added one after another, the crowning grace is the perfect love of God--supreme love to God and love to our fellow men. And then the abundant entrance into the kingdom of God. [Cf: 19MR354.02] p. 28, Para. 1, [1884MS].

We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls, with the twelve foundations, and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step and you will reach God above the ladder, and the Holy City of God. None who will resolutely mount up on the ladder will fail of everlasting life. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."--Ms 13, 1884. [Cf: 19MR354.03] p. 28, Para. 2, [1884MS].

(Written June 27, 1884, from East Portland, Oregon, to Elder Uriah Smith.) [Cf: 20MR356.01] p. 28, Para. 3, [1884MS].

There is a matter that must have attention. There is a man by the name of J. V. Bunch laboring in the Missouri Conference. He is preaching. This man has no right to be engaged in this work at all. I fear he will leave a terrible stain upon the cause of God. I have been shown some things in regard to him which are of that character that make him unworthy of confidence as a Christian. I do not know whom to write to, but I thought you might know who are the proper ones to be entrusted with this matter. But something ought to be done. [Cf: 20MR356.02] p. 28, Para. 4, [1884MS].

I wrote to him while he was attending school at Healdsburg stating to him that he had no duty in the line of teaching others the truth. His character was not of that stamp that he would honor the cause of God. He left soon for Oregon, then I see his name in the report of labor as a worker in the cause. I will write this much to you hoping that you will see that something is done in the matter. His course is very questionable. I shall write to him, but cannot for a little time. [Cf: 20MR356.03] p. 28, Para. 5, [1884MS].

Our labor in both these conferences has been very, very hard. The mold that Elder Van Horn left upon these two conferences was of that character to make it exceedingly hard for any minister who should follow after him. [Cf: 20MR356.04] p. 28, Para. 6, [1884MS].

It has been three years since I visited these conferences. The upper conference was a success, We found the spirit of faultfinding against the General Conference decisions and against them as a conference. We were able through God (to) break this up. [Cf: 20MR356.05] p. 28, Para. 7, [1884MS].

Brother Raymond has done a work that was tearing down--new views after the order of the views Brother Owen presented to the council for examination. The same was done with Brother Raymond's views. A council heard his arguments and then wrote out their answer. He has consented to abide by the decision of his brethren. From that which the Lord has been pleased to show me, there will arise just such ones all along, and many more of them, claiming to have new light which is a side issue, an entering wedge. [Cf: 20MR356.06] p. 29, Para. 1, [1884MS].

The widening will increase until there is a breach made between those who accept these views and those who believe the third's angel's message. Just as soon as these ideas are accepted, then there will be a drawing away from those whom God has used in this work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen more humble men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important light. [Cf: 20MR356.07] p. 29, Para. 2, [1884MS].

God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). It is Satan's object now to get up new theories to divert the mind from the true and genuine message for this time. He stirs up minds to give false interpretations of Scripture, a spurious loud cry, that the real message will not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened

with the glory of God. [Cf: 20MR357.01] p. 29, Para. 3, [1884MS].

The Lord gave me great power before the people on the Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Back-sliders came back with confessions, well wet down with tears. [Cf: 20MR357.02] p. 29, Para. 4, [1884MS].

Sunday I had great freedom in speaking upon temperance. The power of the subject was never seen and felt by me as upon this occasion. The people from the city listened attentively. Several unbelievers who have used tobacco since their tender youth have left it off and say they will not touch it [any] more. We left the ground, ten o'clock p.m., stepped on board the train, and were on our way for East Portland. Tuesday morning the cars stopped at Multnomah Falls for twenty minutes, that all the passengers who chose might ascend to have a clear view. I undertook to go and I would not go back. It was very steep. There would be steps made, then quite a distance zigzag, then more steps. This was repeated many times until we stood upon a bridge made to bridge a chasm above the first falls. This is the Bridal Veil. [Cf: 20MR357.03] p. 29, Para. 5, [1884MS].

The water pours from the top of a mountain about 900 feet high, and as the water descends, it breaks upon the jutting rocks, scattering off in a beautiful spray. Here was the most beautiful sight to look upon. I would have enjoyed it could I have spent an entire day viewing this scene, but we were grateful for the few moments, although it cost laborious climbing, standing on the bridge made for this purpose to view this enchanting scene of nature, above us eight hundred feet the water rolling from the mountaintops dashing upon the cliffs and rocks, throwing the water like a veil on every side, and below us this water accumulating from the flow above dashes in a larger fall over the rocks. [Cf: 20MR357.04] p. 29, Para. 6, [1884MS].

This was the work of the great Master Artist, and we could but exclaim, How wonderful are all Thy works, Lord God Almighty. We feel subdued and awed in the presence of such manifestations of the great God. I thought of the psalmist who calls upon everything, animate and inanimate, to join in one chorus of thanksgiving to God. He, thus calling upon the senseless and irrational, is the most powerful rebuke to those blessed with intelligence if their souls do not glow and their lips proclaim the majesty and glory of God. "Praise ye Him, sun and moon: praise Him, all ye stars of light.... Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling His word" (Ps. 148:3, 7, 8). [Cf: 20MR358.01] p. 30, Para. 1, [1884MS].

All these agencies of God in nature are summoned to bring their tribute of praise, and who among God's creatures will be silent! Every star as it walks its course, and every breeze as it sweeps the earth, and every cloud as it darkens the firmament, every shower of rain and every ray of sunshine, all are uttering the praises of God and publishing the glories of the Lord God who reigneth in the heavens. [Cf: 20MR358.02] p. 30, Para. 2, [1884MS].

We arrived on the campground Tuesday noon. Wednesday I was stricken with sickness. A burning fever came upon me, and for three days and almost four I was not dressed. The prospect of my laboring looked very

dark. But Sabbath at five o'clock I was helped to the stand and talked about thirty minutes. Sunday I spoke about one hour and a half to a tent full, with great clearness and freedom, and have been gathering up my strength day by day ever since. But the work in this conference was of the same character as the work above, only more so. We have had one of the hardest battles we ever had to engage in. [Cf: 20MR358.03] p. 30, Para. 3, [1884MS].

The leading men in this conference seem to have no respect for the General Conference. The people have no respect for ministers or president. Brother Boyd was despised by them. Elder Van Horn was a pleasing speaker, and they despised the man because he could not speak as fluently as Elder Van Horn. They contrasted the gifts to his face in the assembly. Brother Boyd has felt [hurt] to the very depths of his soul, yet his love for the cause has made him cling to the work of God under discouragements that but few would have borne as nobly as he has done. [Cf: 20MR358.04] p. 30, Para. 4, [1884MS].

We cannot give you all particulars. We had men hard to deal with, difficult to be impressed. The labors of our ministers were accounted of no more value than their own wisdom and judgment. The only thing they did not dare to reject was the Testimonies. To these they did bow after long delay. [Cf: 20MR358.05] p. 30, Para. 5, [1884MS].

Last night I ventured in my feebleness to speak, and the Lord gave me great freedom. The tent was full of outsiders and our people. All listened as for their lives. I presented Peter's ladder of progress before them and the final abundant entrance into the everlasting kingdom. The Lord gave me His Spirit and His power as I described the overcomer's reward. [Cf: 20MR359.01] p. 30, Para. 6, [1884MS].

Friday morning there had been a little rift in the cloud now and then during the meeting, but to be covered again in blackness and darkness. I arose unrefreshed with a broken night's sleep. Four nights I had but little sleep. While I was speaking to the people, one minister was left to open the meeting; the rest resorted to a grove to plead with God in prayer. They were blessed and had faith that we should see of the salvation of God. [Cf: 20MR359.02] p. 31, Para. 1, [1884MS].

Friday morning at five o'clock we commenced our meeting, and I arose and talked a short time telling them we had waited for these leading men to take a position which God could approve and let His Spirit into the meeting. We had no more appeals to make to them and no more time to lose in waiting for them. They had stood directly in the way of our work from the first, and now our work was for these who had come to this meeting to be benefited. I had two front seats cleared and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared, and finally there was the whole body (of) seats of the tent filled; about one dozen were in the side seats. [Cf: 20MR359.03] p. 31, Para. 2, [1884MS].

Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity, deep, earnest, heartfelt confessions, were made. These men who had stood like icebergs melted under the beams of the Son of righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most

solemn, blessed season of intercession, and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard fought battle the victory was most precious. We all wept like children. [Cf: 20MR359.04] p. 31, Para. 3, [1884MS].

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord. I praise Him for He is to be praised. In the Lord's mercy, He laid me by from hard labor, for rest and repairs, and I will trust Him with my whole heart. I will trust Him. [Cf: 20MR359.05] p. 31, Para. 4, [1884MS].

There seems to be an entirely new atmosphere in the camp. Elder Boyd yesterday was elected as president of this conference, but the very ones who had treated him shamefully did not come out fully and freely, and he declined. He told them he could not serve them; he longed for peace and rest. Yet he would proclaim the third angel's message while he had breath. But now, today, he has accepted and will serve them as president. The work now goes off like clockwork in the conference business. Oh, what a work the Lord can do in a short time! [Cf: 20MR360.01] p. 31, Para. 5, [1884MS].

I have given you but little particulars. It is so childish and inconsistent and miserable a mess that I do not think (it) possible for me to write. These murmurings, faultfinding, these exalting little notes to mention this. Making a man an offender for a word is a grievous sin in the sight of God. But this battle has turned; victory through Jesus Christ is ours. And we know the battle must be fought sometime and it must be done without yielding one inch to gratify and please this faultfinding, disorderly element. [Cf: 20MR360.02] p. 31, Para. 6, [1884MS].

We never saw so much dust and storm raised against a man that when investigated there was not the least thing for it all, as in this case. Oh, what work Satan can make with human hearts that are not daily partakers of the divine nature. I did not expect to write this when I commenced, but I felt so thankful I wanted to tell you. [Cf: 20MR360.03] p. 32, Para. 1, [1884MS].

Much love to Sister Harriet and your dear children. Annie in particular. May the Lord bless this child, and may she win a crown of glory.--Letter 20, 1884. [Cf: 20MR360.04] p. 32, Para. 2, [1884MS].

(Written about June 10, 1884, from Walla Walla, Washington, to S. N. Haskell. A portion of this letter appears in the E. G. White Biography, vol. 3. The first page is missing.) But as we desired to let our light shine forth to the world, we concluded to put it on a candlestick that it might give light to all that are in the house. We decided to try to get a place in West Portland; if we failed in this, to try East Portland. We learned we could not get the place in West Portland, so have secured a good, prominent ground in East Portland. [Cf: 21MR198.01] p. 32, Para. 3, [1884MS].

We sent Elder Loughborough up to Salem to visit all the church

[members], and get the people out to Portland convocation meeting. And Brother Ings was to remain with Brother Boyd to fit up the grounds and canvas, preparatory to the meeting. [Cf: 21MR198.02] p. 32, Para. 4, [1884MS].

Elder Loughborough came in this morning at half past five o'clock. The cars were delayed five hours. A long railroad bridge took fire in the center and burned out two sections, but forty hands made quick work in preparing a passage for the cars. [Cf: 21MR198.03] p. 32, Para. 5, [1884MS].

The enemy is at work through different ones to block the wheels of progress. Elder Raymond has been doing a bad work in complaining of all the leaders and finding fault with the General Conference, the building of churches and schoolhouses. He is a man that can do much harm because he has good traits of character and is of ready tact as a helper. But the Lord understands it all, and He will work for His people that they shall not be confused or confounded. [Cf: 21MR198.04] p. 32, Para. 6, [1884MS].

Elder Loughborough says those whom Barnes has had influence over are getting their eyes open. He wrote to the Marion paper that if a man could be sent here they would sweep in the whole of Milton church. That man will be with Barnes at the camp meeting, it is stated. We shall go straight ahead doing our work, and make no reference to these rebels. We hope to see the Lord at work in these meetings and great good done. [Cf: 21MR198.05] p. 32, Para. 7, [1884MS].

We have the camp located just in the suburbs of Walla Walla. It is a good location, half encircled with a swift-running stream of pure, soft water in a grove of cottonwood trees. There is, Willie states, a much larger turnout than they had last year. We may expect Satan will work with might and power to hold the people in darkness, to confuse them with the ideas of men like Raymond, but we hope he will be thoroughly converted before this meeting shall close. Our trust is not in the number of ministers but in the presence of Jesus. [Cf: 21MR198.06] p. 32, Para. 8, [1884MS].

How my heart has yearned to meet our brethren in their yearly gatherings East. Sometimes I think I must meet with them, then again I am sure it cannot be my duty. The visit East was a financial loss to me. This is nothing, but the book has been hindered, for I have been greatly reduced in strength and could not write as I would. I attended ten-days meetings in Healdsburg, ten-days meetings in Oakland, ten-days meetings in camp in Los Angeles. All these, with my writing, were a great tax. I shall have to remain on this side of the Rocky Mountains, and after my book is done, if possible, have a little change in traveling. [Cf: 21MR199.01] p. 33, Para. 1, [1884MS].

My heart has been bad. A sense of suffocation, of general debility, keeps me where I am obliged to hold on to the promises with all my strength, and hang my helpless soul on Jesus Christ. [Cf: 21MR199.02] p. 33, Para. 2, [1884MS].

Were it not for this I should not venture out to labor at all. At Los Angeles I spoke six times at length, and in the morning meetings. I had the burden of testimony; the Spirit of the Lord rested upon me and

sustained me every time I opened my lips. [Cf: 21MR199.03] p. 33, Para. 3, [1884MS].

Brother Haskell, we must pray more in simple, humble contrition of soul. We must exercise faith, teach the people how to have faith. I long to speak to the people in the yearly meetings East. I long to tell them, "Behold Him, behold Him the Man of Calvary, the Lamb of God who taketh away the sins of the world." I long to tell the people that all the exalted privileges granted them, all the love and tender mercy of our God, all the warnings of God's messengers, all the labor and enlightenment of His grace through holy men, will not save one of them. They must save their own souls by their own righteousness. [Cf: 21MR199.04] p. 33, Para. 4, [1884MS].

All the light of present truth will not prevent them from falling away from their exalted privilege and losing all they have once held sacred and valuable. It is necessary for them to be instant in prayer and to live a life of humiliation and constant, living faith. [Cf: 21MR199.05] p. 33, Para. 5, [1884MS].

I want to say to them, "Your iniquities have separated you from your God and your sins have hid His face from you. Your Maker has not forsaken you; Jesus has linked you by His own body to the Infinite One, and His faithfulness will never fail. His promises are more sure than the everlasting hills. But you have departed from God, you have forsaken the Fountain of living waters, you have distrusted His love. You have had every spiritual advantage. The precious, clear light of truth has shone upon your pathway but you have not rendered corresponding obedience and kept yourselves in the love of God, and that very law which should have been a blessing has become a curse." [Cf: 21MR199.06] p. 33, Para. 6, [1884MS].

We are to see fearfully trying times, but need not despond. Trust in the living God. They that fear the Lord and work righteousness, He will be to them as a pillar of fire by night and a pillar of cloud by day. I would tell them the most precious blessings and the most exalted privileges are prepared for and promised to them that love the truth and obey it in the love of it. [Cf: 21MR200.01] p. 34, Para. 1, [1884MS].

But how many are transgressing His holy law they profess to keep! How many do not according to the light given them! And the blessings are changed into curses, and they do not know why they have no spiritual sinew and muscle. They are without spiritual moisture, dry and sapless. Their testimonies are backslidden reports, mournful recitals. Oh, God would have it otherwise. He has made every provision for them that they should have help and blessings and courage and faith, but they remain away from His presence. They will not come unto Him that He may give them life. [Cf: 21MR200.02] p. 34, Para. 2, [1884MS].

Oh, how Jesus is grieved with the unbelief, the distrust, the want of gratitude and the sinfulness of those who profess to be the advocates of the law of God! Will not this people understand [that through] their own course of worldliness, of selfishness, [they] have forfeited the mercies promised to the obedient? In view of the great benefits of the salvation brought to us through Jesus Christ, the whole heavenly host in the plains of Bethlehem broke forth into songs of praise, saying,

"Glory to God in the highest, and on earth, peace, good will toward men" (Luke 2:14). Why is there not more praise and less complaining? Should not our hearts be filled with gratitude to God? If angels saw cause for anthems of praise, why should not the objects Christ came to save be filled with thankfulness? There "are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: 21MR200.03] p. 34, Para. 3, [1884MS].

These precious promises are given us that we might receive and enjoy them. They are not given to us that we may reject them and refuse to accept their fulfillment. The grace of truth revealed to us is that we may be renewed in knowledge and true holiness, and glorify God in our bodies and our spirits, which are His. The praise of God is to flow forth from His children, and continually extend and increase in the earth. We are, every one [of us] to know for ourselves that the blood of Jesus Christ cleanseth me, even me, from all unrighteousness. I, even I, may be holy in heart and in life and in all manner of conversation. These privileges were purchased for me by the blood of Christ and presented to me that Christ may not have died for me in vain. [Cf: 21MR200.04] p. 34, Para. 4, [1884MS].

We cannot, even one of us, glorify God, only through the acceptance of the grace given us. We cannot keep His commandments, only as we improve the grace and truth given us for this purpose. Brother Haskell, we must come up upon higher, holier ground. We must lead the people step by step. We must teach the people to improve the talents God has given them. We do not sufficiently impress upon the ministers the importance of ministering as well as preaching. They do not half of them know what duties, what sacred responsibilities, rest upon ministers to become acquainted with souls, to labor earnestly by personal effort for their salvation from house to house, coming close to hearts. [Cf: 21MR201.01] p. 34, Para. 5, [1884MS].

Love for souls that Christ had will lead the minister to pray most earnestly for divine grace; will lead to importunate prayer. There is altogether too much sermonizing and too little ministering. We must work in wisdom; work with hearts imbued with the love of Jesus. Men without one particle of grace may preach a discourse, but men without grace will not be inclined to weep and to pray and seek to lead souls to the Lamb of God. It is this kind of labor the people need. [Cf: 21MR201.02] p. 35, Para. 1, [1884MS].

We need now men who are acquainted with Jesus; men of faith, men of experience, men who will work for souls as they that must give an account. We have speakers but very few laborers. Teach the members of the church to be workers. Oh, that God would let His convicting, converting power come upon Sabbathkeepers, for many of them by experience know not if there be any Holy Ghost. Self has filled so large a place in their experience they know but little else than its gratification. May the Lord help us to do work--close, faithful efficient work--for the Master, for all our work will bear the inspection of the Chief Shepherd. He will understand just how we have done our work. He will say, "Well done," to those only who have done well. [Cf: 21MR201.03] p. 35, Para. 2, [1884MS].

May the Lord bless you in all your labors, is my prayer.--Letter 19a,

1884. [Cf: 21MR201.04] p. 35, Para. 3, [1884MS].

(Written June 15, 1884, from Walla Walla Washington Territory, to Brother and Sister Uriah Smith.) Our meeting is nearly closed in this place. We are encamped in a cottonwood grove, in a very pleasant, retired spot although it is only a few minutes' walk to the business part of the city. There is a swift running stream of clear water that half encircles the camp. We are on the bank of the stream very pleasantly located. We have a large tent fifteen by twenty-two. Professor Brownsberger and Willie occupy one end of the tent; Sister Ings and I the other end. We have the best arrangement for meals and for order we have had on any encampment. And we needed good food. [Cf: 21MR202.01] p. 35, Para. 4, [1884MS].

We have had an amount of the hardest kind of labor. Brother Van Horn did not bring the people up to do their duty, and as he was president of both conferences, the work devolving upon him left undone, left both conferences in a bad condition. For anyone to work after him (because he is one of the ablest preachers we have)--when a man with less preaching talent but with financial ability should come in there--bringing up the work to a healthful condition was not easy. [Cf: 21MR202.02] p. 35, Para. 5, [1884MS].

Brother and Sister Colcord came as workers, and for the first year they did quite well, but after that the Milton church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name, and he lost his courage and his manhood and had no moral backbone, and under this management everything in the conference ran down. [Cf: 21MR202.03] p. 35, Para. 6, [1884MS].

And when Corliss was sent here to help them they put him through the picking machine until his courage was about gone. Brother Raymond has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in responsible positions. He had some new light on Revelation; was saying your views on two or three points were incorrect. He was discouraging some from canvassing for *Daniel and Revelation*. [Cf: 21MR202.04] p. 36, Para. 1, [1884MS].

How [we] dreaded to touch this case, for the moment we should take hold of this matter there would be trouble in the camp. We prayed over the matter. We had all the ministers and the leading men in the conference come into our tent each morning and had special seasons of prayer. The Lord blessed us abundantly, but these men from Milton, who had run things, the president and all, thought they would run us, and they set at the work most decidedly, telling us we ought to do this and that and preach this and that. But we heard them respectfully and preached the Word of the Lord without any reference to their suggestions. I entered upon my labors Friday in the early morning meeting. I spoke as the Lord bid me which [made] them somewhat uneasy. [Cf: 21MR202.05] p. 36, Para. 2, [1884MS].

I took some of our brethren aside in our tent and read the matter I had written three years ago in regard to their course. They had pledged

to the General Conference and taken it all back again. I read to them straight, clear, and pointed testimonies, but here was the trouble: they had felt no obligation to believe the Testimonies. Brother Nichols had been one of the Marion party when he lived in Laporte, Iowa, and what to do with these folks was a mystery. There was no minister or his message [that] they respected above their own judgment. How to bring anything to bear upon them was the question. [Cf: 21MR203.01] p. 36, Para. 3, [1884MS].

We could only pray and I work for them as though they did believe every word of testimony, and yet so cautious as though they were unbelievers. It was in my mind day and night--a portion of the Lord's prayer--"Thine is the power and the glory." God's power could come to us and we could work only in faith, believing that the Lord would help us. Just as soon as we preached the plain principles of truth there was a buzzing in camp like a swarm of bees. They said Elder Waggoner and I were clubbing them. They did not want that kind of preaching. [Cf: 21MR203.02] p. 36, Para. 4, [1884MS].

Sabbath morning early I went into meeting and the Lord gave me a testimony directly to them, all unexpected to me. I poured it out upon them, showing them that the Lord sent His ministers with a message, and the message they brought was the very means God had ordained to reach them, but they felt at liberty to pick it in pieces and make of none effect the Word of God. They had run over Brethren Colcord and Van Horn, but they must hear the words from God we brought them. We did not propose to ask them what we should present before them. We came to bring the message of God to them, and we should not abate one word of the testimony given to please any of them. This had already been done until they felt at liberty to sit in judgment upon every sermon preached. We did not come to have them preach to us but we came with a message to them, and we should give them the word of the Lord. [Cf: 21MR203.03] p. 36, Para. 5, [1884MS].

I can tell you there was great astonishment and marveling that I dared to speak to them thus. Brother Nichols would order the ministers as though he knew all about the work. Sabbath forenoon the Lord helped Brother Waggoner to preach with power. [Cf: 21MR204.01] p. 37, Para. 1, [1884MS].

In the afternoon He helped me to speak. We dealt on general principles. Brother Raymond was going to go right away from the camp. He said we were clubbing him. I sent for him. I read to him. I talked with him. I told him that when my brethren, as did Brother Owen, come up with new light he almost made me have an ague chill, for I knew it was a device of Satan which no one could understand although a man declare it unto them. It is a sure case that Satan throws a bewitching power into their new views they take with minds, although the arguments are as clear as mud, disjointed [and] out of harmony with the message. Well, this talk helped the man. He is one of these studying men like Brother Edson, but with a firm, determined purpose with such a precious talent with it as a helper ready to do anything, with ready tact and apparent martyr-like humility. [Cf: 21MR204.02] p. 37, Para. 2, [1884MS].

But the snare was broken. Brother Raymond was balanced in the right direction once more where he could be helped. It will take time to work

him out all clear. [Cf: 21MR204.03] p. 37, Para. 3, [1884MS].

Well now, the work must be carried on for others, and we have been diligent, preaching and praying and talking upon general principles. They would confess a little and scold a good deal and find fault and pick flaws, but we worked for them all the stronger. We told them we had come here to help them and we were determined to work till we did help them. [Cf: 21MR204.04] p. 37, Para. 4, [1884MS].

We have had excellent meetings all through. All seemed to enjoy the meetings but these criticizers, and we were so close upon them for the work they had done they did not like it at all. One brother says, "I felt good when I came to the meeting but I do not feel so good now. I begin to see, brethren, we have been wrong and done wrong." [Cf: 21MR204.05] p. 37, Para. 5, [1884MS].

We kept at work. One part [of] the morning meeting we would declare the true condition of these leading men; then we would change the exercises and have a meeting calling the wrong forward, laboring for them, praying with them; and there were their own children we labored for, and we would have a most remarkable meeting. The Spirit of the Lord was manifested. Then these men would half confess and bear good testimonies, but the grumbling and criticism were in them and they could not keep it from breaking out. The next meeting would be discourses on general principles, bringing the truth to bear upon these men. [Cf: 21MR204.06] p. 37, Para. 6, [1884MS].

Sabbath, June 14. We had meetings long to be remembered. Sabbath forenoon Brother Loughborough talked. I talked in the afternoon. The Lord helped me. I then called them forward. Thirty-five responded. They were mostly young men and women, and old men and women. We had a most precious meeting. Some who had left the truth came back with repentance and confession. Many were starting for the first time. The Lord was here Himself. This seemed to break down the prejudice, and melting testimonies were borne. We had a recess and then began again, and the good work went on. [Cf: 21MR205.01] p. 37, Para. 7, [1884MS].

I forgot to say, Friday afternoon I read important matter written three years ago. This was acknowledged to be of God. The testimonies were accepted heartily and confessions made of great value to the wrongdoer. [Cf: 21MR205.02] p. 38, Para. 1, [1884MS].

We can say the Lord is giving us precious victory but it has been a hard battle from the very first. God has been giving me strength every day. I was very feeble when I left Oakland, so weak I could scarcely stand alone, but I have been receiving strength from the first day I bore my testimony. I believe it was right I came here.--Letter 19, 1884. [Cf: 21MR205.03] p. 38, Para. 2, [1884MS].

(Written January 20, 1884, from St. Helena, California, to G. I. Butler and S. N. Haskell.) I expect that this is the last letter that will reach you before you go on your journey to Europe. I have written but few letters because I have been laboring very hard in Healdsburg. The members who composed the Healdsburg church before so many moved in were weak. One and another wanted the supremacy. There was quarreling in the church; one would advance one thing, another would get up and oppose it. There have been old grudges, old difficulties, which no one

dared to meddle with. But I felt urged by the Spirit of God to put forth earnest efforts to dig out these old roots of bitterness. We worked early and late. [Cf: 21MR325.01] p. 38, Para. 3, [1884MS].

I attended every early morning meeting and then the following meeting at nine o'clock for these members of the Healdsburg church, and the Lord helped. Matters were settled, the difficulties removed, and confessions made. We had most precious meetings; many were much blessed. I knew I must have rest and came to this place, but my mind is constantly exercised. I feel deeply in regard to our present position. I try to throw off the burden but I cannot lay it down. It will come back. [Cf: 21MR325.02] p. 38, Para. 4, [1884MS].

Friday night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. [Cf: 21MR325.03] p. 38, Para. 5, [1884MS].

They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and referred to our abject poverty and stricken condition. They could not see how we could live without the world; we were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us. They declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and this was the temporal millennium that they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth. [Cf: 21MR325.04] p. 38, Para. 6, [1884MS].

"The angels from heaven have spoken to us (referring to those whom Satan personated that had died, and they claimed had gone to heaven). You will hear the testimony of the heavenly messengers." They sneered, they mocked, they derided and abused the sorrowing ones. There was much more but I have not time to write it. [Cf: 21MR326.01] p. 39, Para. 1, [1884MS].

But while anguish was upon the loyal and true, who would not worship the beast or his image and accept and revere an idol sabbath, One said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and, as Stephen looked into the heaven, we looked. The mockers were taunting and reviling us and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not. We were gazing upon a scene that shut out everything else. [Cf: 21MR326.02] p. 39, Para. 2, [1884MS].

There stood revealed the throne of God. Around it were ten thousand times ten thousand and thousands upon thousands, and close about the

throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised. [Cf: 21MR326.03] p. 39, Para. 3, [1884MS].

A voice said, "Jesus, who is seated upon the throne, has so loved man that He gave His life a sacrifice to redeem him from the power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life. [Cf: 21MR326.04] p. 39, Para. 4, [1884MS].

"He was obedient to all His Father's commandments. Wickedness has filled the earth. It is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries, but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenseless against the cruelty of men, shall be crowned conquerors and more than conquerors." (Rev. 7:9-17, quoted.) [Cf: 21MR326.05] p. 39, Para. 5, [1884MS].

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company, to suffer by the satanic passions of a rebellious world, expressing the sentiments, the doctrines, and the councils of demons. [Cf: 21MR326.06] p. 39, Para. 6, [1884MS].

Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth Babylon. The just have no longer anything to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God. [Cf: 21MR327.01] p. 39, Para. 7, [1884MS].

Another heavenly being exclaimed with firm and musical voice, "They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven. [Cf: 21MR327.02] p. 40, Para. 1, [1884MS].

"They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, from hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are to be no longer mean and sorrowful in the eyes of those who despise them. [Cf: 21MR327.03] p. 40, Para. 2, [1884MS].

"Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads." [Cf: 21MR327.04] p. 40, Para. 3, [1884MS].

They were clothed in richer robes than earthly beings had ever worn.

They were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs loud, clear, and musical. They wave the palm branches of victory and exclaim, "Salvation to our God, which sitteth upon the throne, and unto the Lamb" (Rev. 7:10). [Cf: 21MR327.05] p. 40, Para. 4, [1884MS].

But I have not time nor eyesight now to write all this wonderful manifestation of God. I cannot get it from my mind day or night. I am just now afflicted with pain in my heart and in my eyes, but I am strong in faith, of good courage, quite weak in body, but I am praying. I shall be strong, for God has promised me strength. I am writing now by the light of my lamp, unable to sleep. [Cf: 21MR327.06] p. 40, Para. 5, [1884MS].

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong, and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust Him, we will seek His grace and His great salvation. We must hide in Jesus, for He is a covert from the storm, a present help in time of trouble. Letter 6, 1884. [Cf: 21MR327.07] p. 40, Para. 6, [1884MS].

Sanballat, Tobiah, and their confederates, dared not openly make war upon the Jews; but with increasing malice they continued their secret efforts to perplex, injure, and discourage them. The wall about Jerusalem was rapidly approaching completion. When it should be finished, and its gates set up, these enemies of Israel could not hope to force an entrance into the city. Therefore they were the more eager and determined in their efforts to stop the work without delay. At last they devised a plan to draw Nehemiah from his station, and kill or imprison him while they had him in their power. [Cf: ST 01-03-84 para. 01] p. 40, Para. 7, [1884MS].

Pretending to desire a compromise of the opposing parties, they proposed a conference with Nehemiah, and invited him to meet them in a village on the plain of Ono. But the Spirit of God, enlightening the mind of his servant, enabled him to discern their real purpose. Says Nehemiah, "I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" But these emissaries of Satan were persistent. Four times they sent messages of like import, but received the same answer. [Cf: ST 01-03-84 para. 02] p. 41, Para. 1, [1884MS].

Finding this plan unsuccessful, they then had resort to a more dangerous stratagem. Sanballat sent to Nehemiah a messenger bearing an open letter wherein was written: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." Had the reports mentioned been actually circulated, there would have been cause for apprehension; for they would soon have been carried to the ears of the king, whom a slight suspicion might provoke to the severest measures. But Nehemiah was

convinced that the letter was wholly false, written to arouse his fears, and draw him into some snare prepared by his enemies. This conclusion was strengthened by the fact that the letter was sent open, evidently that the contents might be read by the people, and thus intimidate them also. [Cf: ST 01-03-84 para. 03] p. 41, Para. 2, [1884MS].

He therefore promptly returned the answer "There are no such things done as thou sayest; but thou feignest them out of thine own heart." He is not ignorant of Satan's devices, and he feels assured that all these attempts are made for the purpose of weakening the hands of the builders, that their work may not be accomplished. He turns to the Source of strength, with the prayer, "Now therefore, O God, strengthen my hands." [Cf: ST 01-03-84 para. 04] p. 41, Para. 3, [1884MS].

Satan had been defeated again and again; and now with deeper malice and greater cunning, he proceeded to devise a still more subtle and dangerous snare for the servant of God. Sanballat and his companions were moved to hire men, professing to be friends of Nehemiah, to give him evil counsel as the word of the Lord. The principal person engaged in this nefarious work was one Shemaiah, who had previously been held in good repute by Nehemiah. This man shut himself up in a chamber near the sanctuary, as if fearing that his life was in danger, and thither Nehemiah went to consult with him as one who was especially favored of God. The temple was at this time protected by walls and gates, while the gates of the city were not yet set up. This deceiver therefore professed great concern for Nehemiah's safety, and counseled him to seek shelter in the temple: "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee." The hero's fearless answer was, "Should such a man as I flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in." [Cf: ST 01-03-84 para. 05] p. 41, Para. 4, [1884MS].

Had Nehemiah followed that treacherous counsel, he would have sacrificed his reputation for courage, and faith in God, and would have appeared cowardly and contemptible. The alarm would have spread among the people, each would have sought his own safety, and the city would have been left unprotected, to fall a prey to their enemies. That one unwise move would have been a virtual surrender of all that had been gained. [Cf: ST 01-03-84 para. 06] p. 42, Para. 1, [1884MS].

Nehemiah was not long in penetrating the true character and object of his counselor; "And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me." [Cf: ST 01-03-84 para. 07] p. 42, Para. 2, [1884MS].

In view of the important work that Nehemiah had undertaken, together with the integrity of his character, and the confidence in God which he professed to feel, it would be highly inconsistent for him to hide himself as though in fear. The preservation of life itself would not be a sufficient excuse for such a course. The infamous counsel given him was seconded by more than one man of high reputation, who, while

professing to be his friend, was secretly in league with his enemies. Women also, while pretending to have received great light from God, basely sold themselves to serve the cause of the heathen. Nehemiah prays that God will mark their evil designs, and reward them according to their deeds. [Cf: ST 01-03-84 para. 08] p. 42, Para. 3, [1884MS].

Despite all the plots of enemies, open and secret, the work of building went steadily forward, the wall rose to the proper height, and in about two months after Nehemiah's arrival at Jerusalem, the holy city was girded round with its defenses, and the builders could walk upon its walls, and look forth upon their astonished adversaries. Says Nehemiah, "When all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God." [Cf: ST 01-03-84 para. 09] p. 42, Para. 4, [1884MS].

Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. "In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-in-law of Shechaniah.' Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory. A family of Judah had connected themselves with the enemies of God, and the relation had proved a snare to the people. Many others also united in marriage with the heathen. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble. They were not wholehearted in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of cooperation and support. All this had tended to weaken and discourage those who sought to build up the cause of God. [Cf: ST 01-03-84 para. 10] p. 42, Para. 5, [1884MS].

Some who had been foremost in plotting mischief against the Jews, and endeavoring by every possible means to cause their ruin, now professed great desire to be on friendly terms with them. Some of the nobles of Judah who had become entangled in idolatrous marriages, had held traitorous correspondence with Tobiah, and had taken oath to serve him. They now presumed to represent this agent of Satan as a man of ability, wisdom, and foresight, and urged that an alliance with him would be highly advantageous to the Jews. At the same time they betrayed to him Nehemiah's plans and movements. Thus the work of God was laid open to his enemies, and opportunity was given them not only to misconstrue Nehemiah's words and acts, and circulate false reports concerning him, but to lay plans to counteract his efforts and hinder his work. Yet this man, who had so boldly stood in defense of the oppressed, did not exercise the authority with which he was invested, and bring to punishment those traitors in the camp. Calmly and unselfishly he went forward in the service of his people, never dreaming of slackening his efforts though they should be repaid only with ingratitude and treachery. [Cf: ST 01-03-84 para. 11] p. 43, Para. 1, [1884MS].

The whole power and policy of Satan have always been aimed at those who are zealously seeking to advance the cause and work of God. Though often baffled, he as often renews his assaults. But it is when he works in secret that he is most to be feared. The advocates of unpopular truth must expect opposition from its open enemies; this is often fierce and cruel, but it is far less dangerous than the secret enmity

of those who profess to be serving God while at heart they are servants of Satan. While apparently uniting in the work of God, many are connected with his foe; and if in any way crossed in their plans, or reproved for their sins, they court the favor of the enemies of truth, and open to them all the plans of God's servants and the workings of this cause. Thus they place every advantage in the hands of those who use all their knowledge to hinder the work of God and injure his people. Thus these men of two minds and two purposes pretend to serve God, and then go over to the enemy and serve him, as best suits their inclination. [Cf: ST 01-03-84 para. 12] p. 43, Para. 2, [1884MS].

Every device which the prince of darkness can suggest, will be employed to induce God's servants to form a compromise with the agents of Satan. Repeated solicitations will come in, to call us from duty; but, like Nehemiah, we should steadfastly reply, "I am doing a great work, so that I cannot come down." We have no time to seek the favor of the world, or even to defend ourselves from their misrepresentation and calumny. We have no time to lose in self-vindication. We should keep steadily at our work, and let that refute the falsehoods which malice may coin to our injury. Slanders will be multiplied if we stop to answer them. Should we allow our enemies to gain our friendship and sympathy, and thereby allure us from our post of duty; should we by any unguarded act, expose the cause of God to reproach, and thus weaken the hands of the workers, we should bring upon our characters a stain not easily removed, and place a serious obstacle in the way of our own future usefulness. [Cf: ST 01-03-84 para. 13] p. 43, Para. 3, [1884MS].

Those temptations are most dangerous which come from the professed servants of God, and from our friends. When persons who are uniting with the world, yet claiming great piety and love, counsel the faithful workers for God to be less zealous and more conservative, our answer must be an appeal to the word of God. When they plead for union with those who have been our determined opposers, we should fear and shun them as decidedly as did Nehemiah. Those who would lead away from the old landmarks to form a connection with the ungodly, cannot be sent of Heaven. Whatever may have been their former position, their present course tends to unsettle the faith of God's people. [Cf: ST 01-03-84 para. 14] p. 43, Para. 4, [1884MS].

Such counselors are prompted by Satan. They are time-servers. The testimonies, reproofs, and warnings of God's servants are unpalatable to them, being a reproof to their worldly, pleasure-loving propensities. We should shun this class as resolutely as did Nehemiah. [Cf: ST 01-03-84 para. 15] p. 44, Para. 1, [1884MS].

When plied with the arguments and suggestions of such advisers, it would be well for us each to inquire, "Should I, who am a Christian, a child of God; one called to be the light of the world, a preacher of righteousness; who have so often expressed my confidence in the truth and the way in which the Lord has led us,--should I unite my influence with those who bitterly oppose the work of God? Should I, a steward of the mysteries of God, open to his worst enemies the counsels of his people? Would not such a course embolden the wicked in their opposition to the truth of God and to his covenant-keeping people? Would not such concession prevent me from opening my lips in exhortation, warning, or entreaty, in my own family or in the church of God? If Paul or Peter

were placed in similar circumstances, would he thus betray a sacred trust? Would not even men of the world despise me? Would they not scorn to be diverted from their lifework by difficulties or perils?" [Cf: ST 01-03-84 para. 16] p. 44, Para. 2, [1884MS].

Satan will work by any and every means which he can employ to discourage the active servants of God. If the shepherd can be beguiled from his duty, then the way is clear for wolves to scatter and devour the sheep. [Cf: ST 01-03-84 para. 17] p. 44, Para. 3, [1884MS].

Every success of the truth discourages the enemies of God; and they are sometimes forced to acknowledge that it is his work, while they hate it the more on that very account. False brethren will continue to increase. Those to whom God has sent warnings and reproofs, but who, rejecting the Heaven-sent message, give heed to the counsel of his enemies, are the severest trial to his faithful servants. "They that forsake the law, praise the wicked." By Mrs. E. G. White. [Cf: ST 01-03-84 para. 18] p. 44, Para. 4, [1884MS].

While Nehemiah labored diligently to restore the material defenses of Jerusalem, he did not forget that the God of Israel was their only sure defense, and that only in obedience to his commandments would they be secure. He therefore gave diligent attention to the instruction of the people in the law of God. [Cf: ST 01-10-84 para. 01] p. 44, Para. 5, [1884MS].

At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday." "And the ears of all the people were attentive unto the book of the law." "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." Certain of the priests and Levites united with Ezra in explaining to the people the principles of the divine law. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." [Cf: ST 01-10-84 para. 02] p. 44, Para. 6, [1884MS].

The scene was one of mournful interest. The wall of Jerusalem had been rebuilt, and the gates set up; thus far a great victory had been achieved; but a large part of the city was still in ruins. On a pulpit of wood, erected in one of the broadest streets, and surrounded on every hand by the sad reminders of Judah's departed glory, stood Ezra, now an aged man. At his right and left were gathered his brother Levites, who were consecrated to the service of God, and whose presence lent dignity and solemnity to the occasion. With heavy hearts they thought upon the days of their fathers, when the royal psalmist had sung: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." [Cf: ST 01-10-84 para. 03] p. 45, Para. 1, [1884MS].

Looking down from the elevated platform, the eye swept over a sea of heads. From all the surrounding country the children of the covenant had assembled; and as one man they were listening, intent and reverent, to hear once more the words of the Most High. But even here the evidence of their sin was apparent. In their mingling with other nations, the Hebrew language had become corrupted, and therefore great care was necessary on the part of the speakers to explain the law in the language of the people, and so present it that it might be understood by all. [Cf: ST 01-10-84 para. 04] p. 45, Para. 2, [1884MS].

As the law of God was read and explained, the people were convinced of their guilt and danger, and with tender consciences and penitential tears they mourned because of their transgressions. But as this day was a festival, a day of holy convocation, a day which the Lord had commanded to be kept with joy and gladness, they were bidden by their teachers to restrain their grief, and to rejoice in view of the great mercy of God toward them. "For," said Nehemiah, "this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." [Cf: ST 01-10-84 para. 05] p. 45, Para. 3, [1884MS].

Accordingly, after the earlier part of the day had been devoted to religious exercises, the people spent the remainder in gratefully recounting the blessings of God, and enjoying the bounties which he had granted them, remembering also to send portions to the poor who had nothing to prepare. And there was great rejoicing, because they understood the words of the law which had been declared to them. [Cf: ST 01-10-84 para. 06] p. 45, Para. 4, [1884MS].

The work of reading and expounding the law to the people was continued upon the following day. The solemn services of the day of atonement were performed at the time appointed,--on the tenth day of the seventh month,--according to the command of God. And from the fifteenth to the twenty-second of the same month the people and their rulers kept once more the feast of tabernacles. [Cf: ST 01-10-84 para. 07] p. 46, Para. 1, [1884MS].

It was published "in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God." "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he [Ezra] read in the book of the law of God." [Cf: ST 01-10-84 para. 08] p. 46, Para. 2, [1884MS].

When this festival was past, one day only having intervened, the children of Israel kept a solemn fast. This was held not merely at the command of the rulers, but by the desire of the people. As they had from day to day listened to the words of the law, they had been deeply convicted of their own transgressions, and also of the sins of their nation in past generations. They saw that it was because of their

departure from God that his protecting care had been withdrawn from them, and they had been scattered in foreign lands. And they now determined to seek God's mercy, and to pledge themselves to walk hereafter in his commandments. [Cf: ST 01-10-84 para. 09] p. 46, Para. 3, [1884MS].

Before entering upon the services of the day, they carefully separated themselves from the heathen who were intermingled with them. This being done, "they stood up in their place, and read in the book of the law of the Lord their God one-fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God." [Cf: ST 01-10-84 para. 10] p. 46, Para. 4, [1884MS].

The people prostrated themselves before the Lord, humbly confessing their sins and pleading for mercy and pardon, each for himself individually and for the entire congregation. Then their leaders encouraged them to believe that God, according to his promise, had heard their prayers. They showed them that they were not only to mourn and weep and repent of their transgressions, but to trust that God had pardoned them, and to evince their faith by recounting his mercies and praising him for his goodness. Said these teachers, "Stand up and bless the Lord your God forever and ever." [Cf: ST 01-10-84 para. 11] p. 46, Para. 5, [1884MS].

Then from the gathered throng, as they stood with hands outstretched toward heaven, arose the song of praise and adoration: "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all, and the host of Heaven worshipeth thee." [Cf: ST 01-10-84 para. 12] p. 46, Para. 6, [1884MS].

In this portion of sacred history is a precious lesson of faith for all who are convicted of sin, and weighed down with a sense of their unworthiness. When they compare their characters with God's great standard of right, they see themselves condemned as transgressors. There is no power in law to free them from their guilt. But as they confess their sins, they can find pardon through Christ. From him flows the cleansing stream that can wash away the stains of sin. When the sinner has come to Christ with contrition of soul, confessing his transgressions, it is then his duty to appropriate to himself the Saviour's promise of pardon to the repentant and believing. He who seeks to find goodness and cause for rejoicing in himself, will always be in despair; but he who looks to Jesus, the author and finisher of his faith, can say with confidence, "I live, yet not I, but Christ liveth in me." [Cf: ST 01-10-84 para. 13] p. 47, Para. 1, [1884MS].

Following the song of praise, the leaders of the congregation presented the history of Israel, showing God's great benefits and their ingratitude. Tracing the record from the days of Abraham, they called attention to God's design to preserve his name upon the earth by preserving for himself a people pure amid the general corruption; they recounted the mighty manifestations of his power in their deliverance from bondage in Egypt, and showed also how backsliding and apostasy had caused the blessing of the Lord to be withdrawn from Israel. [Cf: ST 01-10-84 para. 14] p. 47, Para. 2, [1884MS].

Then the whole congregation entered into a covenant to keep all the commandments of God; and that the transaction might be as effectual as possible, this covenant was written out, and those who were thoroughly in earnest in the work of reformation, affixed their names and seals. They wished to preserve for future reference a memorial of the obligation they had just taken upon themselves, as a reminder of duty and a barrier against temptation. Thus it was that the people took a solemn oath to "walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." The oath taken also included a promise not to intermarry with "the people of the land." This had often been done by the people; and sometimes the rulers, as Solomon and Ahab, had formed such unions; and these marriages, by introducing idolatry, had resulted in the ruin of thousands. [Cf: ST 01-10-84 para. 15] p. 47, Para. 3, [1884MS].

The Lord had strictly forbidden the intermarrying of his people with other nations. This would prevent the Hebrews from marrying idolaters, and thus forming connections with heathen families. The reason which God assigned for prohibiting those marriages was, "They will turn away thy son from following me." But the heathen were less guilty than are the impenitent in this age, who, having the light of the gospel, persistently refuse to accept it. Those among ancient Israel who ventured to disregard the divine prohibition, did it at the sacrifice of religious principle. When those who now profess to be God's people join themselves in marriage with the ungodly, they form a tie uniting them to the world, and they will probably soon be one with them, notwithstanding their present profession. [Cf: ST 01-10-84 para. 16] p. 47, Para. 4, [1884MS].

Before the day of fasting ended, the people still further manifested their determination to return unto the Lord. With one accord, all pledged themselves to cease the desecration of the Sabbath. Nehemiah did not at this time, as at a later date, exercise his authority to prevent heathen traders from coming into Jerusalem on the Sabbath, for the sale of provisions and other articles; but to save the people from yielding to temptation, he engaged them, by a solemn covenant, not to transgress the Sabbath law by purchasing of those vendors, hoping that this would discourage them, and put an end to their traffic. [Cf: ST 01-10-84 para. 17] p. 48, Para. 1, [1884MS].

Provision was also made to support the public worship of God. A pledge was given by the congregation to contribute yearly a stated sum for the service of the sanctuary, as well as to bring the tithes and the "firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord, also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God." [Cf: ST 01-10-84 para. 18] p. 48, Para. 2, [1884MS].

The liberality of the Jews in their offerings for religious purposes might well be imitated by Christians. If tithes and offerings were required thousands of years ago, they are much more essential now. The labors of God's servants were then confined almost wholly to the land of Palestine; but the apostles and their successors were commissioned to preach the gospel throughout the world. The people of this

dispensation are favored with greater light and blessing than were the Jews; therefore they are placed under even greater obligation to honor God and to advance his cause. [Cf: ST 01-10-84 para. 19] p. 48, Para. 3, [1884MS].

The efforts of Nehemiah to restore the worship of the true God had been crowned with success. If Israel would be true to the oath they had taken, a bright future was before them; for the Lord has always magnified his law before his people, pouring rich blessings upon them so long as they have been obedient. The history of God's ancient people is full of instruction for the church of today. While the Bible faithfully presents the result of their apostasy as a warning to all future generations, it portrays, as a worthy example, the deep humiliation and repentance, the earnest devotion and generous sacrifice, that marked their seasons of returning to the Lord. There is encouragement, too, in the record of God's willingness to receive his backsliding but repentant people. It would be a scene well-pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to "observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." By Mrs. E. G. White. [Cf: ST 01-10-84 para. 20] p. 48, Para. 4, [1884MS].

Under the labors of Ezra and Nehemiah, the people of Judah had in the most solemn and public manner, pledged themselves to render obedience to the law of God. But when the influence of these teachers was for a time withdrawn, there were many who departed from the Lord. During the absence of Nehemiah from Jerusalem, idolaters not only gained a foothold in the city, but contaminated by their presence the very precincts of the temple. Certain families of Israel, having intermarried with the family of Tobiah the Ammonite, had brought about a friendship between this man, one of Judah's most bitter and determined enemies, and Eliashib the high priest. As a result of this unhallowed alliance, Tobiah had been permitted to occupy a commodious apartment connected with the temple, which had been devoted to the storing of various offerings brought for the service of God. [Cf: ST 01-17-84 para. 01] p. 48, Para. 5, [1884MS].

Thus not only was the temple of the Lord profaned, but his people were constantly exposed to the corrupting influence of this agent of Satan. Because of their cruelty and treachery toward Israel, the Ammonites and Moabites had by the word of the Lord been forever excluded from the congregation. And yet, in defiance of this solemn interdict, the high priest himself casts out the consecrated oblations from the chamber of God's house, to make a place for the most violent and treacherous of a proscribed people. Greater contempt for God could not have been manifested than was expressed in this favor conferred on this enemy of God and his truth. [Cf: ST 01-17-84 para. 02] p. 49, Para. 1, [1884MS].

When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. "It grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." [Cf: ST 01-17-84 para. 03] p. 49, Para. 2, [1884MS].

Not only had the temple been profaned, but the offerings had been misapplied. This tended to discourage the liberality of the people. They lost their zeal and fervor in the cause of God, and were reluctant to pay their tithes. The treasuries of the Lord's house were but poorly supplied; and the singers and others employed in the temple service not receiving a sufficient support, many left the work of God to labor elsewhere for the maintenance of their families. Nehemiah promptly corrected these abuses. He gathered together those who had forsaken the service of the house of God, and caused the tithes and offerings to be restored. Faithful men were appointed to take charge of the means raised, confidence was restored, and all Judah brought their tithes to the treasuries of the Lord. [Cf: ST 01-17-84 para. 04] p. 49, Para. 3, [1884MS].

Another result of intercourse with idolaters was disregard of the Sabbath. Heathen merchants and traders from the surrounding country had been intent upon leading the children of Israel to engage in traffic upon the Sabbath. While there were some who would not be induced to sacrifice principle, and transgress the commandment of God, others were more easily influenced, and joined with the heathen in their endeavor to overcome the scruples of their more conscientious countrymen; and the idolaters boasted of the success that had attended their efforts. Many dared openly to violate the Sabbath. While some engaged in traffic with the heathen, others were treading in winepresses, and others bringing in sheaves upon the Sabbath day. [Cf: ST 01-17-84 para. 05] p. 49, Para. 4, [1884MS].

Had the rulers exerted their influence and exercised their authority, this state of things might have been prevented; but their desire to advance their own secular interest led them to favor the ungodly. It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul. [Cf: ST 01-17-84 para. 06] p. 49, Para. 5, [1884MS].

Nehemiah rebuked them for their shameful neglect of duty, which was largely responsible for the fast-spreading apostasy. "What evil thing is this that ye do, and profane the Sabbath day?" he sternly demanded. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." He gave command that "when it began to be dark before the Sabbath," the city gates should be shut, and that they should not be opened till the Sabbath was past; and, having more confidence in his own servants than in those the magistrates of Jerusalem might appoint, he stationed them at the gate to see that his orders were enforced. [Cf: ST 01-17-84 para. 07] p. 50, Para. 1, [1884MS].

The merchants were not disposed to abandon their purpose; and several times they lodged without the gates of the city, hoping to find opportunity for traffic, either with citizens or country people. Upon being informed of this, Nehemiah warned them that they would be punished if they continued this practice. He also directed the Levites to guard the gates, knowing that on account of their higher position they would command greater respect than the common people; while from their close connection with the service of God, it was reasonable to expect that they would be more zealous in enforcing obedience to his law. p. 50, Para. 2, [1884MS].

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshipers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely-appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to his obedient, commandment-loving people. [Cf: ST 01-17-84 para. 09] p. 50, Para. 3, [1884MS].

God places a very high estimate upon his law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practice. If they did this, they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked his wrath against their fathers; and for a time it seemed that all the care, labor, and expense involved in rebuilding the defenses of Jerusalem would be lost. [Cf: ST 01-17-84 para.10] p. 50, Para. 4, [1884MS].

David prayed, "It is time for thee, Lord, to work; for they have made void thy law." This prayer is no less pertinent at the present time. The world has gone astray from God, and its lawless state should strike terror to the heart, and lead all who are loyal to the great King to work for a reformation. The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah; and all through the religious world the false Sabbath is revered, while the true one is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of finite man? Will he accept a day possessing no sanctity, in the place of his own Sabbath, which he has hallowed and blessed? No; it is on the law of God that the last great struggle of the controversy between Christ and his angels and Satan and his angels will come, and it will be decisive for all the world. This is the hour of temptation to God's people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb's book of life. [Cf: ST 01-17-84 para. 11] p. 50, Para. 5, [1884MS].

Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk, will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this manmade institution. They will point to calamities on land and sea--to the storms of wind, the floods, the earthquakes, the destruction by fire--as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary. [Cf: ST 01-17-84 para. 12] p. 51, Para. 1, [1884MS].

We need Nehemiahs in 1884, who shall arouse the people to see how far

from God they are because of the transgression of his law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister? [Cf: ST 01-17-84 para. 13] p. 51, Para. 2, [1884MS].

Man's personal accountability to God should command careful attention. The law can never pardon. Its province is not to save the transgressor, but to convict him. It is far-reaching, and all we do bears the stamp of its approval or condemnation. Men professing godliness often regard the secret sins of the soul very lightly; but it is the secret motives of the heart that determine the true character, and God will bring them into judgment. The dangers resulting from disobeying God and seeking the friendship of the world have not lessened with the lapse of time. There is earnest work to be done; and the faithful watchman, who is actuated by love to God and a desire to save sinners, will reap the reward of his labors; but the unfaithful watchman, whose influence tends to union with the world, will cause the ruin of many souls. By Mrs. E. G. White. [Cf: ST 01-17-84 para. 14] p. 51, Para. 3, [1884MS].

Results of Marrying with the Ungodly.--Another subject to which Nehemiah's attention was called on his return to Jerusalem, was the danger that threatened Israel from intermarriage and association with idolaters. "In those days," says Nehemiah, "saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This assimilation to the language of the heathen was an indication of the inroads made by heathenism. In many families, children, trained by heathen mothers, were prattling around them in the tongue of the several idolatrous nations with whom the Israelites had intermarried. These children, as they grew up in the habits and customs of heathenism, became idolaters of the most dangerous class, because they were connected with the people of God. [Cf: ST 01-24-84 para. 01] p. 51, Para. 4, [1884MS].

These unlawful alliances caused great confusion; for some who entered into them were persons in high position, rulers of the people and men connected with service of God, to whom, in the absence of Nehemiah, the people had a right to look for counsel and correct example. God had carefully excluded the heathen from uniting with his faithful worshipers; but the divinely erected barriers had been broken down, and as a consequence of mingling and intermarrying with other nations, the Israel of God were fast losing their peculiar, holy character. Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He presented the case of Solomon, and reminded them that among many nations there had arisen no king like this man, whom God had favored, and to whom he had

given great wisdom. But the idolatrous women whom he connected with his house by marriage, led his heart astray from God, and his example had a corrupting influence on all Israel. The commands and threatenings of the Lord, and the fearful judgments visited upon Israel in past generations, aroused the consciences of the people. The strongest and most endearing ties that bound them to idolaters were broken. Not only were future marriages with the heathen forbidden, but marriages already formed were dissolved. [Cf: ST 01-24-84 para. 02] p. 52, Para. 1, [1884MS].

Some men in sacred office pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. Nehemiah replied, with solemn sternness, "Shall we then hearken unto you, to do all this great evil to transgress against our God in marrying strange wives?" [Cf: ST 01-24-84 para. 03] p. 52, Para. 2, [1884MS].

A grandson of the high priest, having married a daughter of the notorious Sanballat, was not only removed from office; but promptly banished from Israel. "Remember them, O my God," exclaimed Nehemiah, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." He adds: "Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business." No respect was shown for rank or position. No distinction was made. Whoever among the priests and rulers refused to sever his connection with idolaters, was immediately separated from the service of the Lord. [Cf: ST 01-24-84 para. 04] p. 52, Para. 3, [1884MS].

How much anguish of soul this needed severity cost the faithful workers for God, the Judgment alone will reveal. Every advance step was gained only by fasting, humiliation, and prayer. There was a constant struggle with opposing elements. [Cf: ST 01-24-84 para. 05] p. 52, Para. 4, [1884MS].

Many who had married idolaters chose to go with them into exile; and, with those who had been expelled from the congregation, they joined the Samaritans, a heathen people who had combined with their idolatrous worship many of the customs of the Jews. Hither some who had occupied high positions in the work of God now found their way, and after a time they cast in their lot fully with them. Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people of God were the source of schism, emulation, and enmity between the two nations from generation to generation. [Cf: ST 01-24-84 para. 06] p. 53, Para. 1, [1884MS].

The servants of God today encounter difficulties very similar to those against which Nehemiah contended. Human nature is still the same. And Satan is as active, earnest, and persevering now as at any period in the past. Nay, rather, the word of God declares that his power and enmity increase as we near the close of time. The greatest danger of God's ancient people arose from their inclination to disregard his direct requirements and to follow, instead, their own desires. Such is the sin and danger of his people at the present time. The indolence,

backsliding, and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. The Sabbath is not as sacredly regarded as it should be. Improper marriages, with their train of evils, have dragged down some of the most useful men to apostasy and ruin. [Cf: ST 01-24-84 para. 07] p. 53, Para. 2, [1884MS].

Before contracting marriage, every wise person will consider the matter in all its bearings: "Will the relation I am about to form lead Heavenward, or toward perdition? Will it bring in sacred and devotional influences, or the corrupting influence of the world.?" [Cf: ST 01-24-84 para. 08] p. 53, Para. 3, [1884MS].

In the existing state of religious declension, there is crying need of earnest, faithful Nehemiahs and Ezras,--men who will not shun to call sin by its right name, and who will not shrink from vindicating the honor of God. Those upon whom God has laid the burden of his work are not to hold their peace, and cover prevailing evils with a cloak of false charity. Men of courage and energy are needed to expose fashionable sins. Iniquity must not be palliated and excused. Those who lead the church of God to follow the customs and practices of the world, are not to be lauded and exalted. No regard for family or position will hinder the faithful servants of Christ from guarding the interests of his people. God is no respecter of persons. Great light and special privileges bring increased responsibility. When those who have been favored or honored of God, commit sin, their influence goes very far to encourage others in transgression. And if, by their example, the faith of another is weakened, and moral and religious principle is broken down, the wrath of God will surely come upon those betrayers of their sacred trust. [Cf: ST 01-24-84 para. 09] p. 53, Para. 4, [1884MS].

Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died. [Cf: ST 01-24-84 para. 10] p. 54, Para. 1, [1884MS].

Ezra and Nehemiah repeatedly humbled themselves before God, confessing the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered, because of the disaffection of those who should have joined with them, but whose sympathies were more frequently with their adversaries. That which rendered their work most difficult and trying was not the open hostility of the heathen without, but the secret opposition of traitors in the camp, and even among the priests and rulers. By lending their talents and influence to the service of evil-workers, these men of divided hearts increased tenfold the burden of God's faithful servants. They furnished the Lord's enemies with material to use in their warfare upon his people. Evil passions and rebellious wills were ever at war with the plain and direct requirements of God. [Cf: ST 01-24-84 para. 11] p. 54, Para. 2, [1884MS].

The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all

who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. The restraint being removed from these self-seeking and turbulent spirits, their peculiar traits of character are made prominent, and by their hints, insinuations, and deceptive charges, they create doubt, unbelief, and dissension among the Lord's people. Such forget that spiritual things are spiritually discerned. They judge of the character and motives of God's servants according to their own ignorance of truth and the ways of righteousness. Their example, words, and influence weaken the force of God's requirements, and divide and scatter the church of Christ. [Cf: ST 01-24-84 para. 12] p. 54, Para. 3, [1884MS].

The word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that, beholding, we may hate and shun the one, and love and embrace the other. The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra. We are left free to copy either, as we choose. The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other. The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. It is not enough to profess to be keepers of that law. The question is, Are we carrying out its principles in our daily life? "Righteousness exalteth a nation; but sin is a reproach to any people." Saith the voice of Wisdom: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." By Mrs. E. G. White. [Cf: ST 01-24-84 para. 13] p. 54, Para. 4, [1884MS].

Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress strong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking. [Cf: ST 01-31-84 para. 01] p. 55, Para. 1, [1884MS].

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a lifelong curse to themselves, and are liable to be reproduced in others. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul. [Cf: ST 01-31-84 para. 02] p. 55, Para. 2, [1884MS].

Children imitate their parents; hence great care should be taken to

give them correct models. Parents should show no partiality, but should treat all their children with tenderness, remembering that they are the purchase of Christ's blood. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also. [Cf: ST 01-31-84 para. 03] p. 55, Para. 3, [1884MS].

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought; and when the Sabbath comes, it finds them so utterly exhausted that they have naught to render to God on his holy day, no sweet piety to grace the home, and make the Sabbath a delight to their children. They are seldom visited by a minister; for they have placed themselves out of the reach of religious privileges. An apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten. [Cf: ST 01-31-84 para. 04] p. 55, Para. 4, [1884MS].

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to your mammon god; and then, when your children grow up unloved and unlovely in character, when they show decided impiety and tendency to infidelity, you blame the faith you profess because it was unable to save them. You are reaping that which you have sown,--the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation. [Cf: ST 01-31-84 para. 05] p. 55, Para. 5, [1884MS].

You who profess to love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. A reformation in this respect is needed,--a reformation that shall be deep and broad. Parents need to reform; ministers need to reform. They need God in their households. They need to build the waste places of Zion; to set up her gates, and make strong her walls for a defense of the people. [Cf: ST 01-31-84 para. 06] p. 56, Para. 1, [1884MS].

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther may apply to the men and youth of today: "Who knoweth whether thou art come to the kingdom for such a time as this?" Young men should be gaining solidity of character, that they may be fitted for usefulness. Daniel and Joseph were youth of firm principle, whom God could use to carry out his purposes. Mark their history, and see how God wrought for them. Joseph met with a variety of experiences,--experiences that tested his courage and uprightness to the fullest extent. After being sold into Egypt, he was at first favored, and intrusted with great responsibilities; but suddenly, without any fault on his part, he was

unjustly accused and cast into prison. But he is not discouraged. He trusts in God; and the purpose of his heart, the purity of his motive, is made manifest. The eye of God is upon him, a divine hand leads him, and soon we see him come forth from prison to share the throne of Egypt. [Cf: ST 01-31-84 para. 07] p. 56, Para. 2, [1884MS].

Joseph's checkered life is not an accident; it is ordered of Providence. But how was he enabled to make such a record of firmness of character, uprightness, and wisdom? It was the result of careful training in his early years. He had consulted duty rather than inclination; and the purity and simple trust of the boy bore fruit in the deeds of the man. The most brilliant talents are of no value unless they are improved; industrious habits and force of character must be gained by cultivation. A high tone of moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly seized upon. [Cf: ST 01-31-84 para. 08] p. 56, Para. 3, [1884MS].

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprove and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children. [Cf: ST 01-31-84 para. 09] p. 56, Para. 4, [1884MS].

To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,--a love which has its foundation in duty faithfully performed. [Cf: ST 01-31-84 para. 10] p. 57, Para. 1, [1884MS].

Parents have a great and responsible work to do, and they may well inquire, "Who is sufficient for these things?" But God has promised to give wisdom to those that ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God his own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith,

prevailed, and the Lord gave her the desire of her heart. Today he is just as ready to listen to the petitions of his people. "His hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;" and if Christian parents seek him earnestly, he will fill their mouths with arguments, and, for his name's sake, will work mightily in their behalf in the conversion of their children. By Mrs. E. G. White. [Cf: ST 01-31-84 para. 11] p. 57, Para. 2, [1884MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Cf: ST 02-07-84 para. 01] p. 57, Para. 3, [1884MS].

The psalmist here describes some of the characteristics of those whom God accepts, and who will be permitted to join in his worship in the heavenly courts. [Cf: ST 02-07-84 para. 02] p. 57, Para. 4, [1884MS].

The first is, "He that walketh uprightly, and worketh righteousness." The very first step in the path to life is to keep the mind stayed on God, to have his fear continually before the eyes. A single departure from moral integrity blunts the conscience, and opens the door to the next temptation. "He that walketh uprightly walketh surely; but he that perverteth his way shall be known." We are commanded to love God supremely, and our neighbor as ourselves; but the daily experience of life shows that this law is disregarded. Uprightness in deal and moral integrity will secure the favor of God, and make a man a blessing to himself and to society; but amid the varied temptations that assail one whichever way he may turn, it is impossible to keep a clear conscience and the approval of Heaven without divine aid and a principle to love honesty for the sake of the right. [Cf: ST 02-07-84 para. 03] p. 57, Para. 5, [1884MS].

A character that is approved of God and man is to be preferred to wealth. The foundation should be laid broad and deep, resting on the rock Christ Jesus. There are too many who profess to work from the true foundation, whose loose dealing shows them to be building on sliding sand; but the great tempest will sweep away their foundation, and they will have no refuge. [Cf: ST 02-07-84 para. 04] p. 58, Para. 1, [1884MS].

Many plead that unless they are sharp, and watch to advantage themselves, they will meet with loss. Their unscrupulous neighbors, who take selfish advantages, are prospered; while they, although trying to deal strictly in accordance with Bible principles, are not so highly favored. Do these persons see the future? Or are their eyes too dim to see, through the miasma-laden fogs of worldliness, that honor and integrity are not rewarded in the coin of this world? Will God reward virtue with mere worldly success? He has their names graven on the palms of his hands, as heirs to enduring honors, riches that are imperishable. What did that dishonest man gain by his worldly policy? How high a price did he pay for his success? He has sacrificed his noble manhood, and has started on the road that leads to perdition. He may be converted; he may see the wickedness of his injustice to his fellow-men, and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain. [Cf: ST 02-07-84 para. 05] p.

58, Para. 2, [1884MS].

What a lesson we have in the course pursued by Abraham! The tidings come that Lot and his family are prisoners. Abraham's affection for his nephew is awakened; and he determines that he shall be rescued. He gathers an army in haste, and soon overtakes the enemy. The Lord aids, and a victory is gained. The scene is one to inflame the worst passions of the heart. The field is strewn with dead bodies, and the groans of the dying mingle with the voice of triumph. The rich spoils of the enemy lie scattered in profusion, and, according to the usage of war, a large share falls to Abraham. The king of Sodom begs for his subjects, but freely yields the goods. How many would have taken advantage of this opportunity to secure a rich booty, regardless of the claims of justice or the rights of others! But what a noble, unselfish disposition does Abraham manifest on this occasion! What a rebuke to such mercenary spirits is his example! [Cf: ST 02-07-84 para. 06] p. 58, Para. 3, [1884MS].

Abraham regards the claims of justice and humanity. He obeys the rule, "As ye would that others should do unto you, do ye even so unto them." He says to the king of Sodom: "I have lifted up mine hand unto the Lord, the most high God, the possessor of Heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich." This is an example worthy of imitation; it illustrates the Christian maxim, "Thou shalt love thy neighbor as thyself." [Cf: ST 02-07-84 para. 07] p. 58, Para. 4, [1884MS].

He that "speaketh the truth in his heart." Some, when their feet once diverge from the right path, go on and on in moral degradation. The fact may be concealed from every one else, but the man himself knows that he is no longer walking uprightly. His advertisements are deceptive; he is exacting in his deal with his workmen. He clutches his coin with a miserly grasp; for has he not sacrificed everything that was worth living for to obtain it? Others, in their eager desire for gain, practice secret fraud, act a lie; and they do not see that their course is sinful if they are not detected. But God reads men's hearts as an open book, and the record of their deeds will be made manifest before all men. "Whatsoever a man soweth, that shall he also reap." Some success may seem to attend this dishonest policy for a time; but will it pay? Will you part with rectitude and a clear conscience for a little worldly wealth? [Cf: ST 02-07-84 para. 08] p. 58, Para. 5, [1884MS].

"He that putteth not out his money to usury." Exacting usury is directly opposed to God's rule as given in Ex. 22:21-26: "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down." Deut. 23:19, 20: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger

thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." [Cf: ST 02-07-84 para. 09] p. 59, Para. 1, [1884MS].

Thus God commanded his people not to take advantage of the necessities of the poor, to enrich themselves by impoverishing their poorer brethren. Of Gentiles they might take usury; but they were not permitted to be exorbitant or oppressive. God is the rightful king of the universe. And he inquires of Israel, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Today he might make the same challenge. The laws he gave to his ancient people were wiser, better, and more humane than those of the most civilized nations of the earth. The laws of the nations bear marks of the infirmities and passions of the unrenewed heart; but God's laws bear the stamp of the divine, and if they are obeyed, they will lead to a tender regard for the rights and privileges of others. The Lord appeals to man's compassion for his fellow-man. His watchful care is over all the interests of his children, and he declares he will undertake the cause of the afflicted and the oppressed. If they cry unto him, he says, "I will hear, for I am gracious." [Cf: ST 02-07-84 para. 10] p. 59, Para. 2, [1884MS].

A man of means, if he possesses strict integrity, and loves and fears God, may be a benefactor to the poor. He can help them, and take no more interest than can be mercifully exacted. He thus meets with no loss himself, and his unfortunate neighbor is greatly benefited, for he is saved from the hands of the dishonest schemer. The principles of the Golden Rule are not to be lost sight of for a moment in any business transaction. Every man who lends money at ten or twelve per cent interest is a robber in the sight of God. Although the laws of man may justify him, the law of God condemns him. He is dealing unjustly; and God will reward him according to his deeds. God never designed that one man should prey upon another. He jealously guards the rights of his children, and in the books of Heaven great loss is set down on the side of the unjust dealer. [Cf: ST 02-07-84 para. 11] p. 59, Para. 3, [1884MS].

In the Holy Scriptures fearful denunciations are pronounced against the sin of covetousness. "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The psalmist says, "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Paul ranks covetous men with idolaters, adulterers, thieves, drunkards, revilers, and extortioners, none of whom shall inherit the kingdom of God. These are the fruits of a corrupt tree, and God is dishonored by them. We are not to make the customs and maxims of the world our criterion. Reforms must take place; all injustice must be put away. [Cf: ST 02-07-84 para. 12] p. 60, Para. 1, [1884MS].

We are commanded to "search the Scriptures." The whole word of God is our rule of action. We are to carry out its principles in our daily lives; there is no surer mark of Christianity than this. We must carry out the great principles of justice and mercy in our intercourse with one another. We must be daily cultivating those qualities that will fit us for the society of Heaven. If we do these things, God becomes our surety, and promises to bless all that we undertake; and we "shall

never be moved." By Mrs. E. G. White. [Cf: ST 02-07-84 para. 13] p. 60, Para. 2, [1884MS].

When God created the earth and placed man upon it, he divided time into seven periods. Six he gave to man for his own use, to employ in secular business; one he reserved for himself. Having rested on the seventh day, he blessed and sanctified it. Henceforth, the seventh day was to be regarded as the Lord's rest day, and to be sacredly observed as the memorial of his creative work. It was not the first, second, third, fourth, fifth, or sixth day that was sanctified, or set apart to a holy use, neither was it a seventh part of time and no day in particular; but it was the seventh day, the day upon which God had rested. We are every day to think of God and live as in his sight; but when the six day's work is done, we are to "remember the Sabbath day to keep it holy,"--to cease from labor and devote the day exclusively to meditation and worship. [Cf: ST 02-28-84 para. 01] p. 60, Para. 3, [1884MS].

When the law was given at Sinai, the Sabbath was placed in the midst of moral precepts, in the very bosom of the decalogue. But the Sabbath institution was not then made known for the first time. The fourth commandment places its origin at creation. The Creator's rest day was hallowed by Adam in holy Eden, and by men of God throughout the patriarchal ages. During Israel's long bondage in Egypt, under taskmasters that knew not God, they could not keep the Sabbath; therefore the Lord brought them out where they could remember his holy day. [Cf: ST 02-28-84 para. 02] p. 60, Para. 4, [1884MS].

Before they came to Sinai, they understood the Sabbath to be obligatory upon them. After the giving of the manna, the people, of their own accord, gathered a double quantity on the sixth day in preparation for the Sabbath. And Moses, upon being consulted by the rulers, declared, "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." On the seventh day he bade them eat that which they had provided. "For," said he, "today is a Sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." When some of the people went out on the seventh day to gather, they found no manna. Then the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." [Cf: ST 02-28-84 para. 03] p. 60, Para. 5, [1884MS].

A threefold miracle was wrought in honor of the Sabbath, even before the law was given on Sinai. A double quantity of manna fell on the sixth day, none upon the Sabbath, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time, it became unfit for food. Here is conclusive evidence that the Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy. And its sacredness remains unchanged, and will so remain even to the close of time. From the creation, every precept of the divine law has been obligatory on man, and has been observed by those who fear the Lord. The doctrine that God's law has been abolished is one of Satan's devices to compass the ruin of the race. [Cf: ST 02-

28-84 para. 04] p. 61, Para. 1, [1884MS].

The prophet Isaiah, looking forward to the gospel dispensation, sets forth in the most impressive manner the obligation of the Sabbath, and the blessings attending its observance: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuchs say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off." [Cf: ST 02-28-84 para. 05] p. 61, Para. 2, [1884MS].

Under the Mosaic law, strangers and eunuchs were excluded from the full enjoyment of the privileges granted to Israel. But the prophet declares that a time is coming when these restrictions will cease. The holy oracles were especially committed to the Jews; not to be an Israelite was not to belong to the favored people of God. The Jews had come more and more to regard themselves as superior by divine right to every other people upon the earth; yet they had not been careful to maintain their separate and holy character by rendering obedience to all the commandments of God. Now the prophet declares that the stranger who will love and obey God shall enjoy the privileges that have belonged exclusively to the chosen people. Hitherto, circumcision and a strict observance of the ceremonial law had been the conditions upon which Gentiles could be admitted to the congregation of Israel; but these distinctions were to be abolished by the gospel. "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." [Cf: ST 02-28-84 para. 06] p. 61, Para. 3, [1884MS].

Again, after rebuking the selfishness, violence, and oppression of Israel, and exhorting them to works of righteousness and mercy, he declares: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 02-28-84 para. 07] p. 62, Para. 1, [1884MS].

The first part of the chapter brings to view a people who apparently delight in the service of God; they seek him daily, "as a nation that

did righteousness, and forsook not the ordinance of their God." Yet their lives are not right before the Lord; for he commands his prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." He declares that if they will return unto the Lord with all the heart, they shall be called repairers of the breach, the restorers of paths to dwell in. Then he distinctly shows them what this breach is. "If thou turn away thy foot from the Sabbath,"--for they had been trampling it under their feet as a thing despised,--"then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 02-28-84 para. 08] p. 62, Para. 2, [1884MS].

This prophecy reaches down the centuries to the time when the man of sin attempted to make void one of the precepts of God's law, to trample under foot the original Sabbath of Jehovah, and in its stead exalt one of his own creation. And when the Christian world set aside God's holy Sabbath, and in its place accept a common working day, unsanctioned by a single "Thus saith the Lord," they are encouraging infidelity, and virtually acknowledging the supremacy of that power by whose authority alone the change has been effected. The rejection of the Sabbath has led to the rejection of the whole law, and thousands of professed Christians now boldly declare it void. [Cf: ST 02-28-84 para. 09] p. 62, Para. 3, [1884MS].

The law of ten commandments, which has been so lightly disregarded, is the foundation of many generations; and no man or body of men has been authorized to set aside, or vary in the slightest particular, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own fingers upon tables of stone, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law. [Cf: ST 02-28-84 para. 10] p. 62, Para. 4, [1884MS].

There were two institutions founded in Eden that were not lost in the fall,--the Sabbath and the marriage relation. These were carried by man beyond the gates of paradise. He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God. He who by precept or example lessens the obligation of these sacred institutions is the enemy of both God and man, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption. By Mrs. E. G. White. [Cf: ST 02-28-84 para. 11] p. 63, Para. 1, [1884MS].

Christ promises, "He that followeth me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow him, our footsteps will not slide. It was Jesus that led ancient Israel, though the cloud by day and the pillar of fire by night concealed him from their view; and in this important period of the world's history, he will as manifestly lead his people. The path is no uncertain one. The way is marked out, and every step is ordered of the

Lord. [Cf: ST 03-06-84 para. 01] p. 63, Para. 2, [1884MS].

God has ample light and grace to bestow upon all them that fear him. Especially will he help his people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of his throne; and those who are disobedient and rebellious will not escape the visitation of his just anger. [Cf: ST 03-06-84 para. 02] p. 63, Para. 3, [1884MS].

We cannot afford to separate ourselves from Jesus for a single hour. Without him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares. [Cf: ST 03-06-84 para. 03] p. 63, Para. 4, [1884MS].

Satan uses some professed Christians to lead souls from the simplicity of the gospel of Christ. Worldly associates and amusements sow the seeds of doubt and skepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed his smile and the inspiration of his Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, cannot be accepted as substitutes for repentance, faith, and willing obedience. [Cf: ST 03-06-84 para. 04] p. 63, Para. 5, [1884MS].

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's word. They love to have their consciences quieted,--love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees, "Ye will not come to me, that ye might have life." And in his conversation with Nicodemus he said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reproved. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favor, because numbers and temporal prosperity are hers, she believes herself favored of God,--"rich, and increased with goods, and in need of nothing." [Cf: ST 03-06-84 para. 05] p. 64, Para. 1, [1884MS].

But earthly prosperity is no evidence of the favor of God. Christ and his apostles teach us, both by precept and example, that the true child of God cannot enjoy the friendship of the world. If he seeks it, it

will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John, "The world knoweth us not, because it knew him not. Beloved, now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of Heaven. "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." [Cf: ST 03-06-84 para. 06] p. 64, Para. 2, [1884MS].

Many are not growing strong, because they do not take God at his word. They are conforming to the world. Every day they pitch their tents nearer to Egypt, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from Heaven, that we may resist the temptation to assimilate to the world. We cannot afford to be divided in heart and purpose, first serving God, and then yielding to temptations and paying homage to the world. Many of us have grown gray in the service of Christ, in pushing the triumphs of his cross. We have fought the battles of the Lord too long, and endured too much, to permit Satan to gain the victory over us. The voice of our Leader is commanding "Go forward," and we should obey, saying, as did Caleb, "If the Lord delight in us, then he will bring us into this land." [Cf: ST 03-06-84 para. 07] p. 64, Para. 3, [1884MS].

If we commit the keeping of our souls to God in the exercise of living faith, his promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness. Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We cannot afford to walk carelessly before our brethren or before the world. [Cf: ST 03-06-84 para. 08] p. 64, Para. 4, [1884MS].

Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain the slaves of sin. These have not a living faith in Jesus. We cannot trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in his might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that his grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope. [Cf: ST 03-06-84 para. 09] p. 65, Para. 1, [1884MS].

The apostle says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and today God is just as willing to listen to the petitions of his people. "Faithful is He that calleth you, who also will do it." [Cf: ST 03-06-84 para. 10] p. 65,

Para. 2, [1884MS].

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honor, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men. [Cf: ST 03-06-84 para. 11] p. 65, Para. 3, [1884MS].

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." We shall say with the psalmist, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way he has led his people; for we shall have proved that "the path of the just is as the shining light, that shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: ST 03-06-84 para. 12] p. 65, Para. 4, [1884MS].

"The fool hath said in his heart, There is no God." The mightiest intellects of earth cannot comprehend God. If he reveals himself at all to men, it is by veiling himself in mystery. His ways are past finding out. Men must be ever searching, ever learning; and yet there is an infinity beyond. Could they fully understand the purposes, wisdom, love, and character of God, they would not believe in him as an infinite being, and trust him with the interests of their souls. If they could fathom him, he would no longer stand supreme. [Cf: ST 03-13-84 para. 01] p. 65, Para. 5, [1884MS].

There are men who think they have made wonderful discoveries in science. They quote the opinions of learned men as though they considered them infallible, and teach the deductions of science as truths that cannot be controverted. And the word of God, which is given as a lamp to the feet of the world-weary traveler, is judged by this standard, and pronounced wanting. The scientific research in which these men have indulged has proved a snare to them. It has clouded their minds, and they have drifted into skepticism. They have a consciousness of power; and instead of looking to the Source of all wisdom, they triumph in the smattering of knowledge they may have gained. They have exalted their human wisdom in opposition to the wisdom of the great and mighty God, and have dared to enter into controversy with him. The word of inspiration pronounces these men "fools". [Cf: ST 03-13-84 para. 02] p. 66, Para. 1, [1884MS].

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human standpoint, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is considered unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having let go their anchor, they are left to beat about upon the rocks of infidelity. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when he brought the world into existence, limits the power of the Holy One of Israel. [Cf: ST 03-13-84 para. 03] p. 66, Para. 2, [1884MS].

Many, when they find themselves incapable of measuring the Creator and his works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees. Scientific research will open to the minds of the really wise vast fields of thought and information. They will see God in his works, and will praise him. He will be to them first and best, and the mind will be centered upon him. Skeptics, who read the Bible for the sake of caviling, through ignorance claim to find decided contradictions between science and revelation. But man's measurement of God will never be correct. The mind unenlightened by God's Spirit will ever be in darkness in regard to his power. [Cf: ST 03-13-84 para. 04] p. 66, Para. 3, [1884MS].

Spiritual things are spiritually discerned. Those who have no vital union with God are swayed one way and another; they put men's opinions in the front, and God's word in the background. They grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice. [Cf: ST 03-13-84 para. 05] p. 67, Para. 1, [1884MS].

When we have right views of the power, greatness, and majesty of God, and of the weakness of man, we shall despise the assumptions of wisdom made by earth's so-called great men, who have none of Heaven's nobility in their characters. There is nothing for which men should be praised or exalted. There is no reason why the opinions of the learned should be trusted, when they are disposed to measure divine things by their own perverted conceptions. Those who serve God are the only ones whose opinion and example it is safe to follow. A sanctified heart quickens and intensifies the mental powers. A living faith in God imparts energy; it gives calmness and repose of spirit, and strength and nobility of character. [Cf: ST 03-13-84 para. 06] p. 67, Para. 2,

[1884MS].

Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is bounded and restricted by his own laws. Men either deny and ignore his existence, or think to explain everything, even the operations of his Spirit upon the human heart, by natural laws; and they no longer reverence his name or fear his power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realizing that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but his existence, his character, his laws, are facts that the reasoning of men of the highest attainments cannot overthrow. [Cf: ST 03-13-84 para. 07] p. 67, Para. 3, [1884MS].

The pen of inspiration thus describes the power and majesty of God: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." [Cf: ST 03-13-84 para. 08] p. 67, Para. 4, [1884MS].

Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy. [Cf: ST 03-13-84 para. 09] p. 67, Para. 5, [1884MS].

The power of the great God will be exerted in behalf of those that fear him. Listen to the words of the prophet: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Cf: ST 03-13-84 para. 10] p. 68, Para. 1, [1884MS].

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how many things there are, even among the common things of everyday life, that finite minds, with all their boasted wisdom, can never fully comprehend. [Cf: ST 03-13-84 para. 11] p. 68, Para. 2,

[1884MS].

All the systems of philosophy devised by men have led to confusion and shame when God has not been recognized and honored. To lose faith in God is terrible. Prosperity cannot be a great blessing to nations or individuals, when once faith in his word is lost. Nothing is truly great but that which is eternal in its tendencies. Truth, justice, mercy, purity, and the love of God, are imperishable. When men possess these qualities, they are brought into close relationship to God, and are candidates for the highest exaltation to which the race can aspire. They will disregard human praise, and will be superior to disappointment, weariness, the strife of tongues, and contentions for supremacy. [Cf: ST 03-13-84 para. 12] p. 68, Para. 3, [1884MS].

He whose soul is imbued with the Spirit of God will learn the lesson of confiding trust. Taking the written word as his counselor and guide, he will find in science an aid to understand God, but he will not become exalted, till, in his blind self-conceit, he is a fool in his ideas of God. By Mrs. E. G. White. [Cf: ST 03-13-84 para. 13] p. 68, Para. 4, [1884MS].

The foundation of all right education is a knowledge of God. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God and his truth. They neglect to train up their children in the nurture and admonition of the Lord, and act as though they supposed this important part of education would come naturally, as a matter of course. But the first and most important lesson to be impressed upon young minds is the duty of regulating the life by the principles of the word of God. [Cf: ST 03-20-84 para. 01] p. 68, Para. 5, [1884MS].

Parents and teachers should make God first. The influence of his Spirit purifies the heart and stimulates the intellect. If the fear of God is made the basis of education, the result will be a well-developed and symmetrical character, one that is neither dwarfed nor one-sided. Care should be taken to keep constantly before the mind the fact that we are dependent on God, and that we owe him willing obedience, a lifetime of loving service. The true object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this object. He is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of Heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God, to save souls and bless society. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity. [Cf: ST 03-20-84 para. 02] p. 68, Para. 6, [1884MS].

The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of

the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called. [Cf: ST 03-20-84 para. 03] p. 69, Para. 1, [1884MS].

Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. The thorns of skepticism are disguised; they are concealed and made attractive by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. Teachers who sow these doubts do not lead the mind through the mist of unbelief to faith in the inspired word. But ignorance of God, of his might, his infinity, and his majesty, is the real reason that there is an infidel in the world. [Cf: ST 03-20-84 para. 04] p. 69, Para. 2, [1884MS].

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the word of God. Nature is not self-acting; she is the servant of her Creator. God does not annul his laws nor work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws. There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work." [Cf: ST 03-20-84 para. 05] p. 69, Para. 3, [1884MS].

God has finished his creative work, but his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. It is through his power that vegetation flourishes, that the leaves appear and the flowers bloom. His word controls the elements, and by him the valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he "maketh grass to grow upon the mountains." "He giveth snow like wool; he scattereth the hoar frost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." [Cf: ST 03-20-84 para. 06] p. 70, Para. 1, [1884MS].

Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may escape the snare of unsanctified knowledge. Who and what are the men of

learning, that the minds and characters of the young should be moulded by their ideas? They are not connected with the great Source of wisdom; and if they do not actually deny God, they at least lose sight of his direct agency in the operations of nature. But his care is over all the works of his hands. Nothing is too great to be directed by him; nothing is too small to escape his notice. [Cf: ST 03-20-84 para. 07] p. 70, Para. 2, [1884MS].

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works. We are thus led to adore his holy name, and to have an intelligent trust in his word. [Cf: ST 03-20-84 para. 08] p. 70, Para. 3, [1884MS].

The Bible should be read every day. It is the correct standard of right and wrong and of moral principle. A life of devotion to God is the best shield for the young against the temptations to which they are exposed while acquiring an education. The first consideration should be to honor God; the second to be faithful to humanity, performing the duties and meeting the trials that each day brings, and bearing its burdens with firmness and courage. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, and will qualify for a useful life. Such a life is a series of triumphs, not always seen and understood, but reaching far into the future, when we shall see as we are seen and know as we are known. [Cf: ST 03-20-84 para. 09] p. 70, Para. 4, [1884MS].

If we work in harmony with the Spirit of God, we shall see of his salvation. The education begun here will not be completed in this life; it will be going forward through all eternity,--progressing ever, never completed. Day by day the wonderful works of God, the evidences of his miraculous power in creating and sustaining the universe, will open before the mind in new beauty and grandeur. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended. By Mrs. E. G. White. [Cf: ST 03-20-84 para. 10] p. 71, Para. 1, [1884MS].

Says the apostle Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles and their co-laborers in the early Christian church were constantly obliged to meet heresies, which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their own pernicious ways, but were not satisfied without drawing away others with them. They had no connected chain of truth, but taught a disjointed medley of ideas, supported by a passage of Scripture here and another there. These disconnected scriptures were

woven together into a tissue of falsehood that would strike the fancy, and would deceive those who had not, by searching the Scriptures for themselves, become established in the truth for that time. [Cf: ST 03-27-84 para. 01] p. 71, Para. 2, [1884MS].

Satan worked through these false teachers. Under a profession of regard for the truth, they concealed base purposes, for their hearts were corrupt. Had they come disclaiming faith in Christ, they would have been rejected at once; but professing to believe in him, they gained the confidence of some, and without shame or conscience perverted the truth to suit their own unsanctified hearts. And when once these deluded souls had departed from the old landmarks of faith, they had let go their anchor, and were tossed about like the waves of the sea. These lying prophets are described in the word of God; their deeds are recorded in the register of Heaven. Their hearts and their deceptive, wicked works were not understood by men; but the Lord saw them; he read their hearts as an open book, and knew that their very thoughts and purposes were corrupt. [Cf: ST 03-27-84 para. 02] p. 71, Para. 3, [1884MS].

False teachers are just as active in our day as they were in the days of the apostles. Satan has many agents, and they are ready to present any and every kind of theory to deceive souls,--heresies prepared to suit the varied tastes and capacities of those whom he would ruin. There are cheap fallacies for those who are easily led into error, and who desire something new, odd, or fanciful, which they cannot explain intelligently, or even understand themselves. A mysterious, disconnected set of ideas is more in accordance with their minds than the plain truth, which has a "Thus saith the Lord" for its foundation. He has other heresies,--intellectual poisons,--which he has concocted for another class of minds in this age of skepticism and proud reasoning. These sophistries have a bewitching power over minds, and thousands are deceived by them. [Cf: ST 03-27-84 para. 03] p. 71, Para. 4, [1884MS].

One class have a theory that there is no personal devil, and that Christ had no existence before he came to this earth; and they try to maintain these absurd theories by wresting scriptures from their true meaning. The utter folly of human wisdom in matters of religious faith is thus made manifest. The heart that is not sanctified, and imbued with the spirit of Christ, is perverse in its interpretation of the inspired word, turning the truth of God into senseless falsehood; and some who have not searched the Scriptures with humble hearts allow these wild speculations to unsettle their faith; they accept them in place of the plainly revealed will of God. [Cf: ST 03-27-84 para. 04] p. 72, Para. 1, [1884MS].

Satan assails another class with arguments that present a greater show of plausibility. Science and nature are exalted. Men consider themselves wiser than the word of God, wiser even than God; and instead of planting their feet on the immovable foundation, and bringing everything to the test of God's word, they test that word by their own ideas of science and nature, and if it seems not to agree with their scientific ideas, it is discarded as unworthy of credence. Thus the great standard by which to test doctrines and character is set aside for human standards. This is as Satan designed it should be. Some say, "It is no matter what we believe, if we are only honest." But the law

and the testimony remain valid, and we are to seek unto them. [Cf: ST 03-27-84 para. 05] p. 72, Para. 2, [1884MS].

The law of God is the great moral standard by which character is to be judged. It is the expression of his will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show that they despise the riches of the grace of Christ. They cry. "The grace of Christ! we are not saved by works, but by Christ;" but they continue in sin,--continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant. [Cf: ST 03-27-84 para. 06] p. 72, Para. 3, [1884MS].

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet,--the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress,--theories that it will be all the more difficult to meet because there is no reason in them. [Cf: ST 03-27-84 para. 07] p. 72, Para. 4, [1884MS].

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to his will as revealed in the testimonies of his Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the inspired word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan. [Cf: ST 03-27-84 para. 08] p. 72, Para. 5, [1884MS].

Their character was described and their doom denounced by the ancient prophets. It was ordained of old that those who unsettle faith in the word of God should bear the condemnation of God. [Cf: ST 03-27-84 para. 09] p. 73, Para. 1, [1884MS].

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This will be the sure fate of all the characters described by Jude, who depart from God, and lead others away from the truth. Although the Lord gave Israel the greatest evidences of his favor, and upon condition of obedience, the rich promise that they should be to him a peculiar people, a royal nation, yet because of their unbelief and disobedience he could not fulfill the promise. Because of their transgressions, he removed his

restraining power over their enemies, the ungodly nations around them, and did not protect them as he had done. [Cf: ST 03-27-84 para. 10] p. 73, Para. 2, [1884MS].

Some profess Christianity year after year, and in some things appear to serve God, and yet they are far from him. They give loose rein to appetite and passion, and follow their own unsanctified inclinations, loving pleasure and the applause of men more than God or his truth. But God reads the secrets of the heart. Base thoughts lead to base actions. Self-righteousness, pride, and licentiousness are far-reaching, deep, and almost universal. These are the sins for which God destroyed the inhabitants of the old world by a flood of water, and they are corrupting the churches in these last days. They are the hidden rocks upon which are wrecked thousands and tens of thousands who profess godliness. Only those who are closely connected with God will escape the devices of Satan and the prevailing moral corruptions of this age. [Cf: ST 03-27-84 para. 11] p. 73, Para. 3, [1884MS].

The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability. The servant of Christ will watch unto prayer; he will be devoted, humble, meek and lowly in heart, seeking to know and do the will of God. Whereas he was once the servant of sin, he has, through the grace of God, become transformed in mind and character. He will love the day of Christ's appearing; for he will be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." By Mrs. E. G. White. [Cf: ST 03-27-84 para. 12] p. 73, Para. 4, [1884MS].

To each of us God has committed sacred trusts, for which he holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator. [Cf: ST 04-03-84 para. 01] p. 73, Para. 5, [1884MS].

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; his love is expressed in that he withheld not his beloved Son, but gave him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, he suffered shame, insult, mockery, and pain. [Cf: ST 04-03-84 para. 02] p. 74, Para. 1, [1884MS].

Christ bore all this to rescue man from the hopeless state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law, or to lessen its force, but that its

claims might be met, and the sinner be spared. Through his perfect obedience, the law was exalted and made honorable. [Cf: ST 04-03-84 para. 03] p. 74, Para. 2, [1884MS].

Christ will elevate man, and give him rich and glorious possessions, if he will respect the claims of God's law; but if he chooses the service of Satan, and will ruin his hope of Heaven by his stubborn sinfulness, he must lose these blessings. He will have a place with associates similar in character to himself,--with those defiled by sin, who consider it a virtue, an evidence of smartness, to doubt God's word and be ranked among skeptics. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;--it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom. [Cf: ST 04-03-84 para. 04] p. 74, Para. 3, [1884MS].

Those who might become co-laborers with Christ, and do good service in advancing the interests of his kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents himself to the sinner as the One strong to deliver, will prove himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show himself mighty to avenge his unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of his righteous law. [Cf: ST 04-03-84 para. 05] p. 74, Para. 4, [1884MS].

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject his great salvation! Whatever of a worldly nature men esteem valuable sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that he has intrusted to our keeping. [Cf: ST 04-03-84 para. 06] p. 75, Para. 1, [1884MS].

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy cannot explain it; it will ever remain a mystery that the most profound reason cannot fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit his Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. Says Christ, "He shall take of

mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of him have entered the school of Christ. How must God esteem the race, that he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice. [Cf: ST 04-03-84 para. 07] p. 75, Para. 2, [1884MS].

Since his fall from Heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah, place themselves in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate. [Cf: ST 04-03-84 para. 08] p. 75, Para. 3, [1884MS].

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite his strength with the weakness of finite man. We should so educate ourselves that we can serve him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that he has given them, that they may be a blessing to others. And by and by the gates of Heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth,--liars, idolaters, the impure, or the unbelieving; but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters. Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of his glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels. [Cf: ST 04-03-84 para. 09] p. 75, Para. 4, [1884MS].

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in Heaven, in the presence of God and holy angels, over one sinner that repents,--a joy that is expressed in songs of holy triumph. By

Mrs. E. G. White. [Cf: ST 04-03-84 para. 10] p. 76, Para. 1, [1884MS].

We are living in an unfortunate age for children. A heavy current is setting downward, and more than childhood's strength and experience is needed to press against this current, and not be borne down to moral ruin. But parents can do much; they should help their children. The mother's work commences with the infant. She should subdue the will and temper of her child, and bring it into subjection, teach it to obey. Every mother should take time to reason with her children, to correct their errors, and patiently teach them the right way. [Cf: ST 04-10-84 para. 01] p. 76, Para. 2, [1884MS].

As the child grows older, relax not the hand. Christian parents should so instruct their children that they may become children of God. The entire religious experience is influenced by the instructions received, and the character formed in childhood. If the will is not then subdued and made to yield to the will of the parents, it will be a difficult task to learn the lesson in after years. Parents who neglect this important work, commit a great error, and sin against their children and against God. [Cf: ST 04-10-84 para. 02] p. 76, Para. 3, [1884MS].

If parents would succeed in the government of their children, they must have perfect control of themselves. They must learn to control themselves. They must learn to control their words and the very expression of the countenance. They should not suffer the tone of the voice to be disturbed or agitated with excitement or passion. Then they can have a decided influence over their children. Impatience in the parents excites impatience in the children. Passion manifested by the parents creates passion in the children, and stirs up the evils of their nature. Some parents correct their children severely in a spirit of impatience, and often in passion. Such corrections produce no good results. In seeking to correct one evil they create two. Continual censuring and whipping hardens children, and weans their affections from their parents. First reason with your children, clearly point out their wrongs, and impress upon them that they have not only sinned against you, but against God. With your heart full of pity and sorrow for your erring children, pray with them before correcting them. Then they will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty, for their good; and they will love and respect you. [Cf: ST 04-10-84 para. 03] p. 76, Para. 4, [1884MS].

Parents, every time you lose self-control, and speak and act impatiently, you sin against God. The recording angels writes every impatient, fretful word you utter to your children; every unguarded word spoken before them, carelessly or in jest, every word that is not chaste and elevated, he marks as a spot against your Christian character. Speak kindly to your children. Remember how sensitive you are, how little you can bear to be blamed, and do not lay upon them that which you cannot bear; for they are weaker than you, and cannot endure as much. The fruits of self-control, thoughtfulness, and pain-taking on your part will be a hundredfold. [Cf: ST 04-10-84 para. 04] p. 77, Para. 1, [1884MS].

Let your pleasant, cheerful words ever be like sunbeams in your family. You have no fight to bring a gloomy cloud over the happiness of your children by faultfinding, or severe censure for trifling mistakes.

Actual wrong should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence; yet children should not be left in a hopeless state of mind, but with a degree of courage that they can improve, and gain your confidence and approval. Children many wish to do right, they may purpose in their hearts to be obedient; but they need help and encouragement. Parents should better qualify themselves to discharge their duty to their children. Some do not understand their children; they are not really acquainted with them. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them. [Cf: ST 04-10-84 para. 05] p. 77, Para. 2, [1884MS].

Children would be saved many evils if they would become more familiar with their parents. Parents should encourage their children to confide in them, to be open and frank, to come to them with their difficulties, their little daily annoyances, and when they are perplexed as to what course is right, to lay the matter before their parents, and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their children as well as they? The mother who has watched every turn of mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. [Cf: ST 04-10-84 para. 06] p. 77, Para. 3, [1884MS].

Children should very early be taught to be useful, to help themselves and to help others. Let the tax upon their strength be very light at first, and increase it a little every day, until they can do a proper amount of work each day without becoming excessively weary. Children who are petted and waited upon, always expect it; and if their expectations are not met, they are disappointed. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them. [Cf: ST 04-10-84 para. 07] p. 77, Para. 4, [1884MS].

The mistaken parents who are thus teaching their children lessons which will prove ruinous to them, are also planting thorns for their own feet. They think that by gratifying the wishes of their children, and letting them follow their own inclinations, they can gain their love. What an error! Children thus indulged grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, a curse to themselves and to all around them. Many daughters can, without remorse of conscience, see their mothers toiling, cooking, washing, or ironing, while they sit in the parlor and read stories, knit edging, or crochet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually most to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and then excuse their indolent daughters because they are weakly. What has made them weakly? In many cases it has been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and

body. [Cf: ST 04-10-84 para. 08] p. 78, Para. 1, [1884MS].

Mothers should take their daughters with them into the kitchen, and patiently educate them. Their constitution will be better for such labor; their muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the tired body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they do anything or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor. Much sin results from idleness. Active hands and minds do not find time to heed every temptation which the enemy suggests; but idle hands and brains are all ready for Satan to control. When not properly occupied, the mind dwells upon improper things. [Cf: ST 04-10-84 para. 09] p. 78, Para. 2, [1884MS].

To a great extent, parents hold in their own hands the future happiness of their children. They sow the seed which will spring up and bear fruit either for good or evil. Upon them rests the important work of forming the character of their children. The instructions given in childhood, will follow them all through life. Parents can train their sons and daughters for happiness or for misery. They should deal faithfully with the souls committed to their trust. They should not encourage in their children pride, extravagance, or love of show. They should not teach them, or suffer them to learn, little pranks which appear cunning in small children, but which must be corrected when they are older. The habits first formed are not easily forgotten. [Cf: ST 04-10-84 para. 10] p. 78, Para. 3, [1884MS].

Parents, you should commence to discipline the minds of your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and serve God. [Cf: ST 04-10-84 para. 11] p. 79, Para. 1, [1884MS].

There are many precious promises on record for those who seek their Saviour early. Eccl. 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. 8:17: "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Then the burdens of life are not heavy upon them, and their young minds are not harassed with care, and while so free they should devote the best of their strength to God. By Mrs. E. G. White. [Cf: ST 04-10-84 para. 12] p. 79, Para. 2, [1884MS].

The people of God are the salt of the earth and the light of the world. They should study the life of Christ, and his example and teaching should affect their life and character. They honor him by manifesting the fruits of the Spirit in their everyday life. If the doors of the house and heart are opened to Jesus, if he is welcomed as

an honored guest, he will work for the family. The sweet influence of his presence will pervade the home, and check all impatience and selfishness. But many professed Christians drive Christ from their homes by an impatient, fretful spirit. Sometimes when fatigued by labor or oppressed with care, parents do not maintain a calm spirit, but manifest a lack of forbearance that displeases God, and brings a cloud over the family. Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times, set a double watch over yourselves, and resolve that none but pleasant, cheerful words shall escape your lips. By thus exercising self-control, you will grow stronger. Your nervous system will not be so sensitive. [Cf: ST 04-17-84 para. 01] p. 79, Para. 3, [1884MS].

The mother can and should do much toward controlling her nerves and mind when depressed; even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more noise than she would once have thought possible. She should not make her children feel her infirmities, and cloud their young, sensitive minds by her depression of spirits, making them feel that the mother's room is the most dismal place in the world. The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves. Jesus knows our infirmities, and has himself shared our experience in all things but in sin; therefore he has prepared for us a path suited to our strength and capacity. [Cf: ST 04-17-84 para. 02] p. 79, Para. 4, [1884MS].

Sometimes everything seems to go wrong in the family circle. There is fretfulness all around, and all seem very miserable and unhappy. The parents lay the blame upon their poor children, and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. God requires them to exercise self-control. They should realize that when they yield to impatience and fretfulness, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased. [Cf: ST 04-17-84 para. 03] p. 79, Para. 5, [1884MS].

Instead of pleasantly asking their children to do what they wish done, parents often order them in a scolding tone, and at the same time administer a censure or a reproach which the children have not merited. Parents, this course pursued toward your children destroys their cheerfulness and their ambition to please you. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is drudgery instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation; and makes it still worse for the children. The faultfinding is repeated, their bad conduct is arrayed before them in glowing colors, until they become discouraged, and are not particular whether they please or not. A spirit of "I don't care" seizes them; and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as bad as the worst. [Cf: ST 04-17-84 para. 04] p. 80, Para. 1, [1884MS].

Upon whom rests this great sin? If home had been made attractive, if the parents had manifested affection for their children, if they had

wisely sought innocent enjoyment for them, and taught them the lesson of cheerful obedience, they would have touched an answering chord in their young hearts, and willing feet and hands and hearts would have carried out their wishes. By speaking kindly to their children, and praising them when they try to do right, parents may encourage their efforts, make them very happy, and throw around the family circle a charm which will chase away every dark shadow, and bring cheerful sunlight in. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle; but they will flee from a house where there are unpleasant words, fretfulness, and strife. Unkindness, complaining, and anger shut Jesus from the dwelling. [Cf: ST 04-17-84 para. 05] p. 80, Para. 2, [1884MS].

Some parents fail to give their children a religious education, and also neglect their school education. Neither should be neglected. Children's minds will be active; and if they are not engaged in physical labor, or occupied with study, they will be exposed to evil influences. It is a sin for parents to allow their children to grow up in ignorance. They should supply them with useful and interesting books, and should teach them to have hours for labor and hours for study and reading. Parents should aim to elevate the minds of their children, and to improve their mental faculties. The mind left to itself, uncultivated, is generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds. [Cf: ST 04-17-84 para. 06] p. 80, Para. 3, [1884MS].

Parents should faithfully instruct their children, not leaving them to gather up their education as best they can. They should not be suffered to learn good and evil indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil may be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterward. Parents should redouble their efforts for the salvation of their children. The reason why the youth of the present age are not more religiously inclined is that their education is defective. In the present state of things in society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. When they would train their children in harmony with the precepts of the word of God, and, like Abraham of old, command their households after them, the children think their parents overcareful and unnecessarily exacting. [Cf: ST 04-17-84 para. 07] p. 80, Para. 4, [1884MS].

It is not the exercise of true love toward children that permits in them the indulgence of passion, or allows disobedience of parental authority to go unpunished. "Just as the twig is bent, the tree's inclined." Both parents should cooperate in the training, government, and education of their children. With firmness, not in a harsh manner, but with determined purpose, both should let their children know that they must obey. The father should not be like a child, moved merely by impulse. He is bound to his family by sacred, holy ties. He is the lawmaker, illustrating in his own manly bearing the sterner virtues,-- energy, integrity, honesty, and industry. He is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In

such a household Jesus will love to tarry. [Cf: ST 04-17-84 para. 08] p. 81, Para. 1, [1884MS].

We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in so doing we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. All jangling, and unpleasant, impatient, fretful words are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint which God's word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry Heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record. By Mrs. E. G. White. [Cf: ST 04-17-84 para. 09] p. 81, Para. 2, [1884MS].

In these days, persecution and reproach for Christ's sake are scarcely known. Very little self-denial and sacrifice are necessary in order to put on a form of godliness, and have the name upon the church book; but to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, sacrifice and self-denial. Very few of the youth know what experimental religion is. They have not a fixed principle to serve God. They sink under every cloud; they have no power of endurance. They appear to serve God; they make now and then a formal prayer, and are called Christians; but they do not grow in grace. They are not led to search their own hearts diligently, and to count the cost of becoming a Christian. As a result, they profess to be Christians without sufficiently trying their motives. [Cf: ST 05-01-84 para. 01] p. 81, Para. 3, [1884MS].

The young are often urged to speak or pray in meeting; they are urged to die to self. At every step of the Christian way, they are urged. Such religion is worth nothing. Let the heart be changed, and it will not be such drudgery to serve God. The love of dress and pride of appearance will be gone. The apostle John exhorts, "Love not the world, neither the things that are in the world." Then he adds the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young, and the things that are in the world, and for this reason the love of God finds no room in their hearts. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. There will be no place for these things in the heart renewed by the grace of God; but there will be an earnest, anxious seeking for the Christian graces, the fruits of the Spirit of God. [Cf: ST 05-01-84 para. 02] p. 82, Para. 1, [1884MS].

Words and acts testify plainly what is in the heart. If vanity and

pride, love of self and love of dress, fill the heart, the conversation will be upon the dress, the fashions, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, they will be manifested in words and acts. Those who measure themselves by others, and make no higher attainments, are feeding on husks, and will remain spiritual dwarfs. [Cf: ST 05-01-84 para. 03] p. 82, Para. 2, [1884MS].

Many have their hearts filled with the love of self. They are not aware that the great heavenly Artist is taking cognizance of every act, every word; that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated; and that old and young will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act will be exposed. [Cf: ST 05-01-84 para. 04] p. 82, Para. 3, [1884MS].

Solemn responsibilities rest upon the young, which they lightly regard. They should heed the injunction of the inspired word, "Obey your parents in the Lord; for this is right." "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayst live long on the earth." They should honor their parents by cheerful, loving obedience, and by doing what they can to make home happy. Often they would like to do this in their own way, by introducing amusements that lead away from God. They urge that they need something to enliven and divert the mind; and sometimes music is introduced into the home as a means of supplying this need. Music, when not abused, is a great blessing. God is glorified by songs of praise from a pure heart filled with love and devotion to him. But when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which can be found only at the throne of grace. Frivolous songs and the popular sheet music of the day, which often seem congenial to their tastes, lead the mind from God. [Cf: ST 05-01-84 para. 05] p. 82, Para. 4, [1884MS].

Many seek after pleasures that prove bitter in the end. They love worldly society, where they receive praise and flattery that gratifies vanity, and fosters pride and self-esteem. They are led to believe that with such advantages and attractions as they possess, it is really a great pity for them to come out from the world and be separate. But the pleasures of earth will have an end, and that which is sown must also be reaped. Young friends, are your personal attraction, abilities, or talents too valuable to be devoted to God and used in his service? [Cf: ST 05-01-84 para. 06] p. 83, Para. 1, [1884MS].

"Wisdom's ways are ways of pleasantness, and all her paths are peace." Young friends, when you are restless and unhappy, it is because you have strayed from this path of peace. You are trying to find out of Christ that happiness that is found only in him. In him are no disappointed hopes. Prayer,--oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One great reason that you have so little disposition to pray is that you have unfitted yourselves for this sacred duty by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of

prayer is forgotten. And yet to have the consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. [Cf: ST 05-01-84 para. 07] p. 83, Para. 2, [1884MS].

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. Those whose moral faculties are clouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. The words of Christ are of more worth than the opinions of all the physicians in the universe: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,--the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary. [Cf: ST 05-01-84 para. 08] p. 83, Para. 3, [1884MS].

Perhaps some will inquire how they are to know that they are accepted of God. The answer is, Study his word prayerfully. Lay it not aside for any other book. This holy book convinces of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through his boundless mercy alone can you expect salvation. The hope of eternal life is not to be received upon slight grounds. It is a subject to be settled between God and your own soul,--settled for eternity. A supposed hope, and nothing more, will prove your ruin. Since you are to stand or fall by the word of God, it is to that word you must look for the testimony in your case. There you can see what is required in order to become a Christian. Compare your life with that of your Master, who made so great a sacrifice that you might be saved. Do not neglect secret prayer. Plead as earnestly as you would if your mortal life were at stake. Remain before God until unutterable longings for salvation are begotten within you, and the sweet evidence is obtained of pardoned sin. Do not lay off your armor or leave the battlefield until you have obtained the victory, and can triumph in your Redeemer. [Cf: ST 05-01-84 para. 09] p. 83, Para. 4, [1884MS].

Young friends, if found in the way of righteousness, you can exert a mighty influence. Ministers, or church members advanced in years, cannot have one-half the influence on your young associates that you are capable of exerting; and you ought to feel that a responsibility rests upon you to do all you can for their salvation. Those who have themselves tasted the sweets of redeeming love will not, cannot rest, until all with whom they associate are made acquainted with the plan of salvation. You should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" Souls are perishing all around us; what are you doing to win them to Christ? Oh, that you would use your powers of mind in seeking to so approach sinners that you may win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in your crown to shine forever and ever! But more than one may be won from sin to holiness, and the reward is rich in the kingdom of Heaven. Says the Lord by the prophet, "They that turn many to righteousness shall shine as the stars forever and ever."

By Mrs. E. G. White. [Cf: ST 05-01-84 para. 10] p. 84, Para. 1, [1884MS].

The great controversy between Christ and Satan, that has been carried on for almost six thousand years, is soon to close. And yet how few have their attention called to this matter, how few realize that we are living amid the closing scenes of earth's history! Satan is working diligently, binding his sheaves preparatory to gathering in his harvest. He is uniting the elements of his kingdom for the final struggle. Since his fall, he has been the great adversary of God and man, and has shown a masterly activity in trying to defeat our Saviour's efforts in our behalf. He thinks that because so many readily yield to his temptations and believe his lies, he may yet gain some advantage over Christ, who left the royal courts of Heaven that he might defeat this wily foe on his own battlefield, and open a way whereby man might escape from his cruel power. [Cf: ST 05-08-84 para. 01] p. 84, Para. 2, [1884MS].

He is called in the Bible, Satan, Beelzebub, the serpent, the deceiver, a liar, the accuser of the brethren, the prince of the power of the air, the prince of darkness, and the god of this world. Frightful names, infernal agencies! This fallen spirit, so malignant and subtle, is walking about like a roaring lion, seeking whom he may devour. When there is no special effort made to resist his power, when profound indifference prevails in the church and in the world, he is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What shall I do to be saved?" he is on the ground, seeking to match his power against the power of Christ, and doubling his efforts to counteract the influences of the Holy Spirit. Angels of God, with Jesus at their head, are present to press back the powers of darkness; but no one is forced to accept Jesus, and no one can be compelled by Satan's power to reject him. [Cf: ST 05-08-84 para. 02] p. 84, Para. 3, [1884MS].

Satan is at your side when you least suspect it, watching to find a weak spot in your armor, where he can introduce his darts, and wound your soul by betraying you into sin. He has access to minds that are open to receive his suggestions, and by long experience he has learned how to apply his temptations to the best advantage. His first effort is to keep as many minds as possible in a state of careless indifference. He will invent every imaginable excuse to keep people away from meetings where they might receive benefit from hearing the truth. He will especially work to make of none effect these morning meetings, where the Spirit of God is at work; and when he cannot keep persons away, his next effort will be to fill the mind with unimportant matters, thus preventing them from treasuring up the truths they hear. [Cf: ST 05-08-84 para. 03] p. 85, Para. 1, [1884MS].

This work Satan is engaged in at every meeting. He has different temptations prepared for different minds, and souls are continually yielding to his suggestions. He will adopt any means by which he may gain control of the thoughts and purposes of the heart. He will work to divert the mind from Heaven and heavenly things by the absorbing cares of this life. He will produce temporary indisposition to keep you away from meetings where testimonies from Heaven will be borne, and your hearts would be impressed with the deep movings of the Spirit of God.

If you attend the meetings, and your heart is impressed, he will tempt you to engage in unprofitable conversation on trivial things, so that you will forget the words spoken. [Cf: ST 05-08-84 para. 04] p. 85, Para. 2, [1884MS].

Circumstances will arise to divert the mind. Visitors, relatives, or worldly friends, or some temporal matter, will engage the attention; and then "cometh the devil, and taketh the word out of their hearts, lest they should believe and be saved." These friends will make demands upon your time and strength, and thus God is robbed of the service due him. Yet you flatter yourselves that you cannot do otherwise; for how can you displease your friends? God will not bring a curse upon you for thus robbing him, but your own course of action brings its sure result. But however alluring Satan's temptations, however natural and unavoidable they may seem to the mind that is not clear and sharp in spiritual discernment, you must not be lulled to carnal security. However dear your friends may be, if they lead you away from God they are emissaries of Satan, who works through the children of disobedience, speaks through human organs. [Cf: ST 05-08-84 para. 05] p. 85, Para. 3, [1884MS].

God will not work a miracle to change natural causes which you can control. If you place yourself and family in the current of the world, you and your children will be borne downward by it. Be wise and discriminating in regard to spiritual advantages, and gather about yourselves and your children correct influences. We may have a beautiful and fertile country; but surrounding influences may be weaving a spell upon our souls that will sink us to perdition, and our children may be lost to the cause of God because we did not place them where they would cultivate a love for divine things. We may save our own souls, as did Lot when he fled from Sodom; but the habits and customs with which we have become familiar may cling to us, and we may find that we have assimilated to them more than we were aware. This is a risk that we cannot afford to run. We might better lose every worldly advantage than to lose Jesus, or dishonor him by our careless inattention to his requirements. It is best to obey God at any sacrifice. [Cf: ST 05-08-84 para. 06] p. 85, Para. 4, [1884MS].

Another way that Satan comes in between God and your soul is to lead you to criticise the defects of your brethren and sisters, to watch their mistakes and talk about them. You think it is right to grieve over their errors; but the enemy takes advantage here, and hurls his poisoned darts through the defective places in your armor. You let bitterness into your soul, then jealousy and evil surmising, and you do not realize it. Your heart becomes hardened against your brethren, and you speak evil of them. You do not know that you are doing the work of Satan, but you are; and you are growing spiritually weaker and weaker, and darker and darker. [Cf: ST 05-08-84 para. 07] p. 86, Para. 1, [1884MS].

The right course for you to pursue is marked out in the Bible, and you should follow it strictly. Go to your brother, and with your heart filled with tender, pitying love,--just such love as inspired Jesus in his efforts to save a fallen race,--tell him his fault between you and him alone. If you fail, do not let this depress you. It will do you harm, and not good, to let your mind dwell upon the mistakes and errors of others. Learn from their weakness to be strong yourself. Avoid their

failures. Because Jesus is grieved by their faults, try the harder to honor him yourself by a well-ordered life and godly conversation. If you think your neighbor or brother is defective in character, make him a special subject of prayer; but do not lift up your soul unto vanity by saying, "I am not like him. In contrast with him, I am righteous." This is not obeying the injunction of the apostle to esteem others better than yourself. [Cf: ST 05-08-84 para. 08] p. 86, Para. 2, [1884MS].

By beholding we become changed. If you allow your mind to dwell upon the imperfections and moral deformities of others, you will be changed into the same image. You will become deformed in character, and mentally one-sided and unbalanced. Let the mind dwell upon the perfect life of Christ. If the thoughts are centered upon him, and the conversation is on heavenly themes, you will be "changed into the same image from glory to glory." You will become "partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: ST 05-08-84 para. 09] p. 86, Para. 3, [1884MS].

The way to eternal life is a battle and a march. The great adversary of souls is continually seeking to insinuate himself between you and the Source of your strength. If you allow your mind to be taken up with worldly cares, he will manage to have these cares so varied in character, and press so continually upon you, that you can find no time for the spiritual and the eternal. Worldly acquaintances introduce subjects that are of the greatest importance to them; you listen and are attracted, and these things of minor consequence absorb the mind and affections. You give time and attention, skill and inventive faculties, to outward ornamentation, to the neglect of the inward adorning of the soul. Time is worse than lost which should be devoted to the searching of the Scriptures and to earnest prayer for divine guidance; you rob your own souls of grace and power, and others of the light that should be reflected through you to the world. [Cf: ST 05-08-84 para. 10] p. 86, Para. 4, [1884MS].

But few know the real power of religion. They do not appreciate its refining and elevating influence on the character; they do not partake of its joys nor enter into its spirit. We need constant communion with Jesus just as much as we need daily food to nourish the body. If there is a moment when we are in no danger of being deceived by the enemy, then for that moment we may dispense with divine aid. If there is any moment when we are not dependent on God for our breath, then there is a time when we need not obey the injunctions of his word. [Cf: ST 05-08-84 para. 11] p. 87, Para. 1, [1884MS].

We should be sanctified by the truth. The conscience and the understanding, the words, the deeds, and the thoughts, should be controlled by truth, and not error. The principle of truth and righteousness implanted in the heart, will be revealed in the life, and especially in the family circle. God estimates a man by what he is in the bosom of his family. Fix the mind on things that are pure and holy. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." And the life will be clothed with the beauty of holiness even here; but who shall tell what it will be, when the great controversy between sin and

righteousness is forever closed, and we appear in "the beauty of the Lord our God"? By Mrs. E. G. White. [Cf: ST 05-08-84 para. 12] p. 87, Para. 2, [1884MS].

"Watch ye therefore, and pray always," is the injunction of Christ to his disciples. Again we read in the inspired word, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." [Cf: ST 05-15-84 para. 01] p. 87, Para. 3, [1884MS].

God has made it our duty to pray. The riches of the universe belong to him. He has all temporal and spiritual treasures at his command, and can supply every want from his abundant fullness. We receive our breath from him; every temporal blessing that we enjoy is his gift. We are dependent upon him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigor, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and he will not turn us away empty. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after him, and their attitude should always be that of supplication. [Cf: ST 05-15-84 para. 02] p. 87, Para. 4, [1884MS].

The reason that we do not realize greater help is because there is lack of earnest, fervent devotion. Jesus reproved the Pharisees for drawing near to God with their mouth, and honoring him with their lips, while their hearts were far from him. "God is a Spirit; and they that worship him must worship him in spirit and in truth." We must have a deep, earnest sense of our needs. We must feel our weakness and our dependence upon God, and come to him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and his will must be done in us. We must not pray in a doubting, halfhearted manner, but with full assurance of faith. When we come to him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers. [Cf: ST 05-15-84 para. 03] p. 87, Para. 5, [1884MS].

One sister said this morning that she did not have the experience she desired. She tried to do her duty as far as she could understand it, but she did not experience the joy and peace that others seemed to have. This sister does not believe the word of God. What has faith to do with feeling? Faith takes God at his word, with or without feeling. It "is the substance of things hoped for, the evidence of things not seen." We can believe our fellow-men, and can we not trust the word of God? When we go to him in for wisdom or grace, we are not to look to ourselves to see if he has given us a special feeling as an assurance that he has fulfilled his word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. Satan can give feelings and impressions, and those who take these as their guides will surely be led astray. How do I know that Jesus hears my prayer? I know it by his promise. He says he will hear the needy when they cry unto him, and I believe his word. He has never said to the "seed of Jacob,

seek ye me in vain." [Cf: ST 05-15-84 para. 04] p. 88, Para. 1, [1884MS].

If we walk in the light as Christ is in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are molded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching God. We must learn to watch unto prayer, and to be importunate. When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let thee go, except thou bless me," and like him we shall prevail. In the public assembly of God's people, prayers should not be offered that are suitable only to secret communion with him. We should pray understandingly and intelligently, and every day we should know better how to offer appropriate and prevailing prayers. [Cf: ST 05-15-84 para. 05] p. 88, Para. 2, [1884MS].

Jesus invites, "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 of heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take our troubles to him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; his strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and, according to his promise, he will take the weary load, and encircle us in the arms of his love. [Cf: ST 05-15-84 para. 06] p. 88, Para. 3, [1884MS].

"I am meek and lowly in heart." There is a beautiful blending of tenderness and lowliness, majesty and humility, in the character of Christ. He who was the mightiest one that ever trod the earth, was also the most pure and sinless, and was the meekest of all. In the cluster of graces upon which he pronounces a blessing, meekness and poverty of spirit stand foremost; and among all his traits of character he selected this for the peculiar study and imitation of his disciples. "Learn of me," he says; "for I am meek and lowly in heart." And the inspired apostle Paul also, in exhorting his Corinthian brethren to manifest in their lives the fruits of the Spirit, beseeches them by the "meekness and gentleness of Christ." From the mountain summit, the tempter presented before our Saviour the kingdoms of the world in all their glory, making the sight as alluring and enchanting as possible; but none of these things moved the divine Son of God. Beneath all the glitter and pomp of earth, he saw misery, sorrow, and remorse,-- suffering which earthly prosperity is powerless to alleviate; and he spurned the temptation and the tempter. [Cf: ST 05-15-84 para. 07] p. 89, Para. 1, [1884MS].

There are many who are surrounded with clouds of darkness. They try to do something themselves, some great and good work which will win the favor of God and make them happy, but they neglect the very work that they should do. But the path of happiness is the path of obedience. We should in no case blind our eyes to our true condition, and then pray

in a loose, general manner. Prayers of this kind rise no higher than the petitioner's head, and bring no answer of mercy, because they are dictated by no sense of need. Says the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your thoughts, purposes, temper, words, and deeds. Compare your experience with the declarations of Scripture, and see whether you are gathering with Christ or scattering abroad. See if your life testifies that you are in the faith. [Cf: ST 05-15-84 para. 08] p. 89, Para. 2, [1884MS].

As you discover your sinfulness, do not be discouraged; for Jesus has invited you to come to him. No humble suppliant was ever spurned from his presence. His patience is unwearied. The waves of mercy, beaten back by hearts hard as rocks, only return with a stronger tide of subduing, inexpressible love. Then shall we not closely examine our own hearts, and see if the soul temple is not defiled by sins that are unrepented of? Shall we not cease to criticise the faults of others, while the deformity of our own characters is left uncorrected? "The heart is deceitful above all things, and desperately wicked." It will deceive you if you let it, and will lead you to think that you are spiritually much better than you are. [Cf: ST 05-15-84 para. 09] p. 89, Para. 3, [1884MS].

We are here in a world of doubt and skepticism. The law of God is made void, unbelief seems to be in the very air we breathe; and to resist all these influences, and battle successfully against the powers of darkness, requires strong faith and earnest prayer. But amid all these opposing influences, we may repose in God with perfect confidence. I once read of an eagle that had left her home in the Alps, and clouds dark and heavy intervened between her and her home in the towering cliffs. She seemed bewildered, and with loud screams flew first one way and then another against the over-hanging clouds. Suddenly, with a shrill scream of determination, she darted upward through the dense clouds into the clear sky above. The clouds were beneath her, and she was again in her mountain home. And so may we rise above the clouds of skepticism, and dwell in the clear sunshine of God's presence. [Cf: ST 05-15-84 para. 10] p. 89, Para. 4, [1884MS].

We should search the Scriptures daily; for the word of God is our unerring guide. We must not, for the sake of worldly advantage, place ourselves under wrong influences; for by so doing we are entering into temptation. Are we choosing to remain near some central point of evil? Then let us test our motives thoroughly, lest Satan obtain advantage over us. If this is our post of duty, and we are letting our light shine, we may be safe; for when temptation meets us in the path of duty, it is our privilege to lean more heavily upon God. [Cf: ST 05-15-84 para. 11] p. 90, Para. 1, [1884MS].

The Christian has duties to do in the world, and God holds him responsible for their faithful performance. He is not to confine himself in monastic walls, nor to avoid all association with worldlings. It is true that his principles will be put to the severest test, and he will be pained by what his eyes see and his ears hear. But he must not, by becoming familiar with these sights and sounds, learn to love them. By association with the world, we incline to catch the spirit of the world, and to adopt their customs, tastes, and preferences. But we are commanded, "Come out from among them, and be ye

separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." Never let the world say that worldlings and Christ's followers are alike in their tastes and pursuits; for God has drawn a line between his people and the world. This line of demarkation is broad and deep and clear; it is not so blended with the world that it is not discernible. "The Lord knoweth them that are his." "By their fruits ye shall know them." [Cf: ST 05-15-84 para. 12] p. 90, Para. 2, [1884MS].

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said he would receive me, and I believe his word. I will praise him; I will glorify his name." Satan will be close by your side to suggest that you do not feel any joy. Answer him, "'This is the victory that overcometh the world, even our faith.' I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide." By Mrs. E. G. White. [Cf: ST 05-15-84 para. 13] p. 90, Para. 3, [1884MS].

These are precious opportunities that we are enjoying. Jesus is present with us today; for he has promised, "Where two or three are gathered together in my name, there am I in the midst of them." His presence insures a blessing; but blessings do not always consist in a happy flight of feeling. The greatest blessing we can have is a correct knowledge of ourselves, that we may see our defects of character, and by divine grace remedy them. [Cf: ST 05-22-84 para. 01] p. 90, Para. 4, [1884MS].

We can never graduate in the school of Christ, but we should make continual advancement. We should never be satisfied with our present position and attainments. Like the apostle, we should "press toward the mark for the prize of the high calling of God in Christ Jesus," and day by day grow in grace and in the knowledge of the truth. Are we doing this? Are we nearer to God today than we were a year ago? What a change there would be in our religious experience, what a transformation in our characters, if day by day we carried out the principle that we are not our own, but that our time and talents belong to God, and every faculty should be used to do his will and advance his glory. If we spent all our spare moments in work for the Redeemer, in searching the Scriptures, and in pleading with God to be imbued with his Spirit, what precious victories we should gain for Jesus! [Cf: ST 05-22-84 para. 02] p. 91, Para. 1, [1884MS].

We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, "It is written." We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith. Faith "is the gift of God," but the power to exercise it is ours. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand by which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by the grace of Christ, are made to beat in harmony with the

great Heart of love. Faith plants itself on the promises of God, and claims them as surety that he will do just as he said he would. Jesus comes to the sinful, helpless, needy soul, and says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believe; claim the promises, and praise God that you do receive the things you have asked of him, and when your need is greatest, you will experience his blessing and receive special help. [Cf: ST 05-22-84 para. 03] p. 91, Para. 2, [1884MS].

Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy. Satan can move upon our feelings, and he can so arrange surrounding circumstances as to make our feelings changeable. Victory in God is not feeling, but faith. It is the faith that will not yield although there are seeming impossibilities to be encountered. [Cf: ST 05-22-84 para. 04] p. 91, Para. 3, [1884MS].

If I were to promise one of you a book tomorrow morning, what kind of respect would you show me if you were to respond by saying, "I wish I could believe you; but I will not believe until I have the book in my hand. When I get the book, I will believe." Would that be trusting my word? Oh, no! When you have the book in your possession, it is sight, and not faith at all. But this is just the way we treat our heavenly Father. We insult and dishonor him by our distrust, and are kept at a distance from him, and deprived of the rich blessings within our reach, by our wicked unbelief and ingratitude. We may have daily victories; but we lose the most precious gifts that Heaven can bestow because we will not take God at his word. When I am sick and afflicted, and ask for help, I do not sit in my room and wait for this help to come to me. I go forward in the path of humble obedience, expecting the Lord to answer my prayers, and sustain and bless me in doing the work that duty requires. Although all may seem dark, I place myself in the channel of light. What have I to do with feelings of darkness and discouragement? What have I to be troubled about? Faith can penetrate the darkest cloud. God has promised, and he will not fail me. It is no difficult, mysterious problem to believe. We take Jesus at his word; we come to him with all our burdens and our soul needs, and, according to his promise, find in him a helper and a strong deliverer. [Cf: ST 05-22-84 para. 05] p. 91, Para. 4, [1884MS].

There is a deep, rich, and full experience for us individually to gain. We shall every one of us be tested and tried. We have a rough pathway before us; but Jesus has traveled this way, and he knows just how to help us. Faith lightens our burdens and relieves our weariness by the anticipation of Heaven at our journey's end. Faith rejoices in hope, and is patient in affliction. Faith waxes strong and valiant in conflict, and conquers in the great fight of temptation. We must have a living faith,--a faith that will hold the soul in the hour of trial; for everything that can be shaken will be. In summer there is no noticeable difference between evergreens and other trees; but when the

blasts of winter come, the evergreens are fresh and green, while other trees are stripped of their foliage. Just so it is with professed Christians. When no particular test is brought to bear upon them, we may not be able to distinguish between the true Christian and the hypocrite; but in times of trial and temptation the difference is easily discerned, for the source of the Christian's strength is made manifest. There are two classes of builders. One class are building on a foundation of sliding sand; the other, on the eternal Rock, and the winds blow and the tempests beat against this foundation in vain. [Cf: ST 05-22-84 para. 06] p. 92, Para. 1, [1884MS].

The inquiry in many hearts is, How shall I find happiness? We are not to make it our object to live for happiness, but we shall surely find it in the path of humble obedience. Paul was happy. He affirms repeatedly that notwithstanding the sufferings, conflicts, and trials that he was called to bear, he enjoyed great consolation. He says, "I am filled with comfort; I am exceeding joyful in all our tribulation." All the energies of the chiefest of the apostles were bent to a preparation for the future, immortal life; and when the time of his departure was at hand, he could exclaim in holy triumph, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And the shout of victory of this warrior of faith has come sounding down the ages to our time. [Cf: ST 05-22-84 para. 07] p. 92, Para. 2, [1884MS].

It is one thing to profess the truth, but it is a very different thing to live it out. Many who profess to be keeping the commandments of God are deceiving their own souls. They have no union with Christ, and do not make the truth practical. In their homes, selfishness is interwoven with their daily life. There is manifested a want of refinement, an uncourteous, unkind selfishness. The religion of Jesus should be carried into the home circle, the workshop, and all the business transactions. The genuine Christian will show in his life the fruits of the Spirit. The love of Jesus will flow out naturally in words and deeds of kindness. Those who yield themselves to the heavenly power, which alone can quell tumultuous passion, will be as angels of peace and blessing in the home circle. [Cf: ST 05-22-84 para. 08] p. 93, Para. 1, [1884MS].

Has the truth sanctified the receiver? Is he purer, nobler, better, for believing it? The words and deeds are the fruit which testifies whether the mind of God dwells in us, and we are guided by his law. We shall surely deceive ourselves if we think that because we hold certain Bible doctrines firmly, we actually possess the blessings which these doctrines were designed to bestow. The intellect may accept truth in its noblest form; but if this truth exerts no influence on the life and character, it is of no practical value. On the contrary, it proves a delusion if it quiets the conscience while it does not sanctify the soul. A theory of truth may be a beautiful covering to hide the deformity of a carnal heart. This was the sin of Chorazin and Bethsaida, which called forth the denunciation of Christ: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." [Cf: ST 05-22-84 para. 09] p. 93, Para. 2, [1884MS].

Jesus is coming. Great and important events are just before us. Are we ready, waiting and watching? Have we on the wedding garment, the robe of Christ's righteousness? Now is the time to secure this wedding garment. We must make no delay, but open the door of our hearts to the Saviour, who has long stood knocking for admittance. We must be in sympathy with Christ, and, as soldiers of the cross, make personal, interested efforts for the salvation of souls. What a privilege is ours that we may become co-laborers with Christ, and that our efforts may be accepted of God. We may join the conquering army if we will, and may share in its conflicts and its triumphs; but if we refuse, they will move on to final victory, and leave us behind. We each have an account to render at the bar of God, and it is essential for us to cultivate spiritually, to think often of Jesus, and to keep faith alive. Let us ever remember that God sees us. We may say with the psalmist, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." The whole life should be moulded after the divine Pattern, and then we shall see the King in his beauty, and live in his presence through the ceaseless ages of eternity. By Mrs. E. G. White. [Cf: ST 05-22-84 para. 10] p. 93, Para. 3, [1884MS].

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [Cf: ST 05-29-84 para. 01] p. 93, Para. 4, [1884MS].

This world is a training school, and the great object of life should be to obtain a fitness for those glorious mansions that Jesus has gone to prepare. Let us remember that this work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Each case must bear individual inspection. Each of us must be tested, and found without spot or wrinkle or any such thing. [Cf: ST 05-29-84 para. 02] p. 94, Para. 1, [1884MS].

We are living in the great antitypical day of atonement. Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and the judgment of the righteous dead has been going on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying. [Cf: ST 05-29-84 para. 03] p. 94, Para. 2, [1884MS].

In the typical day of atonement, every man was required to afflict his soul before God. He was not to afflict the souls of others, but the work was between God and his own soul. The same work of self-examination and humiliation is required of each of us now; and I entreat you to make thorough work for eternity. "Seek ye the Lord while

he may be found; call ye upon him while he is near." Precious, golden moments which should be spent in seeking the inward adorning of a meek and quiet spirit, are frittered away in adorning the dress, and in other trifling matters not at all essential to comfort. [Cf: ST 05-29-84 para. 04] p. 94, Para. 3, [1884MS].

We should choose the society most favorable to our spiritual advancement, and avail ourselves of every help within our reach; for Satan will oppose many hindrances to make our progress toward Heaven as difficult as possible. We may be placed in trying positions, for many cannot have their surroundings what they would; but we should not voluntarily expose ourselves to influences that are unfavorable to the formation of Christian character. When duty calls us to do this, we should be doubly watchful and prayerful, that, through the grace of Christ, we may stand uncorrupted. Lot chose Sodom as a place of residence, because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved so as by fire. Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness. [Cf: ST 05-29-84 para. 05] p. 94, Para. 4, [1884MS].

It will not answer to follow our own judgment and inclination in choosing our surroundings. We should seek counsel of God, and let him lead. We drive holy angels from our homes, and displease God, when we place ourselves and families in an atmosphere of unbelief. "Come out from among them, and be ye separate," is his command; and he will not alter his word to suit the convenience of any. Many fail to realize that their physical and mental powers are not their own, to be devoted exclusively to their selfish interest in the accumulation of property. They place themselves in positions favorable for worldly gain, and as a consequence amass wealth; but it is at the expense of their eternal interests. Had they exercised true wisdom, they would have gained less earthly substance, but made sure of a title to the immortal inheritance. Like Lot, they may be stripped of their earthly treasure, and barely save their own souls. Their lifework is lost; their lives are a miserable failure. They are not rich toward God. They have not laid up treasure in the bank of Heaven. Instead, they have laid up treasure on earth, just the thing that Jesus warned them not to do; and their heart is on their treasure, just as he told them it would be. Let us be willing to become pilgrims and strangers here, that we may gain a better country, even a heavenly. [Cf: ST 05-29-84 para. 06] p. 95, Para. 1, [1884MS].

The way of the cross is an onward, upward path. As you advance, seeking the things that are above, you will necessarily leave in the distance the things that belong to the world. The conduct and disposition must be in harmony with God's requirements. We can reach this standard; for he would not enjoin upon us an impossible task. When tempted to speak harshly or impatiently, resist the suggestion of the adversary. Do not gratify him by speaking his words, or manifesting the spirit which pleases him. The truth that commends itself to your conscience will consume and destroy, or it will sanctify and transform

the soul. The word of God is our guide and counselor. We must have it in our heart; for the heart is the mainspring of action. By becoming familiar with the words of life, we shall be able to use them skillfully in our warfare against Satan. While the hands are engaged in labor, the soul may receive rich comfort from the promises of God. [Cf: ST 05-29-84 para. 07] p. 95, Para. 2, [1884MS].

"Ye are not your own; ye are bought with a price." Your physical and mental powers belong to God, and should be used in his service. There are souls to save; there is earnest work to be done for the Master; and halfhearted, indolent efforts will not be accepted. As faithful servants, we should inquire, "Lord, what wilt thou have me to do? Send me any way, with any message of mercy thou shalt choose." No longer rob God of the service that belongs to him, but yield your powers to be controlled by his spirit. You need the transforming grace of Christ; you need his fashioning hand laid upon you, that your wills, and even your thoughts, may be brought into subjection to the will of God. [Cf: ST 05-29-84 para. 08] p. 95, Para. 3, [1884MS].

We must learn to pray without ceasing. Wherever we are, our thoughts may be a prayer to God. Nehemiah, standing before the idolatrous king, was of a sad countenance as he thought of the city of his fathers' sepulchers lying waste. And when the king, learning the cause of his sadness, asked him, "For what dost thou make request?" he did not venture to reply until he had first darted a petition to the living God, the God of wisdom and grace. Nehemiah felt that he had a sacred trust to fulfill which required help from the king, and everything depended upon addressing him in a right manner and striking the right chord. In that brief prayer, Nehemiah pressed into the presence of the King of kings, and enlisted on his side a power that can turn hearts as the rivers of water are turned. And he says, "The king granted me according to the good hand of my God upon me." The Lord moved upon the heart of the king, and Nehemiah received greater favors than he had dared to hope for. [Cf: ST 05-29-84 para. 09] p. 95, Para. 4, [1884MS].

Nehemiah could not thus readily have found access to God, had he not been accustomed to prayer, and to dependence upon divine strength. We have the same source of help. In the affairs of daily life, in business transactions, and when brought into unexpected difficulties, we too may telegraph our silent petitions to the God of Heaven, and receive aid. All Heaven is interested in our welfare; every provision has been made for us to gain strength. We have everything to make us thankful and glad. Then let us not talk of our weakness and discouragements, but build one another up by our words of courage and faith. [Cf: ST 05-29-84 para. 10] p. 96, Para. 1, [1884MS].

We are living in an important and eventful age. We are almost home. Soon the many mansions that our Saviour has gone to prepare, will burst upon our sight. Let us shake off the stupor that oppresses us. Let us study the Bible more, that we may know for ourselves the great landmarks we are passing. We need deeper draughts from the well of Bethlehem, that we may refresh our own souls and refresh others. We should be more earnest and persevering to save those with whom we associate. This work rests not alone upon ministers; every one who has named the name of Christ should be a co-laborer with him. Why do we not show the unconverted that we love them? Why do not our tongues speak in

words of affectionate entreaty to win them to Christ? Why do we not oftener speak words of praise and gratitude to God for the rich and abundant promises he has left on record in his word? We may now have in our hearts joy and peace that is unspeakable and full of glory; and soon, at the coming of Christ, the prize that lies at the end of the Christian race will be ours to enjoy throughout ceaseless ages. By Mrs. E. G. White. [Cf: ST 05-29-84 para. 11] p. 96, Para. 2, [1884MS].

Jesus said to his disciples: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." [Cf: ST 06-05-84 para. 01] p. 96, Para. 3, [1884MS].

In this text is shown the difference between the doers of Christ's word and those who are merely idle hearers. Jesus taught by symbols. He illustrated his lessons by familiar objects in nature, that whenever his hearers should see these objects, the lesson might be suggested to their minds. The lily of the valley, the grass of the field, the springing grain, the singing birds, and even the homely scenes in a fisherman's life, became silent but impressive preachers of the word of life. A high standard was kept before the disciples. They were taught that a pure faith would purify and ennoble them; and that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no case enter the kingdom of Heaven. [Cf: ST 06-05-84 para. 02] p. 96, Para. 4, [1884MS].

Peter, John and Judas are representative men, types of two classes of hearers. They each had the privilege of associating with Christ and learning of him; but how different were the characters they developed! Peter and John were doers of the word, and their lives were molded by the instructions of the Master. Judas also heard his teachings on the very points where he was deficient. The leading traits in the character of Judas were covetousness and self-esteem. Jesus knew of his dishonest practices, and understood the danger to which he was exposed; yet notwithstanding his defects, he was chosen as one of the twelve who were to be intimately associated with the world's Redeemer. Jesus would give this erring one every opportunity to reform. The light should shine upon his heart; he should see the contrast between truth and error, and decide intelligently between them. Jesus did not openly rebuke him, but gave lessons that he might apply to his own case if he sincerely wished to reform. Selfishness, covetousness, and dishonesty were presented in their true character, so that he could see how offensive these traits were in the sight of God. [Cf: ST 06-05-84 para. 03] p. 97, Para. 1, [1884MS].

When the teachings of Christ reproved Peter and John, they were careful to reform. The transforming grace of God was in their hearts. Their minds expanded, and day by day they grew more like the divine Teacher. Judas, on the contrary, was proud, self-sufficient, and independent. Although enjoying the exalted privilege of being closely connected with Christ, the words of life found no lodgment in his heart; and he went on from one degree of unbelief to another until his

character was firmly fixed in the wrong direction. He might have had the wisdom that comes from above to guide him into all truth; but he rejected the counsel of God, and the evil he had cherished gained an overmastering influence, bringing soul and body into subjection to the cruel power of Satan. [Cf: ST 06-05-84 para. 04] p. 97, Para. 2, [1884MS].

Judas had excellent traits of character, and might have been a great blessing to the church had he been steadfast, and resisted temptation; but he was treasurer, and this position gave him an opportunity to practice dishonesty. Had he been humble and teachable, he would have set about the work of reform when his conscience was awakened, and he saw the sinfulness of his course. But he sinned against light and knowledge; and instead of being softened and subdued by the lessons of Christ, his heart became harder and more unimpressible. [Cf: ST 06-05-84 para. 05] p. 97, Para. 3, [1884MS].

We may learn an important lesson from the experience of Judas. We may be called disciples of Christ; we may hold our religious convictions firmly, and be able to present clear, connected arguments in their support; and yet, like Judas, we may hold the truth in unrighteousness. If we would be sanctified through the truth, we must hold it in the love and fear of God. It is a duty we owe to ourselves to cultivate self-reliance and independence of character; but these traits must be blended with meekness and humility. When we trust to our own wisdom and judgment, as a large number do, we are in the sure path to shame and confusion of face. It is only through divine grace that we can overcome the defects in our character; but unless we make continued efforts to subdue them, they will become stronger, as in the case of Judas. Every indulgence in sin prepares the way for renewed and excessive indulgence, until at last the tempter has full control of the mind. [Cf: ST 06-05-84 para. 06] p. 97, Para. 4, [1884MS].

After God has shown individuals their sins and given them grace to overcome, and his Spirit has been long striving with them, he will not work a miracle to prevent the sure result of resisting that Spirit and persisting in a wrong course. There is a boundary to his grace and mercy; and when this boundary is passed, the aid of his Spirit, so wickedly refused and insulted, is withdrawn, and the soul is given over to the worst of tyrants,--the power of a perverted will. If we are closely connected with sacred things, and yet do not realize their importance, the heart will become so hard that the most earnest appeals will not move it to contrition. We must cherish every ray of light. We must work intelligently to form our characters after the divine model, continually striving, with all the powers God has given us, to reach the high standard set before us in his word. [Cf: ST 06-05-84 para. 07] p. 98, Para. 1, [1884MS].

Testimonies are borne in these meetings that the truth is precious, the truth is everything. So it is; but the truth is nothing to any of us unless we are sanctified through it. Has its influence made you better men and women? Has it improved your life and character? Unless the truth is accomplishing the object for which it is designed in transforming you into the image of Christ, it were better if you had never professed to believe it; for you will mislead others. The salvation of our own souls and the souls of those with whom we associate is of the first importance, while the things of this life are

secondary; but Satan is ever scheming to reverse this order, and interpose the world between the soul and its eternal interests. [Cf: ST 06-05-84 para. 08] p. 98, Para. 2, [1884MS].

Many do not exalt the truth, but degrade it by their unchristian course. They neglect to improve the privilege given them to become acquainted with Christ and his love. This knowledge is a sure defense; but whatever tends to draw the mind from the love of Jesus, whether it be the deceitful heart within or an ensnaring world without, is of Satan, and will bring darkness and death. [Cf: ST 06-05-84 para. 09] p. 98, Para. 3, [1884MS].

Some who are present this morning must know that they have uncorrected faults which they are excusing and cherishing. Dear brethren and sisters, you cannot have a more favorable time to confess these faults one to another and pray one for another, than in this meeting. Jesus is present; but evil angels are here also to preoccupy the field. They will endeavor to gain an entrance to the heart by suggesting doubts, so that no permanent good impressions shall be made. Shall we allow them to have the victory? We see how it was with Judas. One neglect to heed the words of Christ prepared the way for another. The first neglect was a seed which produced its harvest in resistance to the Spirit of God; and with each admonition that he slighted, he became less inclined to appreciate and cherish the lessons that gave him a knowledge of himself. [Cf: ST 06-05-84 para. 10] p. 98, Para. 4, [1884MS].

God sends messages of instruction, of reproof, of warning. Do not flatter yourself that he does not denounce the particular sins that you love. Do not imagine that by some means you can enter into life without being free from moral pollution. If we would live with Jesus in the mansions that he has gone to prepare, we must be like him here in this world. We must be diligent to set our hearts in order. Let us greatly fear self-deception. Let us cover up nothing, but be true to our own souls. Let us study to have the meekness and humility of Christ. An opportunity is now afforded us to become pure in heart and spotless in character. Though the enemy presses in his temptations, coming in upon us like a flood, the Spirit of the Lord will lift up a standard against him. We may find a present help in Jesus; but we must seek this help through earnest, persevering prayer. In the closet, in the family circle, as we walk the streets, and while our hands engage in labor, we may pray, and the Lord will hear us. [Cf: ST 06-05-84 para. 11] p. 99, Para. 1, [1884MS].

There is no excuse for continuing in sin. No man is obliged to do evil, and be lost. Every one who perishes destroys his own soul. The provisions of grace are ample. Jesus is pleading in our behalf, and there is mercy for even the most guilty and sinful. Let us take hold of the strength of Jesus. He loves us with a love that is inexpressible; let us respond to that love. By Mrs. E. G. White. [Cf: ST 06-05-84 para. 12] p. 99, Para. 2, [1884MS].

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." [Cf: ST 06-12-84 para. 01] p. 99, Para. 3,

[1884MS].

The Lord looks with approval upon the works of his faithful servants. He says of the church of Ephesus, "I know thy works, and thy labor, and thy patience;" "for my name's sake thou hast labored, and hast not fainted." But while he takes account of faithful service, he is no less exact to mark neglect of duty or its unwilling performance. It has always been the duty of God's chosen people to labor unselfishly; but some neglect the work they ought to do, and others are overburdened to make up for their deficiencies. If all would cheerfully do their part, they would be sustained; but those who complain and murmur at every step will receive neither help nor reward. [Cf: ST 06-12-84 para. 02] p. 99, Para. 4, [1884MS].

God was displeased with the children of Israel because they murmured against him, and against Moses, whom he had sent to be their deliverer. In a marvelous manner he brought them out from their bondage in the land of Egypt, that he might elevate and ennoble them, and make them a praise in the earth. But there were difficulties to be encountered, and weariness and privations to be endured. It was necessary for them to bear these hardships. God was bringing them from a state of degradation, and fitting them to occupy an honorable place among the nations, and to receive important and sacred trusts. [Cf: ST 06-12-84 para. 03] p. 99, Para. 5, [1884MS].

They did not consider that they were receiving everything that was of value. They forgot their bitter service in Egypt. They forgot the goodness and power of God displayed in their behalf in their deliverance from bondage. They forgot how their children were spared when the destroying angel passed over Egypt. They forgot the grand exhibition of divine power at the Red Sea, when Jehovah proclaimed, "Here shall thy proud waves be stayed," and the waters were rolled together, forming a solid wall. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, were overwhelmed by the waters of the sea. They only saw and felt their present inconveniences and trials; and instead of saying, "God has done great things for us; whereas we were slaves, he is making of us a great nation," they talked of the hardness of the way, and wondered when their weary pilgrimage would end. [Cf: ST 06-12-84 para. 04] p. 100, Para. 1, [1884MS].

We are exhorted not to murmur as they murmured. But many whom God has permitted to become co-laborers with him, perhaps has even exalted to high positions of trust, forget that he is specially honoring them. They are weary, and they make themselves miserable by letting their minds constantly dwell upon their weariness. They torment themselves with fears, forebodings, morbid fancies, and borrowed troubles; and, forgetting the goodness and mercy of God, they pass many sad hours complaining of the trials they have to bear. They become so gloomy that no circumstances, however favorable, can make them happy, for the spirit of happiness is not in them. [Cf: ST 06-12-84 para. 05] p. 100, Para. 2, [1884MS].

God does not bind upon any one burdens so heavy that at every step he must complain of the load he is obliged to bear. It is the friction, and not the constant motion that wears the machinery. It is the continual worry, and not the work they do, that is killing these

persons. They covet some blessing, either real or imaginary, which is just beyond their reach; but if they were to gain this cherished object, it would only excite a desire for something else. The present is clouded because they under-value the good that they enjoy. They look away from the honors they possess that they have not earned, and the love that they have not merited, and want to stand a little higher. They cherish the disagreeable, and by their thoughts and conversation, excite a nervous irritability which lies at the foundation of a diseased imagination and real suffering. God does not propose to work a miracle for this class. He is not pleased or glorified when his sons and daughters, members of the royal family, take this course; for they neither enjoy rest and peace in his love themselves nor permit others to do so. [Cf: ST 06-12-84 para. 06] p. 100, Para. 3, [1884MS].

Let none of us think that our work is greater and more taxing than any others are doing. This same work has been done in the past, and can be done again. God is not dependent on any of us; and as soon as we flatter ourselves that his work will not move forward without us, that our labor is of such consequence that it cannot be dispensed with, then he will show us our mistake and folly. He can work by few or by many. He can take men in humble positions, and educate them to become lightbearers in the world. Let us who are honored of God by having a connection with his work, feel our own littleness, and the great honor the Lord bestows upon us in accepting us as his co-laborers. "When one asked a noted philosopher what the great God was doing, he replied, 'His whole employment is to lift up the humble, and to cast down the proud.'" [Cf: ST 06-12-84 para. 07] p. 100, Para. 4, [1884MS].

Sometimes the spirit of fretting and complaining invades the domestic circle. The will may be crossed in little things which a person of a cheerful spirit would scarcely notice; but the fretter is annoyed and chafed as though he had suffered an aggravated grievance, and the passionate reproaches he utters against the person, who, he thinks, has committed some blunder, are scarcely less sinful than swearing. He does not consider that he makes more grievous mistakes every day. Men and women who fret and chafe will lose the affections of their friends, for they are forever stinging some one. Whatever their position, however exalted their profession, they can have no decided influence for good until they remedy this defect. They have complained long enough to test the matter, and prove that complaints do not make them any happier or their way any easier. [Cf: ST 06-12-84 para. 08] p. 101, Para. 1, [1884MS].

The complainer dwells in an atmosphere of gloom and doubt. Instead of healing difficulties, he irritates them; instead of repairing evils, he creates them. Those who have tact in governing their families or controlling the minds of men, are generally calm, prompt, resolute. They show no weak selfishness; but they have a strong, uncomplaining spirit, and are always ready to speak a kind, encouraging word. [Cf: ST 06-12-84 para. 09] p. 101, Para. 2, [1884MS].

Wherever in the providence of God we may be placed, whatever the work that is given us to do, God is honored by wholehearted, cheerful service. He is pleased when we take up our work with gratitude, rejoicing that he has accounted us worthy to be co-laborers with him. None need be idlers; for all around us there is earnest work to be done. The Christian rule of service is, "Whatsoever thy hand findeth to

do, do it with thy might." God will help those who are "not slothful in business," but "fervent in spirit, serving the Lord;" and through faith and patience they will "inherit the promises." [Cf: ST 06-12-84 para. 10] p. 101, Para. 3, [1884MS].

There is peace and contentment in the service of Christ. As he was about to leave his disciples, he made them this parting promise,--a promise that has been fulfilled to his faithful ones through all the ages,--"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." He invites, "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." It is the want of this meekness and lowliness of heart that causes so much unrest and uneasiness, so much perplexity and fear, so many imaginary ills. [Cf: ST 06-12-84 para. 11] p. 101, Para. 4, [1884MS].

Make it a rule to refrain from fretting, and offer praise to God. We are not obliged to carry our burdens in our own strength. If we have Jesus for our helper, we may say with Paul, "I can do all things through Christ who strengtheneth me." Jesus has promised, "My grace is sufficient for you." There is a transforming power in love. When the love of God rules in the heart, it brings all our powers into obedience to his will, and enlists them in willing, active service. By Mrs. E. G. White. [Cf: ST 06-12-84 para. 12] p. 101, Para. 5, [1884MS].

Many who are sincerely seeking for holiness of heart and purity of life are perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because of this lack, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look away from the simplicity of true faith, and thus bring great darkness upon their souls. Instead of thinking of self, they should train their minds to dwell upon the mercy and goodness of God. They should recount his promises, believing that he will fulfill his word. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins. [Cf: ST 06-19-84 para. 01] p. 102, Para. 1, [1884MS].

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward him. We may not feel today the peace and joy which we felt yesterday; but by faith we should grasp the hand of Christ, and trust him as fully in the darkness as in the light. No effort should be made to rein the mind up to an intensity of emotion; but we should faithfully perform every duty, and then calmly rest in the promises of God. [Cf: ST 06-19-84 para. 02] p. 102, Para. 2, [1884MS].

Satan may whisper, "You are too great a sinner for Christ to save." But while you acknowledge that you are sinful and unworthy, meet the tempter with the cry, "By virtue of the atonement I claim Jesus as my Saviour. I trust not to my own merits, but to the precious blood of Christ, which cleanses me. This moment I hang my helpless soul on him." [Cf: ST 06-19-84 para. 03] p. 102, Para. 3, [1884MS].

Be not discouraged because your heart seems hard. Every obstacle,

every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for grace to overcome your special faults, to put away every darling sin. [Cf: ST 06-19-84 para. 04] p. 102, Para. 4, [1884MS].

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in our warfare against sin. By faith we may look upon the crowns laid up for those who shall overcome; we may listen to the exultant song of the redeemed: "Thou art worthy, O Lord, to receive glory and honor and power;" "for thou wast slain, and hast redeemed us to God by thy blood." Pride and love of the world will lose their power as we contemplate the infinite love of Christ, and the glories of that better land so soon to be our home. [Cf: ST 06-19-84 para. 05] p. 102, Para. 5, [1884MS].

An unyielding trust, a firm reliance upon Christ, will bring peace and joy to the soul. But let none imagine that without earnest effort on their part they can retain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and character of Christ should be often the subject of our thoughts and our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes. [Cf: ST 06-19-84 para. 06] p. 102, Para. 6, [1884MS].

Let none deceive themselves with the belief that God will accept and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him. [Cf: ST 06-19-84 para. 07] p. 103, Para. 1, [1884MS].

"To whom ye yield yourselves servants to obey, his servants ye are." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin; but he will keep up a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." [Cf: ST 06-19-84 para. 08] p. 103, Para. 2, [1884MS].

The Christian life must be a life of constant progression. Peter sets before us the successive steps, in these words: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: ST

06-19-84 para. 09] p. 103, Para. 3, [1884MS].

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Says Peter, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." [Cf: ST 06-19-84 para. 10] p. 103, Para. 4, [1884MS].

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. His love is infinitely more tender and self-denying than a mother's love. The price paid for our ransom testifies to his estimation of the value of the human soul. Then what ingratitude do we manifest when we withhold from him our affections and our service. Is it too much to give ourselves, our time and talents, to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,--"to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne"? [Cf: ST 06-19-84 para. 11] p. 103, Para. 5, [1884MS].

The apostle Paul was highly honored of God; in holy vision he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial. "I keep my body under," he says, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." [Cf: ST 06-19-84 para. 12] p. 104, Para. 1, [1884MS].

Paul suffered for the truth's sake; and yet we hear no complaint from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." [Cf: ST 06-19-84 para. 13] p. 104, Para. 2, [1884MS].

Though Paul was at last confined in a Roman prison, shut away from the light and air of heaven, cut off from his active labors in the gospel field, and momentarily expecting to be condemned to death, he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [Cf: ST 06-19-84 para. 14] p. 104, Para. 3, [1884MS].

The glorious reward that awaits this hero of faith,--a crown of righteousness, and eternal life in the presence of God,--may be won by each of us. Jesus and holy angels are waiting to give us the help we need. Every prayer sent up in faith from an honest heart will be heard, and the petitioner will have his request when he needs the blessing most. Sometimes we ask for things that are not for our own good or the glory of God. When this is so, our wise and good Father hears our prayers, but gives us nothing hurtful. He will guide our feet. By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God. By Mrs. E. G. White. [Cf: ST 06-19-84 para. 15] p. 104, Para. 4, [1884MS].

"The righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." [Cf: ST 06-26-84 para. 01] p. 104, Para. 5, [1884MS].

These texts describe the happy state of him whose soul is rooted and grounded in Christ. But there is always danger of being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. "Enter ye in at the strait gate," says Christ, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The work of the Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be properly represented by agonizing. Many professed Christians greatly need just this experience. [Cf: ST 06-26-84 para. 02] p. 104, Para. 6, [1884MS].

Are you beginning to see the defects in your character? Do not feel helpless and discouraged. Look to Jesus, who knows your every weakness and pities your every infirmity. He came "not to call the righteous, but sinners to repentance." It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of our wrongs should be more highly prized than a happy flight of feeling; for it is evidence that the Spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken his law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take his promises to your heart. [Cf: ST 06-26-84 para. 03] p. 105, Para. 1, [1884MS].

It is Christian's privilege to grow in grace and in the knowledge of the truth. "The righteous shall flourish like the palm tree." See the weary traveler toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water

supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree, will cool the fevered pulses, and give life to those who are perishing with thirst. [Cf: ST 06-26-84 para. 04] p. 105, Para. 2, [1884MS].

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me and drink." This fountain never fails us; we may draw, and draw again. [Cf: ST 06-26-84 para. 05] p. 105, Para. 3, [1884MS].

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and skeptics, or by professed Christians who have a name to live, and are dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, "Ye are the light of the world." We must gather the divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into his marvelous light. [Cf: ST 06-26-84 para. 06] p. 105, Para. 4, [1884MS].

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare. Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defense is gone, and we yield quickly to the arts of the tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in his strength; but it will not answer for us to suppose that we can dispense with his help. He says, "Without me ye can do nothing." But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices. [Cf: ST 06-26-84 para. 07] p. 106, Para. 1, [1884MS].

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock, Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the halfhearted from the humble and devoted. [Cf: ST 06-26-84 para. 08] p. 106, Para. 2, [1884MS].

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol of the divine presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both the sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of his people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition. [Cf: ST 06-26-84 para. 09] p. 106, Para. 3, [1884MS].

The apostle Paul exhorts careless and unconcerned professors: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ, the True Witness, would break the slumbers of his ease-loving people. His voice is heard addressing them: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." I will not take your names into my lips, for you are unworthy. I am ashamed to call you brethren. "Be zealous therefore, and repent." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: ST 06-26-84 para. 10] p. 106, Para. 4, [1884MS].

Our only safety is in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who enter Heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. Jesus is the ladder by which every soul must mount who would climb from earth to Heaven. But there is round after round of painful ascent; for our characters must be brought into harmony with the law of God, and every advance step in this direction requires self-denial. [Cf: ST 06-26-84 para. 11] p. 107, Para. 1, [1884MS].

The prize before us will amply repay every effort that we make to gain it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "As the days of a tree," says the Lord through his prophet, shall be "the days of my people, and mine elect shall long enjoy the work of their hands." As by an eye of faith we view the glories of that better land, the saints' everlasting inheritance, we rejoice, clinging to the merits of our crucified Redeemer. Love kindles in our hearts toward Him "who spared not his own Son, but delivered him up for us all," and faith grasps the promise, "How shall he not with him also freely give us all things?" Thus Jesus becomes the medium of communication between Heaven and our souls, and holy angels are sent to minister unto us. And while these divine messengers are striving to lead sinners to plant their feet on the ladder that extends from earth to Heaven, let us be co-laborer's with them, and urge all who will to climb the shining way. By Mrs. E. G. White. [Cf: ST 06-26-84 para. 12] p. 107, Para. 2, [1884MS].

"Not slothful in business, fervent in spirit, serving the Lord," is the exhortation of Paul to his Roman brethren. The first part of this injunction is quoted by many as an excuse for continually overtaxing their mental and physical powers in the pursuit of gain, while they entirely overlook the requirement to be "fervent in spirit, serving the Lord." [Cf: ST 07-03-84 para. 01] p. 107, Para. 3, [1884MS].

No one has a right to load himself down with a multitude of cares. However lawful the business prosecuted may be of itself, however honorably it may be conducted, it must not be allowed to unduly absorb the mind and occupy the time. God will not accept a divided heart. His law requires supreme love to God, and unselfish love to our neighbor. If men and women allow mind and body to be so worn down by constant and excessive labor that this law is disregarded, they commit sin. They are serving other gods before the God of Heaven; for when some other object usurps the devotion that belongs to God, that object becomes an idol; and that to which is given the freshest hours of the day, the closest thought and study, the greatest skill, is that which is dearest and most valued. [Cf: ST 07-03-84 para. 02] p. 107, Para. 4, [1884MS].

There will be temptations to worldliness while society is in its present state,--while gold is power, and a man is measured by his wealth and position. Many are fascinated by these alluring temptations. They see that the possession of wealth and honor gives power and influence, and they would rather be ranked among those who enjoy the luxury and position that money gives, than among those who possess true goodness and nobility of character. [Cf: ST 07-03-84 para. 03] p. 108, Para. 1, [1884MS].

There are many professed Christians who are selfish and grasping, and who love themselves better than they love God or their neighbor. Often they are even more grasping than those who make no pretensions to godliness. They appear before the world almost entirely in the character of business men, as speculators grasping for worldly gain. They are not known as humble, devoted, self-sacrificing Christians, truehearted and kind in all the relations of life. The plainest and most positive injunctions of the word of God are deliberately set aside for worldly wisdom and maxims. They say, "God does not expect us to carry strict religious principles into our business affairs. Business is business, and religion is religion, reserved for the church and the Sabbath." [Cf: ST 07-03-84 para. 04] p. 108, Para. 2, [1884MS].

The man who takes this selfish course denies the faith, and strengthens and confirms the ungodly in their impenitence by making them believe that religion is all a pretense. His soul is laid a manacled victim on the altar of mammon. He does not seek "first the kingdom of God and his righteousness." and he cannot claim the promise that all things needful shall be added unto him. [Cf: ST 07-03-84 para. 05] p. 108, Para. 3, [1884MS].

Gold is not the standard of judging with God. Jesus asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Surely this is an exorbitant price to pay for the fleeting treasures of earth. Success here is terrible failure. He who judges correctly in the light of eternity, calls those who are rich in worldly possessions while they

are not rich toward God, poor, wretched, blind, and miserable. [Cf: ST 07-03-84 para. 06] p. 108, Para. 4, [1884MS].

Sometimes the family is neglected. Parents do not deal faithfully with the souls committed to their trust. They do not take time to give their little ones the discipline they need to fit them to shine as jewels in the kingdom of God. Morning and evening, by earnest prayer and persevering faith, Christian parents should make a hedge about their children. They should patiently instruct them,--kindly and untiringly teach them how to live in order to please God. [Cf: ST 07-03-84 para. 07] p. 108, Para. 5, [1884MS].

Too often parents feel that they have no time for morning and evening prayer. In the morning the workmen must be hurried into the field, that the greatest amount of labor may be performed, and the service of God is not considered essential. They cannot spare a few minutes to be spent in thanksgiving to God for his abundant mercies,--for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer importunate prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or horse goes, without one thought of God or Heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them from the power of the grave; but they have no more appreciation of his great goodness than have the beasts that perish. [Cf: ST 07-03-84 para. 08] p. 108, Para. 6, [1884MS].

Dear reader, will you not candidly and prayerfully consider how the moments are passing in your busy life? Remember that God requires your undivided affections, and that it is your duty to love your neighbor as yourself, and to labor unselfishly for his salvation. Your ability, tact, and talent should be employed to induce your fellow-men to enlist in the service of the Redeemer. Reckon up the hours spent in selfish pursuits when they should have been given to better purposes, and see how your account stands in Heaven. Deal honestly and truly with your soul. Have you not long been guilty of robbery toward God,--that God who constantly employs all the agencies of nature to work in your behalf, and who poured out to you all the treasures of Heaven in one gift, that of his own beloved Son? [Cf: ST 07-03-84 para. 09] p. 109, Para. 1, [1884MS].

There is no virtue in indolence. The idle are encompassed by as great perils as beset those that are overtaxed with care. While excessive labor destroys physical and mental vigor, do-nothings rust from inaction. "Not slothful in business, fervent in spirit, serving the Lord," says the apostle. Here we shall find the straight, safe path, which escapes alike the entanglements of worldliness and the evils resulting from want of occupation. [Cf: ST 07-03-84 para. 10] p. 109, Para. 2, [1884MS].

"Why will not men and women pursue a sensible course? They need employment, but should not permit themselves to become surfeited or drunken with the cares of this life. To be surfeited is to be in a feverish state, constantly anxious, hurried, unduly excited. The alcoholic draught deprives a man of reason, so that his actions are wild, inconsistent, and unreasonable. The drunkard does not, with calm judgment, act with reference to his own best interest, neither does the

man who, drunken with the spirit of the world, barter eternal interests for the things of time. [Cf: ST 07-03-84 para. 11] p. 109, Para. 3, [1884MS].

There are high and holy themes that should engage our attention. We are Christ's property, the purchase of his blood; and he has work for every one of us. All our skill and energy should not be devoted to worldly pursuits, so that we have no vigor, no clear, sharp intellect, to give to his service. The disobedient and ungrateful, who will not respond to his claims, will in no wise be excused because they did not enlist under his banner. It is the duty of all, by a well ordered life and a godly conversation, to present Christ to the world in his true character, as the self-denying, spotless Lamb of God. [Cf: ST 07-03-84 para. 12] p. 109, Para. 4, [1884MS].

Every one has a cherished object of pursuit. The lover of pleasure has an uneasy, restless, unsatisfied desire for enjoyment. He puts God out of his thoughts, and dismisses every duty that is not pleasant. He learns to depend on excitement, and is uneasy without it. His mind is ever on the stretch to invent new amusements and diversions. He drinks in iniquity, and poisons his soul by his unlawful pursuits. [Cf: ST 07-03-84 para. 13] p. 109, Para. 5, [1884MS].

The covetous man engages with his whole soul in his chosen enterprise. He may make a success of life so far as this world is able to judge. While many fail, perhaps are even beggared, he may amass wealth; but he is more to be pitied than the victims of his avarice, for he has lost his soul in an effort to grasp shadows. [Cf: ST 07-03-84 para. 14] p. 110, Para. 1, [1884MS].

The ambitious man seeks for position, honor, and power. He gains his object, and sinks into the grave. The world applauds him, and calls him a successful man; but, weighed in the balances of the sanctuary, he is pronounced wanting, and it is too late to redeem his failure. He has gratified vanity and chased illusions, and in the books of Heaven eternal loss is put down opposite his name. [Cf: ST 07-03-84 para. 15] p. 110, Para. 2, [1884MS].

Thus all have some engrossing object to absorb the mind, and often this cherished object is allowed to separate the soul from God. Jesus is acquainted with the desires of the human heart, and the Bible is given us to direct them into the proper channel. This holy word does not forbid activity; it does not leave men to lead aimless lives; it presents before them objects worthy of their best efforts. The Bible shows the pleasure-seeker the path of peace and joy; it directs the aspirations of the ambitious. If wealth is the object of desire, it unfolds treasures that will never disappoint,--unsearchable riches, imperishable as the throne of the Eternal. [Cf: ST 07-03-84 para. 16] p. 110, Para. 3, [1884MS].

The psalmist observed the righteous and the wicked. He saw the difference in their course of conduct, and in the principles that governed them. Of the worldling he says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." But of the righteous he says, "Mark the perfect man, and behold the upright; for the end of that man is peace." By Mrs. E. G. White.

[Cf: ST 07-03-84 para. 17] p. 110, Para. 4, [1884MS].

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road. [Cf: ST 07-17-84 para. 01] p. 110, Para. 5, [1884MS].

God's word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything, but to know what is truth. He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth. [Cf: ST 07-17-84 para. 02] p. 110, Para. 6, [1884MS].

The word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. They do not compare their characters with the great standard, the law of Jehovah. While they are holy, judged by their own imperfect standard, the Scriptures present them as sinful Pharisees, under the condemnation of the law of God, which they transgress daily. They walk after the imagination of their own heart, and follow their own devices. Yet many of these persons are sincere. They think they are right; for "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Feeling is no criterion for any one; the assertions of men are no evidence of truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Cf: ST 07-17-84 para. 03] p. 111, Para. 1, [1884MS].

Men present many theories and doctrines, and this is the reason that so many claim to be sinless while they are transgressors of the law. Should they look into God's great mirror, they would start back with horror. They would say with Paul, "I was alive without the law once; but when the commandment came, sin revived, and I died." Oh, how many forsake the "Fountain of living waters," and hew them out "cisterns, broken cisterns, that can hold no water." This is a correct representation of the spurious holiness so prevalent in the world today. But God's way is the humble way of penitence, faith, and obedience, and no human substitute will be accepted. "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." But all this vain boasting of holiness is not of God. [Cf: ST 07-17-84 para. 04] p. 111, Para. 2,

[1884MS].

The Lord declared to ancient Israel, "Ye shall not do . . . every man what is right in his own eyes;" but ye shall "observe and hear all these words which I command thee." And he promised them, "if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments," he "shall keep unto thee the covenant and the mercy which he swore unto thy fathers," and "thou shalt be blessed above all people." [Cf: ST 07-17-84 para. 05] p. 111, Para. 3, [1884MS].

Will you, dear reader, examine critically the reasons of your faith by the law and the testimony? Satan has many bypaths strewn with tempting flowers, that lead directly to the broad way to death and hell. Our only safety is in the path of obedience. Men cannot follow their own desires, and be right. They not only involve their own souls in ruin, but by their example they imperil others also. [Cf: ST 07-17-84 para. 06] p. 111, Para. 4, [1884MS].

God is exact to mark iniquity. Sins of thoughtlessness, negligence, forgetfulness, and even ignorance, have been visited by some of the most wonderfully marked manifestations of his displeasure. Many who have suffered terrible punishment for their sins, might have pleaded as plausibly as do those of today who fall into similar errors, that they meant no harm, and some would even say that they thought they were doing God service; but the light shone on them, and they disregarded it. [Cf: ST 07-17-84 para. 07] p. 111, Para. 5, [1884MS].

Let us look at some of the examples found in sacred history. Assisted by his sons, Aaron had offered the sacrifices that God required; and he lifted up his hands and blessed the people. All had been done as God commanded, and he accepted the sacrifice, and revealed his glory in a most remarkable manner; for fire came from the Lord, and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power with awe and intense interest. They saw in it a token of his glory and his favor, and they raised a universal shout of praise and adoration, and fell on their faces, as if in the immediate presence of Jehovah. [Cf: ST 07-17-84 para. 08] p. 112, Para. 1, [1884MS].

As the prayers and praise of the people were ascending before God, two of the sons of Aaron took each his censer, and burned fragrant incense thereon, to arise as a sweet odor before God. But they had partaken too freely of wine, and used strange fire, contrary to the Lord's commandment. And the wrath of God was kindled against Nadab and Abihu for their disobedience, and a fire went out from the Lord, and devoured them in the sight of the people. By this judgment God designed to teach the people that they must approach him with reverence and awe, and in his own appointed manner. He is not pleased with partial obedience. It was not enough that in this solemn season of worship nearly everything was done as he commanded. [Cf: ST 07-17-84 para. 09] p. 112, Para. 2, [1884MS].

The Lord sent Samuel to King Saul with a special message. "Go," he said, "and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul was faithful and zealous in performing

a part of his commission. He smote the Amalekites with a great slaughter; but he took the proposition of the people before the command of God, and spared Agag, the king, and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good." [Cf: ST 07-17-84 para. 10] p. 112, Para. 3, [1884MS].

The Lord commanded Saul to "utterly destroy the sinners the Amalekites, and fight against them until they be consumed." The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry. [Cf: ST 07-17-84 para. 11] p. 112, Para. 4, [1884MS].

Saul thought he had done all that was essential of that which the Lord commanded him to do. Perhaps he even flattered himself that he was more merciful than his Maker, as do some unbelievers in our day. He met Samuel with the salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But when the prophet asked what meant the bleating of the sheep and the lowing of the oxen which he heard, Saul was obliged to confess that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord in Gilgal. [Cf: ST 07-17-84 para. 12] p. 112, Para. 5, [1884MS].

Did the Lord accept this justification of Saul's conduct? Was he pleased with this partial obedience, and willing to pass over the trifle that had been neglected out of so good a motive? Saul did what he thought was best, and would not the Lord commend such excellent judgment? No. Said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." [Cf: ST 07-17-84 para. 13] p. 113, Para. 1, [1884MS].

These instances show how God looks upon his professed people when they obey part of his commandments while in other respects they follow a course of their own choosing. Let no one flatter himself that a part of God's requirements are nonessential. He has placed no command in his word that men may obey or disobey at will, and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that "the end thereof are the ways of death." By Mrs. E. G. White. [Cf: ST 07-17-84 para. 14] p. 113, Para. 2, [1884MS].

Says the psalmist, "The law of the Lord is perfect." It is also changeless, the standard of righteousness, or rightdoing, through all the ages. It is "the perfect law of liberty;" hence the happiness of man as well as the glory of God demand that it be respected and obeyed. [Cf: ST 07-24-84 para. 01] p. 113, Para. 3, [1884MS].

God has highly honored his holy law. The ark of the testament, containing the law engraven on tables of stone, was the symbol of his

presence with his people. This sacred ark was interwoven with the national history of the Israelites as well as with their religious faith. It was with them in their wanderings in the wilderness; and when the people passed over Jordan to take possession of the promised land, by the command of God the ark was borne by the priests into the midst of the river, and there remained until all Israel had passed over in the path that through the favor of God had been opened for them. It was often borne by the armies of Israel as a token that God was with his people, and made their cause his own. When this was the case, their enemies were terrified; for they knew that nothing could stand before the mighty God of Israel. But if they transgressed that law, they forfeited the divine protection, and were delivered into the hands of their enemies. [Cf: ST 07-24-84 para. 02] p. 113, Para. 4, [1884MS].

In consequence of the wickedness of the people, and because they rashly carried the emblem of his presence into the camp when the Lord was not with them, God gave the children of Israel into the hands of their enemies, the Philistines, and the ark was taken. But the heathen were not permitted to regard the sacred ark of God as a common thing. Dagon, their god, was humbled before it; and in every city where the ark was taken, the people were sorely afflicted. And the Philistines said, "The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god." [Cf: ST 07-24-84 para. 03] p. 113, Para. 5, [1884MS].

"The Philistines called for the priests and diviners, saying, What shall we do to the ark of the Lord? Tell us wherewith we shall send it to his place." These men counseled the people not to send the ark away empty, but to return a trespass offering with it. Said they: "Ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart." And the Philistines did so; and they put the ark in the new cart, with the jewels of gold for a trespass offering in a coffer beside it. [Cf: ST 07-24-84 para. 04] p. 114, Para. 1, [1884MS].

The kine came with a straight course to Bethshemesh on the borders of Israel, and the men of Bethshemesh offered them as an offering unto the Lord. But when the Israelites, from motives of idle curiosity, looked familiarly into the ark, fifty thousand of them were slain for their rashness. The ark was then taken to Kirjath-jearim, and remained many years in the house of Abinadab. [Cf: ST 07-24-84 para. 05] p. 114, Para. 2, [1884MS].

Then came King David, with thirty thousand chosen men of Israel, to bring it to his own city, with music and rejoicing, with great display and with signal honors. The ark was carried in a new cart; and when they came to a rough place in the road, Uzzah put forth his hand to steady it. God had commanded that no hand but that of a consecrated priest should touch the sacred repository of his law, and special ceremonies of purification and preparation were enjoined; but Uzzah touched it with sinful, unhallowed hand, and was slain before the Lord.

"And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?" And he left the ark in the house of Obed-edom; and the Lord blessed Obed-edom and all his household because of the ark. [Cf: ST 07-24-84 para. 06] p. 114, Para. 3, [1884MS].

Thus God guarded with jealous care the ark that contained his holy law, that all might be deeply impressed with the sacred character of that law. It is no wonder that as the people witnessed the judgments inflicted upon those who despised the law of God or treated it with disrespect, they exclaimed, "Who is able to stand before this holy Lord God?" The law was ordained unto life, and is an expression of the love of God to man. To despise it is to despise its Author; for it partakes of the perfection of the divine character. To the transgressor it becomes, not a savor of life unto life, but of death unto death. Jesus magnified the law and made it honorable, by dying to satisfy its claims. He gave his life an offering for transgressions, that through his righteousness imputed to them, men might be reconciled to God, and escape the punishment due to disobedience. [Cf: ST 07-24-84 para. 07] p. 114, Para. 4, [1884MS].

And yet the law of God is almost universally despised and trampled upon, while human laws are exalted. There is a power that is called in the Scriptures the man of sin, that has thought to change this great standard of righteousness. He has torn the fourth commandment from the bosom of the decalogue, and in place of God's holy Sabbath has substituted one of his own invention. Those who accept this spurious Sabbath do great dishonor to the God of Heaven, and their offense is greatly exaggerated when they not only break the law themselves, but endeavor to lead others to disregard it also. [Cf: ST 07-24-84 para. 08] p. 114, Para. 5, [1884MS].

The Lord has specified that the seventh day is his Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." But a human institution has been made to take the place of the divine; another day has supplanted God's holy, sanctified rest day. The Christian church accept this day in place of the one God has chosen, and present it to the world to be observed and revered. They thus show that they do not love the law of God, nor prize its righteous, restraining influence. [Cf: ST 07-24-84 para. 09] p. 115, Para. 1, [1884MS].

God has laid down the conditions of salvation. He requires that men keep his commandments as obedient children. The Holy Scriptures are full of lessons showing that God is satisfied with no partial obedience. He does not leave men to rely on their human judgment, and select that portion of his law which they choose to obey. They are required to have correct views of duty. They are not at liberty to accept what ignorant, sinful, feeble man may suggest, believe, or urge upon them; but they must take God's word, and walk in accordance with his revealed will. [Cf: ST 07-24-84 para. 10] p. 115, Para. 2, [1884MS].

God has given men reason, and the noblest use to which the intellectual faculties can be put is the study of his word. And when through diligent and prayerful application the will of God has been discerned, nothing should be allowed to come in between God and the soul to swerve it from the path of strict obedience. No suggestions of

propriety, no motives of expediency, no selfish desire for gain, no fear of loss, dishonor, or reproach, should be considered for a moment. God commands, and that is enough. The light shines, and it is our duty to walk in it. If men substitute human customs and traditions for the precepts of God's law, and proclaim to the world that that law, or any part of that law, is no longer in force, however honest they may be, they are under the condemnation of the law, and will perish as transgressors. [Cf: ST 07-24-84 para. 11] p. 115, Para. 3, [1884MS].

If you accept unpopular truth, ministers may say, "You are too particular. In order to have influence with the world, you must do as the world does." But such men are acting as mouthpiece for Satan. They are preaching a doctrine that pleases him well. No authority of church or State, no decrees of kings or emperors, no commands of bishops or priests, can absolve you from obedience to the law of God, or justify the least departure from his requirements. Finite reasoning must not take the place of simple trust; self-will must not lead us in a course of disobedience. [Cf: ST 07-24-84 para. 12] p. 115, Para. 4, [1884MS].

Do not let the words of men who profess to be wise in the Scriptures deter you from searching them for yourself, or keep you back from obeying the precepts of Jehovah. Do not harbor the thought that some of the things taught in the Bible are nonessential. "To the law and to the testimony" for proof. The problems of duty and destiny become clear only when studied in the light of God's revealed will. Amid the devices of Satan to which we are exposed, and the varied temptations that surround us, we have the sure promise of divine guidance. "Thy word," says David, "is a lamp unto my feet, and a light unto my path." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 07-24-84 para. 13] p. 115, Para. 5, [1884MS].

"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Gen. 28:10-17. [Cf: ST 07-31-84 para. 01] p. 116, Para. 1, [1884MS].

Jacob was not perfect in character. He sinned against his father, his brother, his own soul, and against God. Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are much more fully transcribed than their

virtues. They were compassed with infirmities; they were assaulted by temptations, and were often overcome by them; but they were willing to learn in the school of Christ. Were these characters presented before us as faultless, it would tend to discourage us in our strivings after righteousness. We should not take pleasure in the faults of others; but it may give us courage to know that men of like passions with ourselves have fought the good fight of faith, and bruised Satan under their feet. The record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty. He sees sin in his most favored ones, and he punishes them even more decidedly than those who have less light and responsibility. But in contrast with the sins and errors of humanity there is presented one perfect character,--that of the Son of God, who clothed his divinity with humanity, and walked a man among the children of men. He is our Pattern, pure, sinless, and undefiled. [Cf: ST 07-31-84 para. 02] p. 116, Para. 2, [1884MS].

Jacob obtained by fraud the blessing designed for his brother. God had promised him the birthright, and the promise would have been fulfilled in good time had he been willing to wait. But like many who now profess to be the children of God, he lacked faith, and thought he must do something himself, instead of submissively leaving the matter in the hands of the Lord. As a result, he was a fugitive from his father's house, hurrying for fear of his life from the rage of his brother, Esau. [Cf: ST 07-31-84 para. 03] p. 116, Para. 3, [1884MS].

As he pursued his lonely way, he was greatly cast down and discouraged. He feared that through his own rash course he had lost the blessing God designed to give him, and that his opportunity was gone forever; and Satan was ready to take advantage of his depression and press in his temptations. Yet God did not utterly forsake Jacob. His mercy was still extended to his erring, distrustful servant, although he would permit afflictions to come upon him until he should learn the lesson of patient submission. The Lord graciously and compassionately revealed just what Jacob needed, a Saviour. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God. [Cf: ST 07-31-84 para. 04] p. 117, Para. 1, [1884MS].

Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow. And while he slept, the Lord gave him a vision. He beheld a ladder, bright and shining, whose base rested upon earth while the top reached to Heaven. Upon this ladder angels were ascending and descending, and above it was the Lord of glory, who addressed Jacob in words of wonderful encouragement. He assured Jacob that he was under divine guardianship in his absence from home, and that the land whereon he lay as an exile and a fugitive should be given to him and his posterity. The promise given to Abraham was solemnly renewed, "In thee and in thy seed shall all the families of the earth be blessed." [Cf: ST 07-31-84 para. 05] p. 117, Para. 2, [1884MS].

The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed; and the future was opened before him, that, fully understanding the divine purpose with reference to himself, he might be prepared to resist the temptations that would surely come to him alone amid idolaters and scheming men. There would be ever before him the high standard at which he must aim, and the knowledge that through him the purpose of God was reaching its

accomplishment would be a constant guard and shield. [Cf: ST 07-31-84 para. 06] p. 117, Para. 3, [1884MS].

Jacob awoke with a solemn sense of the presence of God. "The Lord is in this place," said he, "and I knew it not." Through the Spirit of God, the plan of redemption was revealed to him, not fully, but such parts as it was essential for him to know. The time of Christ's first advent was yet far in the future; but God would not let his servant remain in ignorance of the fact that sinful man had been provided an Advocate with the Father. [Cf: ST 07-31-84 para. 07] p. 117, Para. 4, [1884MS].

Up to the time of man's rebellion against the government of God, there had been free communion between God and man. Heaven and earth had been connected by a path that the Lord loved to traverse. But the sin of Adam and Eve separated earth from Heaven. The curse of sin was upon the human race, and was so offensive to God that man could have no communion with his Maker, however much he might desire it. He could not climb the battlements of Heaven and enter the city of God; for there entereth into it nothing that defileth. The ladder represents Jesus, the appointed medium of communication. Had he not with his own merits bridged the gulf that sin had made, the ministering angels, ascending and descending on that ladder, would have held no communication with fallen man. [Cf: ST 07-31-84 para. 08] p. 117, Para. 5, [1884MS].

All this was revealed to Jacob in his dream. Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his lifetime, and unfolded to his understanding more and more. In his conversation with Nathanael, Jesus referred to this mystic ladder on which Jacob gazed with pleased wonder. Said he, "Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man." [Cf: ST 07-31-84 para. 09] p. 118, Para. 1, [1884MS].

It is our lifework to commence at the lowest round of the ladder, and step by step to ascend toward Heaven. There is earnest work in this, but we can gain eternal life in no other way. We must take up our daily duties. There must be self-sacrifice, self-denial, and walking in the humble path of obedience. Earnest battles must be fought with self and with the powers of darkness. We shall meet with strong temptations to go with the crowd, which is pressing downward; for by this means we can avoid being singular. But we must have a firm hold on Christ, and keep on climbing. To look back is to become dizzy; to let go is to perish. The eye of faith must be continually directed upward to discern a mighty helper in our tender heavenly Father. [Cf: ST 07-31-84 para. 10] p. 118, Para. 2, [1884MS].

We ascend by successive steps. When we let go of one round, it is to grasp another that is still higher. Thus the hand is constantly reaching upward for successive degrees of grace, and the feet are planted on one round after another, until finally an abundant entrance shall be administered to us into the kingdom of our Lord and Saviour, Jesus Christ. [Cf: ST 07-31-84 para. 11] p. 118, Para. 3, [1884MS].

There is necessity for striving, and yet it will be of no avail unless we strive lawfully. To profess to climb up by Christ, and claim his righteousness, while living in disobedience to the law of God, is to

continue in sin that grace may abound. It is to cry, Christ, Christ, and trust in him, while in daily rebellion against God. We must have repentance toward God, whose law we have broken, as well as faith in Christ, through whom our offenses are pardoned. Man lost paradise through the transgression of God's holy law, and he can regain it only through obedience to that law. [Cf: ST 07-31-84 para. 12] p. 118, Para. 4, [1884MS].

We have reason to rejoice that the world has not been left in solitary hopelessness. Jesus left the royal throne and his high command in Heaven, and became poor that we through his poverty might be made rich. He took upon himself our nature, that he might teach us how to live. In the steps which the sinner must take in conversion,--repentance, faith, and baptism,--he led the way. He did not repent for himself, for he was sinless, but in behalf of man. [Cf: ST 07-31-84 para. 13] p. 118, Para. 5, [1884MS].

Jesus became "the repairer of the breach, the restorer of paths to dwell in." He became an exile to earth to bring back the one lost, straying sheep, the one world ruined by sin. In him were combined the earthly and the heavenly, the human and the divine; otherwise, he could not be a Mediator whom the sinful could approach, and through whom they could be reconciled to their Maker. But now he encircles the race in arms of sympathy and love while he grasps the throne of the Infinite, thus uniting man in his weakness and helplessness with the Source of strength and power. [Cf: ST 07-31-84 para. 14] p. 118, Para. 6, [1884MS].

As Jesus prayed after his baptism, the Holy Spirit, in the form of a dove of burnished gold, hovered over him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased." Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved. [Cf: ST 07-31-84 para. 15] p. 119, Para. 1, [1884MS].

We are indebted to Jesus for all the blessings we enjoy. We should be deeply grateful that we are the subjects of his intercession. But Satan deceives men and women by presenting the service of Christ before them in a false light, and making them think that it is a condescension on their part to accept Jesus as their Redeemer. If we viewed the Christian privilege in the right light, we should consider it the highest exaltation to be accounted a child of God, an heir of Heaven; and we should rejoice that we can walk with Jesus in his humiliation. But our Saviour assures us that there are some who would like to climb up some other way than the toilsome, self-denying way of the cross. They would avoid reproach and shun sacrifices. Christ calls such thieves and robbers. If we are not willing to breast the storm of opposition, if we choose to float with the current, we shall lose eternal life. [Cf: ST 07-31-84 para. 16] p. 119, Para. 2, [1884MS].

And now the question for each one to settle is, Will you leave the dark abodes of sin and woe, and seek the mansions Jesus has gone to prepare for his followers? In his name we beseech you to plant your feet firmly on the ladder, and climb upward. Forsake your sins, overcome your defects of character, and cling with all your powers to

Jesus, the way, the truth, and the life. We may every one of us succeed. None who shall persevere will fail of everlasting life. Those who believe on Christ shall never perish, neither shall any pluck them out of his hand. Evil angels will try to weaken their hold on Christ, and to attract their eyes to earth; but God will send holy, ministering angels to help them and to strengthen their hands. [Cf: ST 07-31-84 para. 17] p. 119, Para. 3, [1884MS].

The Lord showed Jacob the open heavens. He beheld earth linked with Heaven, and saw the bright array of angels and the majesty of Deity. A divine voice addressed the repenting, discouraged one in words of gracious assurance, and spoke to him of great things to come. And so, through the merits of our Redeemer, the Father looks upon us with tender compassion, and speaks to us hopefully the language of forgiveness and love. [Cf: ST 07-31-84 para. 18] p. 119, Para. 4, [1884MS].

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." The farther the Christian advances on the Heavenward way, the more clearly will he discern the nothingness of earthly things, while by an eye of faith he views the glories of the unseen, eternal world. We point you, dear fellow-traveler, to a city that hath foundations, whose builder and maker is God. But the hills to which we journey are not on earth, and we might well despair of ever reaching them, were it not for the glorious ladder whose base is on earth while its top reaches the highest Heaven. By Mrs. E. G. White. [Cf: ST 07-31-84 para. 19] p. 119, Para. 5, [1884MS].

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism are prevailing. Iniquity abounds, and in consequence, the love of many waxes cold. Corruption flows in the vital currents of the soul, and rebellion against our heavenly Father breaks out in the life. Depravity spreads its loathsome canker over the entire heart. The moral powers, enslaved by sin, are under the tyranny of unholy appetites and passions. The soul is made the sport of Satan's temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way. [Cf: ST 08-07-84 para. 01] p. 120, Para. 1, [1884MS].

It is Satan's regular employment to work for the destruction of the race. Says the apostle Peter, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Here Satan is represented as prowling about, hoping to find some poor soul off his guard, separated from God, that he may make his prey. And man in his pride is utterly helpless. He may well tremble at the awful power, cunning, and deception exercised by Satan over all who are not by faith holding fast the hand of Christ. [Cf: ST 08-07-84 para. 02] p. 120, Para. 2, [1884MS].

And yet in this time of fearful peril some who profess to be Christians have no family altar. They do not honor God in the home, nor teach their children to love and fear him. There are persons who attempt to teach the Bible who open their meetings without prayer; and there are not wanting some who profess to be followers of Jesus, and yet argue that there is nothing in the word of God that teaches the duty of vocal prayer. These things grieve me; for I know that continual

watchfulness and unceasing prayer are necessary for every soul that would successfully resist the wiles of the great deceiver. Those who maintain such positions are not sincere Christians. There are many, who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting." They have not clean hands; they have not pure hearts; they have no living connection with God. Theirs is a form of godliness without the power. [Cf: ST 08-07-84 para. 03] p. 120, Para. 3, [1884MS].

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is addressing the mind to God, the Fountain of wisdom, the Source of strength and peace and happiness. Prayer includes acknowledgment of the divine perfections, gratitude for mercies received, penitential confession of sins, and earnest entreaty for the blessing of God, both for ourselves and for others. Jesus prayed to the Father with strong crying and tears. Paul exhorts believers to "pray without ceasing." "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Pray one for another," says James. "The effectual fervent prayer of a righteous man availeth much." God has a right to command our devotions; his authority is sacred and unquestionable. We are under obligation to pray because he requires it; and in obeying his requirements we shall receive a gracious and precious reward. [Cf: ST 08-07-84 para. 04] p. 120, Para. 4, [1884MS].

I know of nothing that causes me so great sadness as a prayerless home. I do not feel safe in such a house for a single night; and were it not for the hope of helping the parents to realize their necessity and their sad neglect, I would not remain. The children show the result of this neglect; for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power. [Cf: ST 08-07-84 para. 05] p. 120, Para. 5, [1884MS].

In every family there should be order, and regular habits. There should be a fixed time to rise in the morning, a time for breakfast, and a time for prayer, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before their fast is broken, and direct their young minds to our heavenly Father, who bestows upon us the bounties of his providence. Let them thank God for protecting them during the night, and ask for help and grace and the watchcare of angels through the day. Man should not be as unmindful of God as the beasts of the field, that eat and drink, but render no tribute of prayer or grateful praise to their Maker. Beasts have no reason; but men should understand the great condescension of God to finite, sinful mortals. [Cf: ST 08-07-84 para. 06] p. 121, Para. 1, [1884MS].

Fathers and mothers, at least morning and evening lift up your hearts to God in humble supplication for yourselves and your children. Your dear ones are exposed to temptations and trials. There are frets and irritations that daily beset the path of old and young; and those who would live patient, loving, cheerful lives amid daily annoyances, must pray. This victory can be gained only by a resolute and unwavering

purpose, constant watchfulness, and continual help from God. [Cf: ST 08-07-84 para. 07] p. 121, Para. 2, [1884MS].

The father, who is the priest of his household, should conduct the morning and evening worship. There is no reason why this should not be the most interesting and enjoyable exercise of the homelife, and God is dishonored when it is made dry and irksome. Let the seasons of family worship be short and spirited. Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service becomes wearisome, and it is a relief when it is over. [Cf: ST 08-07-84 para. 08] p. 121, Para. 3, [1884MS].

It should be the special object of the heads of the family to make the hour of worship intensely interesting. By a little thought, and careful preparation for this season, when we come into the presence of God, family worship can be made pleasant, and will be fraught with results that eternity alone will reveal. Let the father select a portion of Scripture that is interesting and easily understood; a few verses will be sufficient to furnish a lesson which may be studied and practiced through the day. Questions may be asked, a few earnest, interesting remarks made, or incident, short and to the point, may be brought in by way of illustration. At least a few verses of spirited song may be sung, and the prayer offered should be short and pointed. The one who leads in prayer should not pray about everything, but should express his needs in simple words, and praise God with thanksgiving. [Cf: ST 08-07-84 para. 09] p. 121, Para. 4, [1884MS].

Abraham, the friend of God, set us a worthy example. His was a life of prayer and humble obedience, and he was as a light in the world. Wherever he pitched his tent, close beside it was set up his altar, calling for the morning and evening sacrifice of each member of his family. When his tent was removed, the altar remained. The roving Canaanite, as he came across that altar, knew who had been there before him; and when he had pitched his tent, he repaired the altar, and worshiped the living God. [Cf: ST 08-07-84 para. 10] p. 122, Para. 1, [1884MS].

From Christian homes a similar light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where these principles are carried out,--homes where God is worshiped and truest love reigns. From these homes morning and evening prayer comes up before God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew. [Cf: ST 08-07-84 para. 11] p. 122, Para. 2, [1884MS].

We must have more religion. We need the strength and grace that are born of earnest prayer. This means of grace should be diligently used in order to gain spiritual muscle. Prayer does not bring God down to us, but brings us up to him. It makes us realize more and more our great needs, and hence our obligation to God and our dependence upon him. It leads us to feel our own nothingness and the weakness of our judgment. [Cf: ST 08-07-84 para. 12] p. 122, Para. 3, [1884MS].

God has made earnest prayer the condition of the bestowal of his richest blessings. Prayer brings us nearer and nearer to Jesus. However

fully we may have given ourselves to God at conversion, it is of no avail unless we renew our consecration in each separate duty as it presents itself. Dear reader, consecrate yourself to God in the morning; make this your very first business, even if you have to rise half an hour earlier in order to find time. Let your prayer be, "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Whatever errand I may do, send me. Whatever I may say to honor thee, or lead souls to Christ, help me to say it." [Cf: ST 08-07-84 para. 13] p. 122, Para. 4, [1884MS].

This is a daily matter. Each morning consecrate yourself and your family to God for that day. Make no calculation for months or years; for they are not yours. One brief day is given you, and that one day work for yourself and your family as though it were your last. Surrender all your plans to God, to be carried out or given up, as his providence shall indicate. In this manner you may, day by day, be giving your life with its plans and purposes into the hands of God, accepting his plans instead of your own, no matter how much they may interfere with your arrangements nor how many pleasant projects may have to be abandoned. Thus the life will be moulded more and more after the divine Model; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." By Mrs. E. G. White. [Cf: ST 08-07-84 para. 14] p. 122, Para. 5, [1884MS].

Prayer has been made the means of obtaining blessings that would not otherwise be received. The patriarchs were men of prayer, and God did great things for them. When Jacob left his father's house for a strange land, he prayed in humble contrition, and in the night season the Lord answered him through vision. He saw a ladder, bright and shining, its base resting on earth, and its topmost round reaching to the highest Heaven. At its top stood the God of Heaven in his glory, and angels were ascending and descending upon the mystic ladder. The Lord comforted the lonely wanderer with precious promises; and protecting angels were represented as stationed on each side of his path. Afterward, while on his return to his father's house, he wrestled with the Son of God all night, even till break of day, and prevailed. The assurance was given him, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men." [Cf: ST 08-14-84 para. 01] p. 122, Para. 6, [1884MS].

Joseph prayed, and he was preserved from sin amid influences that were calculated to lead him away from God. When tempted to leave the path of purity and uprightness, he said, "How can I do this great wickedness, and sin against God?" [Cf: ST 08-14-84 para. 02] p. 123, Para. 1, [1884MS].

Moses, who was much in prayer, was known as the meekest man on the face of the earth. For his meekness and humility he was honored of God, and he discharged with fidelity the high, noble, and sacred responsibilities intrusted to him. While leading the children of Israel through the wilderness, again and again it seemed that they must be exterminated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord. He knew that Israel had provoked divine wrath, and were deserving of punishment; but he could not bear the thought of their being rejected of God. [Cf: ST 08-14-84 para. 03] p. 123, Para. 2, [1884MS].

Moses pleaded the words of God with an earnestness and sincerity which mortals have never equaled: "And now, I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." And the Lord said, "I have pardoned according to thy word." [Cf: ST 08-14-84 para. 04] p. 123, Para. 3, [1884MS].

Here is an example of intelligent prayer,--an appeal to the reason and the sympathy of Jehovah; and Moses' prayer was answered, because God is reasonable and compassionate. The sorrows of his people touch his heart of love; and will he not hear our prevailing prayer? Will not our very urgency be regarded? His lovingkindness faileth not. As a kind Father, he does not mock the miseries of his children. And will he not avenge his own, who cry day and night unto him? [Cf: ST 08-14-84 para. 05] p. 123, Para. 4, [1884MS].

Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lions' den; but God sent holy angels to guard his servant. [Cf: ST 08-14-84 para. 06] p. 123, Para. 5, [1884MS].

In the prison at Philippi, while suffering from the cruel stripes they had received, their feet fast in the stocks, Paul and Silas prayed and sang praise to God; and angels were sent from Heaven to deliver them. The earth shook under the tread of these heavenly messengers, and the prison doors flew open, setting the prisoners free. [Cf: ST 08-14-84 para. 07] p. 124, Para. 1, [1884MS].

There are two kinds of prayer,--the prayer of form and the prayer of faith. The repetition of set, customary phrases when the heart feels no need of God, is formal prayer. "When ye pray," says Christ, "use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." We should be extremely careful in all our prayers to speak the wants of the heart, and to say only what we mean. All the flowery words at our command are not equivalent to one holy desire. The most eloquent prayers are but vain repetitions, if they do not express the true sentiments of the heart. But the prayer that comes from an earnest heart, when the simple wants of the soul are expressed just as we would ask an earthly friend for a favor, expecting that it would be granted--this is the prayer of faith. The publican who went up to the temple to pray is a good example of a sincere, devoted worshiper. He felt that he was a sinner, and his great need led to an outburst of passionate desire, "God be merciful to me a sinner." [Cf: ST 08-14-84 para. 08] p. 124, Para. 2, [1884MS].

In order to have spiritual life and energy, we must have actual intercourse with God. Our minds may be drawn out toward him; we may

meditate upon his works, his mercies, his blessings; but this is not communing with him. To commune with God we must have something to say to him concerning our actual life. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who wrought wonderfully for his servants of old will listen to the prayer of faith and pardon our transgressions. He has promised, and he will fulfill his word. Then why should not the desires of our hearts go out after him, and the attitude of our souls ever be that of supplication? [Cf: ST 08-14-84 para. 09] p. 124, Para. 3, [1884MS].

"If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There are some who do not abide in Jesus, and his words do not abide in them, and these make little of prayer. They talk of praying in secret, but not in public nor in the family; but such ones seldom pray at all. Our Saviour taught his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This was not said to forbid public prayer, but to warn the disciples against praying as the Pharisees did, in the corners of the streets and in the market places to be seen of men. Jesus prayed, sometimes alone, sometimes in the presence of his most intimate disciples, sometimes in the presence of the twelve, and sometimes in the presence of the Jews. [Cf: ST 08-14-84 para. 10] p. 124, Para. 4, [1884MS].

Jesus promised a special blessing on united prayer. After his death, the disciples often prayed together in the place where they assembled for worship; they also resorted to the temple at the hour of prayer. Paul exhorted the Ephesians to pray "always with all prayer." He who loves to pray alone, as did Daniel, may be assured that in public prayer his motive is not to be heard of men. [Cf: ST 08-14-84 para. 11] p. 124, Para. 5, [1884MS].

Oh that we could impress on the minds of all the great willingness of God to help and strengthen every one who looks to him in trusting prayer. The oil and wine of consolation will be given to those who seek for it; the importunate soul will know him as the One who hears and answers prayer, the One who "comforteth those that are cast down." He is a God over all the earth, exercising over the whole human family an unwearied and solicitous watchcare which nothing can escape. Every moment he grants audience to those who lay their wants and desires before him; and every moment he is ministering to the necessities of thousands who live upon his bounties, yet yield him no tribute of grateful praise, give no token that they realize their dependence upon him. [Cf: ST 08-14-84 para. 12] p. 125, Para. 1, [1884MS].

After we have offered our petitions, we are to answer them ourselves as far as possible, and not wait for God to do for us what we can do for ourselves. The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort, aspiration, and energy. But we cannot reach the battlements of Heaven without climbing for ourselves. We cannot be borne up by the prayers of others when we ourselves neglect to pray, for God has made no such provision for us. Not even divine power can lift one soul to Heaven that is unwilling to put forth efforts in his own behalf. The unlovely traits in our characters are not removed, and replaced by traits that are pure and

lovely, without some effort on our part. [Cf: ST 08-14-84 para. 13] p. 125, Para. 2, [1884MS].

As thus step by step we ascend the shining ladder that leads to the city of God, oh how many times we shall be discouraged, and come to weep at the feet of Jesus over our failures and our defeats. In our efforts to follow the copy set us by our Lord, we shall make crooked lines, and leave many a page blotted and blistered by our tears of repentance. Yet let us not cease our efforts. Heaven can be attained by every one of us if we will strive lawfully, doing the will of Jesus and growing into his image. Temporary failure should make us lean more heavily on Christ, and we should press on with brave heart, determined will, and unfaltering purpose. [Cf: ST 08-14-84 para. 14] p. 125, Para. 3, [1884MS].

We should be continually loosening our hold upon earth, and fastening it upon Heaven. Soon we must render an account to God for all the deeds done in the body. This accountability extends to our minutest acts, words, and thoughts, and even reaches to the unconscious influence that breathes out from our life like the fragrance from a flower. We must give an account, not only for what we have done both of evil and of good, but for what we might have done, but have neglected. Viewed in this light, life is a sacred trust. It is not mere play. Every moment of it is intensely real, fraught with eternal interests. Let us, then, realize our great need of Christ and our dependence upon him; and let us thank God that help has been laid upon One who is mighty to save. By Mrs. E. G. White. [Cf: ST 08-14-84 para. 15] p. 125, Para. 4, [1884MS].

When Jesus was upon earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us. [Cf: ST 08-21-84 para. 01] p. 126, Para. 1, [1884MS].

One of the first things necessary in order to have our prayers answered, is to feel our need of help from God. We may come to him just as we are, helpless, destitute, needy, and he will not send us empty away. The riches of the universe belong to God; his are all temporal and spiritual treasures. He can supply all our needs out of his abundant fullness. We receive our breath from him; every blessing in nature that we enjoy is an expression of his love. We are likewise dependent upon him for spiritual blessings, for grace and wisdom and strength to do the will of God. And he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. [Cf: ST 08-21-84 para. 02] p. 126, Para. 2, [1884MS].

Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do for us those things that we desire. Oh how shamefully has Jesus been treated! He is inviting, urging us to come to him and receive the very help we need; yet too often his invitations are slighted, his proffered aid refused. [Cf: ST 08-21-84 para. 03] p. 126, Para. 3, [1884MS].

We are sinful by nature, and so are commanded to be zealous and repent. If we regard iniquity in our hearts, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When

all known wrongs are righted, we may believe that God will answer our petitions. We must do what we can on our part; but our own merit will never commend us to the favor of God. It is the worthiness of Jesus that will save us, his blood that will cleanse us. [Cf: ST 08-21-84 para. 04] p. 126, Para. 4, [1884MS].

Another element of prevailing prayer is faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Jesus said to his disciples, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus said to the man who brought to him his son that was grievously afflicted with an evil spirit, "If thou canst believe, all things are possible to him that believeth.'" Christ commands and encourages the prayer of faith; do we take him at his word? If we ask doubting and distrusting, that prayer is not of faith; and "whatsoever is not of faith is sin." [Cf: ST 08-21-84 para. 05] p. 126, Para. 5, [1884MS].

"Ask, and ye shall receive." The assurance is broad and unlimited, and He is faithful who has promised. We sometimes fail in faith because Infinite Wisdom does not come to our terms. When for any reason we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears, and that he will give us those things that are best for us. His own glory is a sufficient reason for sometimes withholding what we ask for, and answering our prayers in a manner that we did not expect. But we are to cling to the promise; for the time of answering will come, and we shall receive the blessings we need most. [Cf: ST 08-21-84 para. 06] p. 126, Para. 6, [1884MS].

We need to examine our hearts as a preparation for coming before God in prayer, that we may know what manner of spirit we are of. If we do not forgive those who have trespassed against us, our prayers for forgiveness will not be heard. "Forgive us our debts, as we forgive our debtors." When as sinners we approach the mercy seat, we cannot express the sentiment of this petition without forgiveness in our hearts for all who have done us an injury. Upon this petition Jesus makes a comment: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." [Cf: ST 08-21-84 para. 07] p. 127, Para. 1, [1884MS].

On another occasion Jesus enforced the duty of forgiveness still more earnestly. Peter asked, "How oft shall my brother sin against me, and I forgive him?" In reply, Jesus related a parable of a certain king who forgave his servant a debt of ten thousand talents, but who revoked the pardon, and commanded this servant to be delivered to the tormentors, because in his dealings with his fellow-servants he did not carry out the same righteous principles that had been manifested in dealing with him. After he had received so great mercy, he would not, in his turn, forgive a small debt of a hundred pence, but, on the contrary, treated his debtor with great severity. Our Lord concludes in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Cf: ST 08-21-84 para. 08] p. 127, Para. 2, [1884MS].

"Whosoever hateth his brother is a murderer." We must cherish a kind,

forbearing spirit. It is solemn mockery to engage in acts of religious worship with hearts full of envy, malice, and bitterness toward our fellow-men. The God who sees every action and understands every motive of the soul, a Being of infinite purity and exhaustless goodness, mercy, and truth, regards the prayers of such persons with abhorrence. [Cf: ST 08-21-84 para. 09] p. 127, Para. 3, [1884MS].

Persevering prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be instant in prayer,--"to continue in prayer, and watch in the same with thanksgiving." Peter exhorts believers to be "sober, and watch unto prayer." Paul directs: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life purity and holiness flow back to God. [Cf: ST 08-21-84 para. 10] p. 127, Para. 4, [1884MS].

There is necessity of diligence in prayer; let nothing hinder you. You will obtain the blessing you desire if you faint not. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden him; you cannot weary him. He who numbers the hairs of your head, who notices the fall of a sparrow, is not indifferent to the wants of his people. "The Lord is very pitiful, and of tender mercy." He is affected by our sorrows, and even by our utterance of them. Take everything to him that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds; he rules over all the affairs of the universe. Nothing is too small for him to notice that in any way disturbs our peace. There is no chapter in our experience too dark for him to read; there is no perplexity too sore for him to unravel. No calamity can befall the least of his people, no anxiety harass the soul, no joy cheer, no sincere, contrite prayer escape the lips, of which our heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." [Cf: ST 08-21-84 para. 11] p. 127, Para. 5, [1884MS].

There is an individual work for each one to do. The relations between God and each soul are as distinct and full as though there were not another soul upon earth to share the watchful care of our heavenly Father, not another soul for whom he gave his beloved Son. "Thou understandest my thought afar off," says the psalmist. "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." "Thou tellest my wanderings. Put thou my tears in thy bottle; are they not in thy book?" Here we have a representation of the unsearchable greatness of God, while we can but be impressed with his intimate knowledge of all our ways, and with the great tenderness expressed for the objects of his creation. [Cf: ST 08-21-84 para. 12] p. 128, Para. 1, [1884MS].

Jesus has given us his name, above every name. "Whatsoever ye shall ask in my name," says Christ, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my

name, he may give it you." "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." "At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." We have a string of precious pearls in the promises, if we will but comply with the conditions. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we work his works, believe his promises, and rely on his matchless grace. [Cf: ST 08-21-84 para. 13] p. 128, Para. 2, [1884MS].

God does not mean that any of us shall become hermits or monks, and retire from the world to devote ourselves to acts of worship. The life must be like Christ's life,--between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross-bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion. Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work. [Cf: ST 08-21-84 para. 14] p. 128, Para. 3, [1884MS].

Let us maintain the habit of close intercourse with God. Let us lay all parts of our lives open before him in gratitude for his long forbearance, penitence for sin, and earnest faith in the promises. The prayer of Jesus just before his crucifixion should be intensely interesting to us; let us read it, and enter into its spirit. By Mrs. E. G. White. [Cf: ST 08-21-84 para. 15] p. 128, Para. 4, [1884MS].

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." [Cf: ST 09-04-84 para. 01] p. 129, Para. 1, [1884MS].

What a contrast between the words of Christ, and the language of those who claim that he came to abrogate the law of God and to do away with the Old Testament. Our Saviour, who knew all things, understood the wiles of Satan, the snares by which he would seek to entrap the children of men, and so made this positive statement to meet the questioning doubts and the blind unbelief of all coming time. [Cf: ST 09-04-84 para. 02] p. 129, Para. 2, [1884MS].

But there is a law which was abolished, which Christ "took out of the way, nailing it to his cross." Paul calls it "the law of commandments contained in ordinances." This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law. [Cf: ST 09-04-84 para. 03] p. 129, Para. 3, [1884MS].

Christ himself declares that he came not to destroy the law of ten precepts, which was spoken from Sinai. He says, "Verily I say unto

you,"-- making the assertion as emphatic as possible,--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here he teaches not merely what the claims of God's law had been and were then, but that these claims should hold so long as the heavens and the earth remain. This testimony should forever settle the question. The law of God is as immutable as his throne. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of altogether a different character, and typified the death of Christ as a sacrifice for the broken precepts of the moral law. [Cf: ST 09-04-84 para. 04] p. 129, Para. 4, [1884MS].

"I am not come to destroy," Christ says, "but to fulfill,"--"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied respecting the Messiah's work. [Cf: ST 09-04-84 para. 05] p. 129, Para. 5, [1884MS].

"To fulfill the law." In his own life the Saviour gave the children of men an example of perfect obedience. In his teachings he made clear and distinct every precept of the divine law; he swept away the rubbish of erroneous tradition with which the Jews had encumbered it; he illustrated and enforced its principles, and showed in all its particulars the length and breadth and height and depth of the righteousness required by the law of God. [Cf: ST 09-04-84 para. 06] p. 129, Para. 6, [1884MS].

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which he enjoined condemned them. They desired him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus taught the spiritual nature of the law and made clear its far-reaching claims. Love to God and to men must live in the heart and control the life, as the spring of every thought and every action. [Cf: ST 09-04-84 para. 07] p. 129, Para. 7, [1884MS].

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and my Father are one," says the great Teacher. The gospel is the good news of grace, or favor, by which man may be released from the condemnation of sin, and enabled to render acceptable obedience to the law. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. [Cf: ST 09-04-84 para. 08] p. 130, Para. 1, [1884MS].

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that the "law is holy, and the commandment holy, and just, and good." Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to human happiness and the glory of God. [Cf: ST 09-04-84 para. 09] p. 130, Para. 2, [1884MS].

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ "took upon himself our nature," and "was made in fashion as a man." He was man's example, man's representative, and he declares, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ

"ought himself also so to walk even as he walked." All who are in Christ will follow the example of Christ. All who justify the sinner in his transgression of God's law belong to that class of whom our Saviour said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry, saying to the sinner, "It shall be well with thee," when God has declared, "The soul that sinneth [transgresseth the law] it shall die." [Cf: ST 09-04-84 para. 10] p. 130, Para. 3, [1884MS].

The words of Christ are both explicit and comprehensive. "Whosoever"--minister or layman, wise or ignorant--"shall break one of these least commandments"--willfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all his requirements. [Cf: ST 09-04-84 para. 11] p. 130, Para. 4, [1884MS].

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would teach others to break them. Some are not content with doing this by example; they defend sin, and pervert the word of God to justify the transgressor. Such persons will have no part with the people of God. But the greatest guilt rests upon the professed watchmen, who do not hesitate to speak evil of the law, and even to make those who are ignorant of the Bible believe that they are fallen from grace if they keep it. "All we have to do," say they, "is to believe in Christ, come to Christ." [Cf: ST 09-04-84 para. 12] p. 130, Para. 5, [1884MS].

The most fatal delusion of the Christian world in this generation is, that in pouring contempt on the law of God they think they are exalting Christ. What a position! It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father's law; and Christ says, "I and my Father are one." The Pharisees held the reverse of the modern position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position is taken, so long as we ignore the true one,--that faith in Christ must be accompanied by obedience to the law of God. [Cf: ST 09-04-84 para. 13] p. 131, Para. 1, [1884MS].

While we point the sinner to Jesus as the one who can take away sin, we must explain to him what sin is, and show him that he can be saved *from* his sins, but not *in* them. He must be made to realize that "sin is the transgression of the law." Paul makes the inquiry, many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known lust, except the law had said, Thou shalt not covet." Thus Paul exalts the moral law. When this law is practically carried out in everyday life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and shows sin to be exceeding sinful, revealing it in all its hideousness. Through obedience to its requirements, Christian character is perfected. [Cf: ST 09-04-84 para. 14] p. 131, Para. 2, [1884MS].

God's law is a copy of his mind and will. The sins forbidden there could never find a place in Heaven. It was love that prompted God to express his will in the ten precepts of the decalogue. Afterward he showed his love for man by sending prophets and teachers to explain and illustrate his holy law. [Cf: ST 09-04-84 para. 15] p. 131, Para. 3, [1884MS].

God has given man a complete rule of life in his law. Obeyed, man shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law. By Mrs. E. G. White. [Cf: ST 09-04-84 para. 16] p. 131, Para. 4, [1884MS].

The spiritual welfare of the young is a subject in which all should feel a deep interest. Now, in the closing hours of probation, they should be obtaining an experience in the things of God. They need to be daily building up a firm, pure, symmetrical character, one that God can approve, or Satan will take advantage of their weakness to ruin them, and they will fall an easy prey to his temptations. For every young man who lacks faith and consecration, and is weak in moral power, Satan has temptations prepared. Perhaps there is a pleasing associate, who, like himself, thinks it manly to be entirely unconcerned in regard to his soul's salvation, and they strengthen each other in a wrong course. [Cf: ST 09-11-84 para. 01] p. 131, Para. 5, [1884MS].

Those who think they have no need of a Saviour, that they can do right and preserve a correct deportment without making Christ their strength, show the most deplorable weakness. Christ made provision for man's redemption; he laid out an expensive plan of salvation. Suppose that Adam, after his fall, had refused to comply with the conditions. Suppose he had said, "I am good; I do no harm to any one. I feel no need of a Saviour." Would he not then have remained in the disgrace of sin, a transgressor, a rebel against God? But every sinner who neglects the Saviour's mediation, by his own choice places himself in just this position. He is in the bondage of sin, subject to the most cruel tyrant that ever existed. [Cf: ST 09-11-84 para. 02] p. 131, Para. 6, [1884MS].

Cain tried this course of self-dependence. He felt, as many inexperienced youth now feel, that it would be an acknowledgment of weakness on his part to follow the plan marked out of God. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering; but he would be very generous, and would offer of *his* fruits, the products of *his* labor. He looked with scorn upon Abel, who felt that he could not approach God without a mediator. Abel followed the precise directions given by God. The result is well known. The Lord accepted the offering of Abel, presented in humility, and faith in the coming Lamb of God. His obedience was counted to him for righteousness. Cain, angry that his offering was rejected, killed his brother. [Cf: ST 09-11-84 para. 03] p. 132, Para. 1, [1884MS].

Cain and Abel represent two classes of men that have existed from generation to generation, and will continue to exist to the close of time. One availed himself of the promised sacrifice for sin; the other ventured to depend upon his own merits. His was the sacrifice of a sinner without the virtue of divine mediation, which is alone able to

bring him into favor with God. It is only through the merits of Jesus that our transgressions of the law can be pardoned. Those who feel that they can be moral without divine help, who feel no need of the blood of Christ, are betrayed into grievous sins. If they do not gladly, gratefully, accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from sin's terrible thralldom. There must be repentance toward God and faith in our Lord Jesus Christ. This is the only way to secure excellence of character, the only path to divine favor. [Cf: ST 09-11-84 para. 04] p. 132, Para. 2, [1884MS].

The Lord assured Cain that if he did well, he should be accepted. But instead of heeding the counsel of God, he chose to take his own course, to follow the promptings of his sinful heart, and the result is before us. Let the youth consider that none of their ways or purposes are hidden from the eye of Jehovah. He is not ignorant of their self-will and self-sufficiency. He marks their course in despising the blood of the covenant that has been provided for their sanctification and redemption. [Cf: ST 09-11-84 para. 05] p. 132, Para. 3, [1884MS].

Young friends, wherever you are and whatever you do, remember, "Thou God seest me." No part of your conduct escapes observation. You cannot hide your ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But it is not so with the law of God. The deepest midnight is no cover to the guilty one. He may think himself alone; but the very motives of his heart are open to divine inspection. Every action, every word, every thought, is as distinctly marked as though there were only one individual in the entire universe, and the attention of Heaven were centered on his deportment. [Cf: ST 09-11-84 para. 06] p. 132, Para. 4, [1884MS].

Says the patriarch Job, "When I consider, I am afraid of Him." The more we reflect, the more awful God appears. Surely you are not acquainted with him as you ought to be. If you had an abiding sense of his presence, you would fear to offend a just and holy God, and there would be a restraint upon wickedness. Consider that the Judge of all the earth, who is to decide your destiny for eternity, has an accurate knowledge of your daily life. How can you violate his precepts? How can you make light of his authority? [Cf: ST 09-11-84 para. 07] p. 133, Para. 1, [1884MS].

Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after doing despite to the Spirit of grace, after casting all their influence on the side of the great rebel, in a moment of terrible extremity, when danger compasses them about, they will change captains. But this is not so easily done. The experience, the education, the discipline, of a lifetime of sinful indulgence, has so thoroughly moulded the character that they cannot then receive the image of Jesus. A long life has given in its testimony. Had no light shone upon their pathway, had they not been warned, entreated, and prayed for by God's messengers, the case would be different. Mercy would interpose, and give them another opportunity to accept her overtures; but after light has been rejected and despised, the other opportunity does not always come. [Cf: ST 09-11-84

para. 08] p. 133, Para. 2, [1884MS].

There is a power in impenitence and rebellion which can be accounted for only on the supposition that it is supernatural. Satan imbues his willing subjects with his own spirit. He works through deception; he promises them the desire of their heart; but they find no rest, no peace, no joy, in the path of transgression. [Cf: ST 09-11-84 para. 09] p. 133, Para. 3, [1884MS].

You who are slighting the offers of mercy, let consideration come in, and scatter the delusions which have gathered about your soul. Think of the long array of figures that is accumulating against you in the books of Heaven; for there is an unerring record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on, and calls to repentance and offers of pardon may be given; yet a time will come when the account will be full, and divine patience will be exercised no longer. Then the signal will be given for the wrath of offended justice to be poured out, for judgment to be executed. [Cf: ST 09-11-84 para. 10] p. 133, Para. 4, [1884MS].

The impenitent sometimes comfort themselves by saying of professed Christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence just as well as I do." These poor souls entrench themselves here, making the faults of Christians an excuse for their neglect of duty. But if they are so well acquainted with the life and character that Christians should develop, let them come over on the side of Christ, and give these stumblingblocks a correct example. Come, you who accuse others, and show them how closely you can imitate the Pattern. Show them that you can walk firmly, making straight paths for your feet. [Cf: ST 09-11-84 para. 11] p. 133, Para. 5, [1884MS].

The sins and defects of others do not excuse any one; for the Lord has not given us an erring, human pattern. The spotless Son of God has been given as a model; and those who complain of bad examples in professed Christians, are the ones who should show better lives and purer examples. If they know so well what a Christian should be, they will be of those who knew their Master's will, and did it not; and they will be beaten with many stripes. [Cf: ST 09-11-84 para. 12] p. 134, Para. 1, [1884MS].

Martin Luther lived for years a life of severe exaction and penance, thinking he could thus purchase the favor of God. And when Christ was presented to him as the sinner's friend and advocate, a Saviour who so loved man that he gave his precious life to save him, the thought that this salvation was a free gift, not to be purchased by tedious journeys, long and rigorous fasts, or by scourging the body, seemed too great for him to comprehend. He need no longer invoke all the saints to plead with Christ in his behalf. How eagerly his thirsty soul drank in the precious draught! His hand tremblingly grasped the promises of God. He accepted Jesus as his Saviour, who would pardon and redeem his soul. He could exclaim:-- [Cf: ST 09-11-84 para. 13] p. 134, Para. 2, [1884MS].

"Thou art our wisdom, and we are never wise until thou art our teacher. Our ears are deaf to every voice but thine. The voice of the world and the voice of false teachers may fill the outward ear; but we

must henceforth listen only to the voice that speaks within. Oh, come, thou precious Holy One, and with us ever stay. Let us become acquainted with thee, and hold thee ever in the strong embrace of perfect love. Thou art the only desire of my soul, the one altogether lovely. Without thee we could not enter Heaven." [Cf: ST 09-11-84 para. 14] p. 134, Para. 3, [1884MS].

We may have a similar experience, only richer and more abundant; for we have increased light. But many who ought to have gained a valuable Christian experience stand where they did years ago. Christ is not honored when his professed followers compare themselves among themselves, and excuse their defects because some one else has ventured to commit sin. [Cf: ST 09-11-84 para. 15] p. 134, Para. 4, [1884MS].

The young are apt to conclude that not much responsibility, caretaking, or burden bearing is expected of them. But the obligation to reach the Bible standard rests upon every one. The light which shines in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproof, will perfect character or condemn the careless. The light is to be cherished by the young as well as by those who are older. Who will now take a position for God in contrast to the ease-loving and self-indulgent ones? Who will be lightbearers for God? The youth can do good work in laboring to save souls. They can reach their young associates when those who are older cannot, and God holds them accountable for the use they make of the talents intrusted to them. Let those who claim to be sons and daughters of God aim at a higher standard. Let them use every faculty God has given them. Let them glorify him by correctly representing the religion of the Bible. [Cf: ST 09-11-84 para. 16] p. 134, Para. 5, [1884MS].

"Remember now thy Creator in the days of thy youth." Jesus wants the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into a noble manhood and womanhood, notwithstanding the moral pollutions that abound, and that corrupt so many of the youth at an early age. There is no happiness or safety but in the fear of the Lord. Young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and he will stand up for you in the day of God's vengeance. By Mrs. E. G. White. [Cf: ST 09-11-84 para. 17] p. 134, Para. 6, [1884MS].

The true object of education should be constantly kept in view. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. His gifts are granted to us to be used to the utmost. He requires every one to attain the highest possible degree of usefulness. All the talents that we possess, whether of mental capacity, money, or influence, are of God, so that in dedicating them to his service we may say with David, "All things come of thee, and of thine own have we given thee." [Cf: ST 09-18-84 para. 01] p. 135, Para. 1, [1884MS].

Dear young friends, what is your aim in life? Are you ambitious for education that you may one day have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the

nation? There is nothing wrong in lofty aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. [Cf: ST 09-18-84 para. 02] p. 135, Para. 2, [1884MS].

But remember that the "fear of the Lord is the beginning of wisdom," and lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to a noble elevation. Jesus loves the precious youth, and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become men and women of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve. [Cf: ST 09-18-84 para. 03] p. 135, Para. 3, [1884MS].

Let none commit so great a crime as to pervert their God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed which will produce a harvest that they will not care to reap. It is a fearful thing to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold in a napkin the talent intrusted to us, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged. [Cf: ST 09-18-84 para. 04] p. 135, Para. 4, [1884MS].

Says the wise man, "Remember thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy. Never lose sight of the fact that Jesus is a wellspring of joy. He takes no pleasure in the misery of human beings, but loves to see them happy. Religion will not block up the way to success; it does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. [Cf: ST 09-18-84 para. 05] p. 135, Para. 5, [1884MS].

"The entrance of thy word giveth light; it giveth understanding to the simple," is the testimony of the psalmist. As an educating power the Bible is without a rival. The study of the Scriptures will ennoble every thought, feeling, and aspiration, as the study of no other book can. Nothing else will so impart freshness and vigor to all the faculties. The mind gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or tasked to comprehend important truths, it will, after a time, almost lose the power of growth. [Cf: ST 09-18-84 para. 06] p. 136, Para. 1, [1884MS].

The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word alone do we find an authentic

account of the creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride. [Cf: ST 09-18-84 para. 07] p. 136, Para. 2, [1884MS].

In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of the themes brought to view in the word of God, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and energy. [Cf: ST 09-18-84 para. 08] p. 136, Para. 3, [1884MS].

This sacred word is the will of God revealed to men. Here we learn what God expects of the beings formed in his image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind and the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become sons of God, associates of sinless angels. [Cf: ST 09-18-84 para. 09] p. 136, Para. 4, [1884MS].

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies aright the sacred word, will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance. [Cf: ST 09-18-84 para. 10] p. 136, Para. 5, [1884MS].

This is the education so much needed at the present time. In an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with contempt, special care must be taken to teach the youth to study, and to reverence and obey, the divine will as revealed to man. The fear of the Lord is fading from the minds of our youth because of their neglect of Bible study. [Cf: ST 09-18-84 para. 11] p. 136, Para. 6, [1884MS].

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In kings' courts, dissipation was on every side; selfish indulgence, intemperance, and gluttony were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influences that tended downward. He chose the latter course. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of Heaven; to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams. [Cf: ST 09-18-84 para. 12] p. 137, Para. 1, [1884MS].

If the youth who attend our various educational institutions would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. If they would be firm for the right, and would not associate with those who walk in the paths of

sin, like Daniel they would enjoy the favor of God. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It requires a continual struggle to be constantly on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. [Cf: ST 09-18-84 para. 13] p. 137, Para. 2, [1884MS].

A spotless character is as precious as the gold of Ophir. None can rise to an honorable eminence without pure, unsullied virtue. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by daily efforts to resist temptation. The formation of a right character is the work of a lifetime, and must be the result of individual effort. Friends may encourage you, dear youth; but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God and a blessing to society. Let your standard be high, and with indomitable energy press to the mark. [Cf: ST 09-18-84 para. 14] p. 137, Para. 3, [1884MS].

The fear of the Lord is the very foundation of all progress. Your intellectual and moral faculties are God's gifts, talents intrusted to you; and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed for lack of exercise. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best. By Mrs. E. G. White. [Cf: ST 09-18-84 para. 15] p. 137, Para. 4, [1884MS].

Many are unhappy in their home life because they are trying so hard to keep up appearances. They expend large sums of money, and labor unremittingly, that they may make a display, and gain the praise of their associates,--those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made, that, while they please the eye and gratify pride and ambition, do not in the least increase the comfort of the family. And yet these things have taxed the strength and patience, and consumed valuable time which should have been given to the service of the Lord. [Cf: ST 10-02-84 para. 01] p. 137, Para. 5, [1884MS].

The precious grace of God is made secondary to matters of no real importance; and many, while collecting material for enjoyment, lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, this unceasing anxiety to embellish the home for visitors and strangers to admire, never pays for the time and means thus expended. It is placing upon the neck a yoke of bondage grievous to be borne. [Cf: ST 10-02-84 para. 02] p. 138, Para. 1, [1884MS].

Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures, do not make a "home" if sympathy and love are wanting. That sacred word does not belong to the glittering mansion where the joys of domestic life are unknown. There are spacious parlors closed from the sweet sunshine and lifegiving air, for fear these choicest

gifts of Heaven might tarnish the furniture and fade the carpets. These rooms are sunless and damp, unlighted and unheated save when visitors are to be entertained. *Then* the doors are thrown open, and the beautiful rooms, too fine for the use and comfort of the family, are devoted to unsympathizing acquaintances. [Cf: ST 10-02-84 para. 03] p. 138, Para. 2, [1884MS].

These rooms are altogether too precious for everyday use; above all, the children must be strictly excluded from their precincts, for fear of soiling the furniture or the curtains. In fact, the comfort and welfare of the children are the last things thought of in such a home. They are neglected by the mother, whose whole time is devoted to keeping up appearances and meeting the claims of fashionable society. Their minds are untrained, they acquire bad habits, and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they break away from the family circle as soon as possible. They launch out into the great world with little reluctance, unrestrained by home influence, and the tender counsel of the hearthstone. [Cf: ST 10-02-84 para. 04] p. 138, Para. 3, [1884MS].

How different is it in the Christian home, where the mother is attentive to the wants of husband and children, and takes pleasure in the performance of her sweet home duties; where the father cooperates in all her efforts to make home happy, and to lay the foundation of a good Christian character by training the children in the way they should go. Such parents, while they win the affections of their children by their sympathy and tender care, will yet be firm and decided in their government, and will guard them with jealous care. They will exhort, reprove, and counsel their children when they rise up, and when they sit down; when they go out, and when they come in. It will be "line upon line, precept upon precept; here a little, and there a little." In such homes angels will love to linger; and who can tell what an influence for good shall go out from them? [Cf: ST 10-02-84 para. 05] p. 138, Para. 4, [1884MS].

It does not require costly surroundings and expensive furniture to make children contented and happy in their homes; but it is necessary that the parents give them tender love and careful attention. Parents should by their example encourage the formation of habits of simplicity, and draw their children away from an artificial to a natural life. Gentle manners, cheerful conversation, and loving acts will bind the hearts of children to their parents by the silken cords of affection, and will do more to make home attractive than the rarest ornaments that can be bought for gold. [Cf: ST 10-02-84 para. 06] p. 139, Para. 1, [1884MS].

There are but few true fathers and mothers in this age of the world, and this is owing more to the artificial lives that are so generally led than to any other cause. There should be less anxiety for external appearances, but more earnest effort to secure practical comfort in every room throughout the house. Less parade in the parlor, and more time devoted to the training of the children, to the preparation of simple, wholesome food, and to the general economy and comfort of the household, would make happy hearts and pleasant faces in the home. There are many who should live less for the outside world, and more for the members of their own family circle. There should be less display of superficial politeness and affection toward strangers and visitors, and

more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides. [Cf: ST 10-02-84 para. 07] p. 139, Para. 2, [1884MS].

The very best part of the house, the sunniest and most inviting rooms, and the most comfortable furniture, should be in daily use by those who really live in the house. This will make home attractive to the inmates, and also to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners and an extravagant luxury of style, are not the ones whose companionship will improve our minds and hearts. We have no moral right to spend our time and means in entertaining such visitors, while our precious, God-given children are suffering gross neglect. [Cf: ST 10-02-84 para. 08] p. 139, Para. 3, [1884MS].

But it is so flattering to the pride of some persons to exhibit a certain extravagant and fashionable style of living for the benefit of occasional guests, that they are willing to sacrifice the peace and comfort of the household for this empty gratification. The fine mansion, the costly furniture and ornaments, the toil in serving up dainty dishes to gratify the appetite, the expensive entertainments which swallow up money and time, and the dashing carriages designed more for show than comfort, bring no peaceful contentment. They have no connection with the real joys of life; they interfere with domestic quiet, and unfit the mind for the homely but pleasant duties of practical life. [Cf: ST 10-02-84 para. 09] p. 139, Para. 4, [1884MS].

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, and plunging deeper into the whirlpool of fashionable society. But the inevitable result is greater dissatisfaction, and an increase of care and anxiety. Decorations of dress and houses do not make people happy; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness and love. Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, together with industry, neatness, and economy, make even a hovel the happiest of homes. The Creator regards such a home with approbation; and the inmates, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel," have that which is far better.--"the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: ST 10-02-84 para. 10] p. 139, Para. 5, [1884MS].

"Godliness with contentment is great gain." It is "profitable unto all things, having promise of the life that now is, and of that which is to come." We should open our hearts and houses to the Lord. The restraint which his word imposes upon us is for our own interest. It increases the happiness of our families and of all about us. It refines the taste, sanctifies the judgment, and brings peace of mind, and in the end, everlasting life. By Mrs. E. G. White. [Cf: ST 10-02-84 para. 11] p. 140, Para. 1, [1884MS].

Those who look upon work as a curse are cherishing a mistaken idea. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. Adam toiled in the garden of Eden, and found it to be one of the pleasures of his holy

existence to do so. And when, as the result of his disobedience, he was driven from his beautiful home, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor, although far different from his pleasant occupation in the garden, was a protection against temptation, and a source of happiness. [Cf: ST 10-09-84 para. 01] p. 140, Para. 2, [1884MS].

For thirty years Jesus was an inhabitant of Nazareth, and his life was one of patient industry. He walked the streets clad in the simple garb of a common laborer. He toiled up and down the mountain steeps, going to and returning from his humble work. He did not employ his divine power to lessen his burdens or to lighten his toil. He lived in a peasant's home; he mingled with the lowly, and shared their daily toil. His example shows us that it is man's duty to be industrious, that labor is honorable. [Cf: ST 10-09-84 para. 02] p. 140, Para. 3, [1884MS].

The life of Jesus should encourage the poor and lowly to be contented with their lot. Honest labor has received the sanction of Heaven, and men and women may hold the closest communion with God, while occupying the humblest positions in life. Jesus was as faithfully fulfilling his mission when working at his humble trade as when he healed the sick or walked upon the storm-tossed waves of Galilee. [Cf: ST 10-09-84 para. 03] p. 140, Para. 4, [1884MS].

Those who divorce religion from their worldly business are reproved by the example of Jesus. Although he could command the entire angel host, he dwelt among the hills of Nazareth, a simple carpenter, working for wages, and living a godly life. He called no attention to himself as a marked personage; yet his life is a lesson that mankind should copy to the end of time. It was a mystery to angels that Christ should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humble occupations. But this he did that he might become like one of us; that he might be acquainted with the toil, the sorrows, and the fatigue of the children of men, and thus be better able to understand their privations and sympathize with their trials. [Cf: ST 10-09-84 para. 04] p. 140, Para. 5, [1884MS].

The essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. Though there may be no human eye to examine our work, nor voice to praise or blame, it should be done just as well as though the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business as we would in the larger affairs of life. [Cf: ST 10-09-84 para. 05] p. 141, Para. 1, [1884MS].

Our varied trusts are proportioned to our various abilities. Where much is given, much will be required. God expects corresponding returns for the talents he has intrusted to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, the degree of faithfulness with which life's duties are performed, whether those duties are great or small. Whoever does his work conscientiously and well, whether in the shop, in the field, or in the pulpit, will be rewarded according to the spirit in which he has worked. It requires more grace and discipline of character to work for God in the capacity of mechanic, merchant,

lawyer, or farmer, carrying the precepts of Christianity into the ordinary pursuits of life, than to labor as a minister of Christ, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the workshop and business office, sanctifying the details of everyday life, and ordering every worldly transaction according to the Bible standard; but this is what God requires of his people. [Cf: ST 10-09-84 para. 06] p. 141, Para. 2, [1884MS].

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Idleness is the greatest curse that can fall upon man, for vice and crime follow in its train. Satan lies in ambush, ready to destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise. He is never more successful than when he comes to men in their idle hours. [Cf: ST 10-09-84 para. 07] p. 141, Para. 3, [1884MS].

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. Says the prophet Ezekiel, "Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. [Cf: ST 10-09-84 para. 08] p. 141, Para. 4, [1884MS].

The glory and joy of life are found only by the working man or woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil that is utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, which seeks display or notoriety. Pride of appearance or the love of possession leads many to carry to excess that which is in itself lawful,--to devote the entire strength of body and mind to those interests which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unceasingly for years to accomplish their purpose; yet when the goal is reached, the coveted prize secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their lives for that which profiteth not. [Cf: ST 10-09-84 para. 09] p. 141, Para. 5, [1884MS].

God is watching the character we develop in our daily lives, weighing our moral worth. Those who ignore the claims of God in their business life, as carpenters, lawyers, or merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual advancement, and registers upon the books of Heaven the unchangeable figures of the future. Those who are unfaithful in little things, cannot be intrusted with the true riches of the kingdom. Yet all the lawful pursuits of life may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the workshop of the holy Nazarene. It is the working man or woman who sees something great or good in life, and who is willing to bear its responsibilities with faith and hope. [Cf: ST 10-09-84 para. 10] p. 142, Para. 1, [1884MS].

God designed that all should be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man, who does not develop his physical and mental powers, but neglects the tasks which God has set for him to do. In the cause of reform the indolence of the many necessitates the overwork of the few earnest and devoted laborers. Because these are allowed to do the work of others in addition to their own, they often fail beneath the burden. But though the path of the Christian reformer may be hard and narrow, it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way. [Cf: ST 10-09-84 para. 11] p. 142, Para. 2, [1884MS].

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed; for the economy of the Creator prepares no place for the gratification of sinful indolence. But to the weary and heavy laden, rest is promised. It is the faithful servant who will be welcomed from his labors into the joy of his Lord. He will lay off his armor with rejoicing, and forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary. By Mrs. E. G. White. [Cf: ST 10-09-84 para. 12] p. 142, Para. 3, [1884MS].

The wise man says that wisdom's "ways are ways of pleasantness, and all her paths are peace." Many cherish the impression that devotion to God is detrimental to health and to cheerful happiness in the social relations of life. But those who walk in the path of wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." They are alive to the enjoyment of life's real pleasures, while they are not troubled with vain regrets over misspent hours, nor with gloom or horror of mind, as the worldling too often is when not diverted by some exciting amusement. [Cf: ST 10-23-84 para. 01] p. 142, Para. 4, [1884MS].

It is true that there are many professing Christians who have diseased imaginations, and do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. This course is not in accordance with the words of the Saviour, "Let your light so shine before men. that they may see your good works, and glorify your Father which is in Heaven." It is the duty of all to walk in the light, and to cultivate habitual cheerfulness of mind, that they may reflect light rather than gloom and darkness. [Cf: ST 10-23-84 para. 02] p. 143, Para. 1, [1884MS].

Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of ten commandments, had they carried out in their lives the principles of these ten precepts, the curse of disease that now floods the world would not be. Men may teach that trifling amusements are necessary to keep the mind above despondency. The mind may indeed be thus diverted for the time being; but after the excitement is over, calm reflection comes. Conscience arouses, and makes her voice heard, saying, "This is not the way to obtain health or true happiness." [Cf: ST 10-23-84 para. 03] p. 143, Para. 2, [1884MS].

There are many amusements that excite the mind, but depression is sure to follow. Other modes of recreation are innocent and healthful; but useful labor that affords physical exercise will often have a more beneficial influence upon the mind, while at the same time it will strengthen the muscles, improve the circulation, and prove a powerful agent in the recovery of health. [Cf: ST 10-23-84 para. 04] p. 143, Para. 3, [1884MS].

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. [Cf: ST 10-23-84 para. 05] p. 143, Para. 4, [1884MS].

The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. One whose mind is quiet and satisfied in God is on the highway to health. To have the consciousness that the eye of the Lord is upon us, and that his ear is open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend to whom we can confide all the secrets of the soul, is a happiness which words can never express. Those whose moral faculties are clouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. [Cf: ST 10-23-84 para. 06] p. 143, Para. 5, [1884MS].

Those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, will usually be found at one of two extremes: they will be elated by a continual round of exciting amusements, indulging in frivolous conversation, laughing, and joking, or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. [Cf: ST 10-23-84 para. 07] p. 143, Para. 6, [1884MS].

Many have a self-complacent feeling. They flatter themselves that if they had an opportunity, or were more favorably situated, they could and would do some great work. These persons do not view things from a correct standpoint. Their imagination is diseased. Daydreaming, castle building, has unfitted them for usefulness. They have lived in an imaginary world, have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. Persons of this class sometimes think that they have an exquisite delicacy of organization, a refined and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sickly fancies do not help themselves or others. Appropriate labor, the healthy exercise of all their powers, would withdraw their thoughts from themselves. [Cf: ST 10-23-84 para. 08] p. 144, Para. 1, [1884MS].

Some are naturally devotional; but much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though they may be small, are neglected. They have been unfaithful. If they would train their minds to dwell upon themes which have nothing to do with self, they might yet be useful; but the Lord will not commit to their trust any greater work until the duty nearest them has been seen and performed with a ready, cheerful will. Unless the heart is put into the work, it will drag heavily. The Lord tests our ability and faithfulness by giving us small duties first. If we turn from these with dissatisfaction and murmuring, no more will be given us; but when we cheerfully take up the small duties that lie in our pathway, and do them well, higher and greater responsibilities will be intrusted to us. [Cf: ST 10-23-84 para. 09] p. 144, Para. 2, [1884MS].

God gives liberally, and he expects corresponding returns. The talents intrusted to our keeping are not to be squandered, but to be used to good purpose, that, at his coming, the Master may receive his own with usury. These talents are not distributed indiscriminately. God dispenses his sacred trusts according to the powers and capacities of his servants, and thus has given to "every man his work." When their fidelity has been proved, their wise stewardship is evidence that they can be intrusted with the true riches, even the gift of everlasting life. [Cf: ST 10-23-84 para. 10] p. 144, Para. 3, [1884MS].

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and those who are thus employed will benefit themselves also. Idleness gives time to brood over imaginary sorrows; and frequently those who do not have real hardships and trials, will borrow them from the future. [Cf: ST 10-23-84 para. 11] p. 144, Para. 4, [1884MS].

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved in thought and feeling in consequence of "pride, fullness of bread, and abundance of idleness." These deceived souls flatter themselves that they are spiritually minded and especially consecrated, when their religious experience consists in a sickly sentimentalism rather than in purity, true goodness, and humiliation of self. The mind should be drawn away from self; its powers should be exercised in devising means to make others happier and better. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: ST 10-23-84 para. 12] p. 144, Para. 5, [1884MS].

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of Heaven. It brings angels near, and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life, and gives us the "spirit of a sound mind," and the result is happiness and peace. [Cf: ST 10-23-84 para. 13] p. 145, Para. 1, [1884MS].

Said the apostle Paul to his Philippian brethren, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are

lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Adopt this as the rule of life. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." By Mrs. E. G. White. [Cf: ST 10-23-84 para. 14] p. 145, Para. 2, [1884MS].

In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. [Cf: ST 11-06-84 para. 01] p. 145, Para. 3, [1884MS].

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences, laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,-- with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended. [Cf: ST 11-06-84 para. 02] p. 145, Para. 4, [1884MS].

If Satan were to make an open and bold attack upon Christianity, it would bring the Christian at once to the feet of his mighty Deliverer, who alone could put the adversary to flight. He does not generally do this. He is artful, and knows that the most effectual way for him to accomplish his designs is to come to poor, fallen man in the form of an angel of light. In this disguise he works upon the mind to allure from the safe and right path. He has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He leads deceived mortals to account for the works and miracles of Christ upon scientific principles; he makes them appear as the result of human skill and power. In many minds he will thus eventually destroy all true faith in Christ as the Messiah, the Son of God. [Cf: ST 11-06-84 para. 03] p. 145, Para. 5, [1884MS].

Satan worked in a similar manner when through Moses the power of God was manifested in Egypt. He well knew that Moses was chosen of God to break the yoke of bondage from off the children of Israel; and he also knew that in this work Moses was a type of Christ, who was to come to break the reign of sin over the human family, and to deliver those who were captives to its power. He was aware that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled for his power. He resolved to accomplish a work which should answer a twofold purpose,--(1) To destroy the influence of Moses as the servant of God, by using his agents to counterfeit the true work of God; (2) To exert

an influence by his work through the magicians which would reach down through all ages, and in many minds destroy true faith in the mighty miracles to be performed by Christ when he should come to this world. [Cf: ST 11-06-84 para. 04] p. 146, Para. 1, [1884MS].

It was the power of God, and no human influence or power possessed by Moses, that produced those miracles wrought before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great "I AM" had sent Moses, and that it was the duty of the king to let Israel go that they might serve the living God. Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders; for they wrought not by their own science alone, but by the power of their god, the devil, who through them ingeniously carried out his deceptive work. Yet even here the power of God was shown to be superior to that of Satan; for the magicians were unable to perform all the miracles which God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed them up. And when they sought to produce lice, and could not, they were compelled to acknowledge even to Pharaoh, "This is the finger of God." [Cf: ST 11-06-84 para. 05] p. 146, Para. 2, [1884MS].

Satan was unwilling to have the children of Israel released from bondage that they might serve God. He wrought through the magicians in a manner to harden the heart of the tyrant against the miraculous manifestations of God's power. He also thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments would prevail. But after the magicians had failed to produce the plague of lice, they could no more imitate Moses and Aaron. God would not suffer Satanic deception to proceed further. His controlling power cut off the channel through which Satan worked, and even the instruments through whom Satan wrought so wonderfully could not save themselves from the plagues. We read: "The magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." [Cf: ST 11-06-84 para. 06] p. 146, Para. 3, [1884MS].

When Christ came to earth, Satan renewed his attack. He came to the Saviour in the wilderness in the form of a beautiful young man,--more like a monarch than a fallen angel,--with Scripture in his mouth. Said he, "It is written." He spread the world before Christ in the most attractive light, and intimated to him that he need not endure so much suffering to gain its kingdoms; Satan would yield all his claims if Christ would but worship him. [Cf: ST 11-06-84 para. 07] p. 147, Para. 1, [1884MS].

Satan was dissatisfied in Heaven because he could not be first and highest in command, equal with the Father, exalted above Christ. In the wilderness he hoped to gain advantage through the weakness and suffering of Christ, and obtain from him that homage which he could not win in Heaven. Could he have succeeded, then the plan of salvation would have failed, and mankind would have been plunged in hopeless misery. But Jesus yielded not to the suggestion of the tempter for a moment; on the contrary, he asserted his superior power by bidding him, "Get thee hence." Satan was baffled. He then turned his attention to accomplishing his purpose in another way,--by winning from the human race that honor which was refused him in Heaven, and by Jesus on earth; and here he has been only too successful. [Cf: ST 11-06-84 para. 08]

p. 147, Para. 2, [1884MS].

The plan of redemption was not defeated. The dear price has been paid for man's ransom. And now our great adversary seeks to tear away the foundation of the Christian's hope, by turning men's minds into such a channel that they may not be benefited through the great sacrifice offered. He leads them to believe that they can do very well without an atonement; that they need not depend upon a crucified and risen Saviour; that their own merits will entitle them to God's favor. And then he destroys confidence in the Bible, well knowing that if he succeeds here, and faith in the detector which places a mark upon himself is destroyed, there are no bounds to the victories he may gain. [Cf: ST 11-06-84 para. 09] p. 147, Para. 3, [1884MS].

If the tempter can so deceive the human mind as to lead mortals to think that they possess the inherent power to perform great and good works, they cease to rely upon God. They acknowledge not a superior power. They give not God the glory which he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished; and he exults that fallen men presumptuously exalt themselves, as he exalted himself in Heaven, and was cast out. He knows that if they take this course, their ruin is just as certain as was his own. [Cf: ST 11-06-84 para. 10] p. 147, Para. 4, [1884MS].

Another means by which Satan seeks to separate the soul from God is to make man believe that prayer is but a useless form. He well knows how needful are meditation and prayer; and by his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength to resist his attacks. The prayer of faith is the great strength of the Christian, and will assuredly prevail. This is why Satan insinuates that we have no need of prayer. [Cf: ST 11-06-84 para. 11] p. 147, Para. 5, [1884MS].

Neglect of prayer leads men to rely on their own strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from Heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid. And thousands are conversing with, and receiving instructions from, this demon-god, and are acting according to his teachings, all the while supposing that they are obeying the voice of God through their dead friends. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 11-06-84 para. 12] p. 147, Para. 6, [1884MS].

Says Paul, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This scripture is especially applicable as a warning against modern Spiritualism. If the mind commences to run in the channel of phrenology and animal magnetism, it is almost sure to lose its balance. "Vain deceit" takes possession of the imagination. Many think there is such power in themselves that they do not realize their need of help from a higher power. Their principles and faith are

"after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this. He does not direct the minds of men to themselves, but to God, the Creator of the universe, as the source of strength and wisdom. [Cf: ST 11-13-84 para. 01] p. 148, Para. 1, [1884MS].

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." In this verse a special warning is given. The teachers of Spiritualism come in a pleasing, bewitching manner. Their object is to deceive, and those who listen to their fables are beguiled by the enemy of righteousness. When one is overcome by this fascinating influence, the mind is poisoned, and faith in Christ as the Son of God is destroyed. The victim of this sophistry is beguiled of his reward; for he is led to rely upon his own merits for salvation. Many exercise voluntary humility, are even willing to make sacrifices, to debase themselves, and to yield their minds to the belief of supreme nonsense. They receive the most absurd and erroneous ideas from those whom they believe to be their dead friends, now angels in a higher sphere; and their eyes are so blinded and their judgment so perverted that they see not the evil. [Cf: ST 11-13-84 para. 02] p. 148, Para. 2, [1884MS].

Spiritualism is a most successful and fascinating delusion,--one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of these loved ones; they relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering about them and communing with them. These evil angels who assume to be dead friends, are regarded with a certain idolatry, and with many, what they may say has greater influence than the word of God. This holy word they entirely reject, or they select the vital portions which testify of Christ and point out the way to Heaven, and change these plain statements to suit their own corrupt nature and ruin souls. [Cf: ST 11-13-84 para. 03] p. 148, Para. 3, [1884MS].

With due attention to the word of God, all may be convinced if they will of this soul-destroying delusion. That word declares in positive terms that "the dead know not anything." Eccl. 9:5, 6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The word of God expressly declares that the dead have no more a portion in anything that is done under the sun. Spiritualists say that the dead know everything that is done; that they communicate to their friends on earth, give valuable information, and perform wonders. "The dead praise not the Lord, neither any that go down into silence." Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, and place him upon a pinnacle of the temple, and again could take him up into an exceeding high mountain, and present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to Jesus, even after he had taken upon himself man's nature. [Cf: ST 11-13-84 para. 04] p. 149, Para. 1, [1884MS].

"Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," says the apostle. Some tamper with Spiritualism to gratify their curiosity. They have no real faith in it, and would start back with horror at the thought of being mediums; yet they place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work; but they know not what they are doing. They are venturing upon forbidden ground; and the mighty destroyer considers them his lawful prey, and exercises his power upon them against their will. They have yielded their mind to his control, and he holds them captives. Nothing can deliver these ensnared souls but the power of God in answer to the earnest prayers of his faithful followers. [Cf: ST 11-13-84 para. 05] p. 149, Para. 2, [1884MS].

Satan cannot control minds unless they are yielded to him. But those who depart from the right are in serious danger. They separate themselves from God and from the watchcare of his angels; and the prince of darkness, who is ever upon the alert to destroy souls, begins to present to them his deceptions. Such are in the utmost peril. If they see the snare, and try to free themselves from it, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host, to wrest a single human being from the hand of Christ. Those who have tempted the devil to tempt them cannot free themselves from his power without making a desperate effort. But when they begin to work for themselves, angels of God, whom they have grieved, come to their rescue. Satan and his angels are unwilling to lose their prey, and the conflict is severe. But if those who have erred continue to plead, and in deep humility confess their wrongs, angels that excel in strength will prevail, and wrench them from the powers of darkness. [Cf: ST 11-13-84 para. 06] p. 149, Para. 3, [1884MS].

The only safety now is in searching for the truth as it is revealed in the word of God, as we would search for hid treasure. The great and important truths for this time will prove as an anchor to hold God's people amid the perils of the last days. But the mass of mankind despise God's word, and prefer fables. They receive not the "love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." [Cf: ST 11-13-84 para. 07] p. 150, Para. 1, [1884MS].

The most licentious and corrupt are highly flattered by these spirits, which they believe to be the spirits of their dead friends, and the wicked and vile are vainly puffed up in their fleshly minds, "not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." They deny Him who ministers strength to the body, that every member may increase with the increase of God, and each man become perfect in Christ Jesus. [Cf: ST 11-13-84 para. 08] p. 150, Para. 2, [1884MS].

Vain philosophy! The members of the body are controlled by the head. Spiritualists lay aside the Head, and believe that all the members of the body must act out their nature, and that fixed laws will lead them on in a state of progression without a head. Said Jesus: "I am the true

vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: ST 11-13-84 para. 09] p. 150, Para. 3, [1884MS].

Christ is the source of our strength. He is the vine, we are the branches. We must receive nourishment from the Living Vine. Deprived of the strength and nourishment of that Vine, we are as members of the body without a head, just the condition that Satan wishes us to be in, that he may control us as he pleases. He works "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." Spiritualism is a lie. It is founded on the great original lie, "Thou shalt not surely die." [Cf: ST 11-13-84 para. 10] p. 150, Para. 4, [1884MS].

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in Heaven and on earth. His rage increases as the time to work grows shorter, and we do not realize his power. Evil angels are upon our track every moment. Are we prepared to resist them? Will not many souls be ensnared and taken? We should all now seek to arm ourselves for the contest in which we must soon engage; and the word of God is the only weapon which we can use successfully. That word, prayerfully studied and practically applied, will be our shield from Satan's delusive arts, and will bring us off conquerors through the blood of the Lamb. By Mrs. E. G. White. [Cf: ST 11-13-84 para. 11] p. 150, Para. 5, [1884MS].

A short time before Jesus entered Gethsemane to bear the sins of the world, he gave the memorable discourse recorded in the 24th and 25th chapters of Matthew, including the parable of the talents, given in chap. 25: 14-30. He was a partaker of our human nature, and was wearied with the work of the day. The Pharisees had pressed him into speaking on various subjects, while they watched his words, hoping to seize upon something whereby they might condemn him and vindicate themselves in their cruel purpose toward him; and he had exhausted his strength by prolonging his words of prediction and warning. His own words were, "I must work the works of him that sent me while it is day; the night cometh, when no man can work." [Cf: ST 11-20-84 para. 01] p. 150, Para. 6, [1884MS].

The parable of the talents has a relation to that of the ten virgins, which preceded it. In the parable of the virgins, Jesus had presented events connected with his second coming, showing the duty of being in readiness, and waiting and watching for that great event; and in the parable of the talents he brought before his disciples in the most impressive manner the solemn, sacred duty of unselfish, vigilant labor in the cause of God. Jesus would teach us that it is not by a life of quiet, prayerful meditation alone that Christian character is perfected; something more is needed to give us a fitness for his second

appearing. Neither does religion consist altogether in work; it is not necessary to be always busy, loaded down with cares and responsibilities, so that the cultivation of personal piety is neglected. Paul's exhortation to Timothy was to the point: "Take heed to thyself," and then "to the doctrine." Keep thyself in the love and fear of God, and then preach the word with all diligence. We are to be, "not slothful in business, fervent in spirit, serving the Lord." [Cf: ST 11-20-84 para. 02] p. 151, Para. 1, [1884MS].

There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is a Jehu spirit, which says, "Come, see my zeal for the Lord." It is gratifying to self; it feeds a self-complacent feeling; but all the while the soul may be defiled with the plague-spot of unsubdued, uncontrolled selfishness. [Cf: ST 11-20-84 para. 03] p. 151, Para. 2, [1884MS].

Jesus says, "I know thy works." It is indeed true that all our works are passing in review before God; then how careful should we be to have them such as will bear inspection,--honest, pure, and holy. We should be particular in self-examination, making sure that we have the oil of grace in our vessel with our lamps. We should maintain a living connection with God, that no Satanic spirit may be allowed to have a moulding influence upon our experience and mar our work. The Christian must represent Jesus by both being good and doing good. Then there will be a fragrance about the life, a loveliness of character, which will reveal the fact that he is a child of God, an heir of Heaven. [Cf: ST 11-20-84 para. 04] p. 151, Para. 3, [1884MS].

The soul must be surrendered to God, submitted to be purified and made fit for the indwelling of his Holy Spirit. Unless the fountain be cleansed, the stream which issues from it will be impure; but if the fountain be pure, it cannot send forth bitter water. It is by cultivating meekness and lowliness, by performing kindly, thoughtful acts for others when no human eye can see and no human praise stimulate, by hiding self in Jesus, and letting his gentleness appear in the homelife, by exercising patience when provoked, giving a soft answer when tempted to be harsh, overbearing, and vindictive, that we leave the unmistakable impression on the minds of our children that father and mother are Christians. To be a Christian is to be Christlike,--to learn of him daily, to work as he worked, to deny self as he denied himself. Jesus lived not to please himself, and his disciples must follow his example. [Cf: ST 11-20-84 para. 05] p. 151, Para. 4, [1884MS].

To every one Jesus has left a work to do, there is no one who can plead that he is excused. Every Christian is to be a worker with Christ; but those to whom he has intrusted large means and abilities have the greater responsibilities, and Satan will tempt these in various ways to neglect their sacred trust. In the parable, Jesus carries his hearers forward to the general Judgment, when every man's case will be decided according to his faithfulness in the work left for him to do. Men are justified by faith, but judged and rewarded according to their works. [Cf: ST 11-20-84 para. 06] p. 152, Para. 1,

[1884MS].

The Master bestows his gifts according to the varied capacities of his servants. In the parable we read: "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." To every one of us is committed some talent to be improved by use. The goods of Heaven are intrusted to our keeping, not to be hoarded or idolized, but to be wisely employed in the service of Christ. We are to place the highest value upon the talents committed to our trust, and to trade even with pence and farthings. Our opportunities may seem small; but if we are diligent, the blessing of God will rest on our efforts. He admits no idlers in his vineyard. All will be held responsible, from those in the highest positions to those in the most lowly; and of all he expects returns corresponding to the gifts bestowed. [Cf: ST 11-20-84 para. 07] p. 152, Para. 2, [1884MS].

Every man is responsible for the use he makes of his time, his talents, and his possessions; for they are not his own. In the parable we are represented as trading on borrowed capital. Our relation to God is that of borrowers; to our fellow-men, that of owners. God is the giver of all our benefits. Not only has he the right of ownership in ourselves and all that we have, but he alone can give wisdom to so guide us that we shall make no mistake in using our powers according to his purposes. Yet how few there are who consider that they must render an account to God for the use they make of every faculty. How often men act as though their time and their possessions were their own, to be used as best pleased themselves. [Cf: ST 11-20-84 para. 08] p. 152, Para. 3, [1884MS].

No honest, faithful laborer will rest content while neglecting to use his tact, skill, and inventive powers to advance the interests of his employer. If to successfully carry on the various enterprises connected with worldly business, aptness, careful thought, education, and discipline are required, how much more essential that these qualities be used in the service of the Lord, in advancing his cause in the earth; and as the faculties are exercised in this direction, their power is increased, so that each succeeding day we shall be able to do better work for God and humanity. [Cf: ST 11-20-84 para. 09] p. 152, Para. 4, [1884MS].

The power of speech is one of God's good gifts to man. In the day of final accounts, we shall find that the tongue was a power for good or a power for evil. It is often used in making hard speeches, in speaking words that descend like a desolating hail upon tender plants. There is much dishonesty, much exaggeration, in the use of the tongue. All these things come under the head of idle words; and for every idle word that men utter, they must give an account at the bar of God. [Cf: ST 11-20-84 para. 10] p. 153, Para. 1, [1884MS].

There are many whose conversation is apt and appropriate where their own interests are concerned, who never think of their obligation to use precious talent in winning souls to Christ. But the power of speech is a sacred trust to be improved to exalt the plan of redemption and magnify its Author, to speak words of comfort to the discouraged and desponding, to speak kind and pleasant words that shall be as a refreshing draught to those who are thirsting for sympathy and love.

Our conversation should not be upon our own disappointments and trials, but upon the love of Jesus and the better home in Heaven. Dear reader, let your conversation be honest. Use sound speech which cannot be condemned, that it may minister grace and knowledge to the hearer. [Cf: ST 11-20-84 para. 11] p. 153, Para. 2, [1884MS].

The gift of writing is a talent from God; but in many cases this too has been perverted so that it has become an active agent in promoting evil. Many who profess to be children of God write to their friends in an extravagant, jesting strain, perhaps even turning serious subjects into sport and ridicule. Every communication is registered in Heaven; a copy is imprinted on the books above, with the result of these productions; and in the day of Judgment, what shame will cover those who have written or spoken idle, mischievous words. But if the love of Jesus is in the heart, the letters will breathe his spirit. Out of the treasure house of such a heart will be brought forth good, precious things, edifying the one with whom you communicate. [Cf: ST 11-20-84 para. 12] p. 153, Para. 3, [1884MS].

The Master has given directions, "Occupy till I come." He is the great proprietor, and has a right to investigate every transaction, and approve or condemn; he has a right to rebuke, to encourage, to counsel, or to expel. The Lord's work requires careful thought and the highest intellect. He will not inquire how successful you have been in gathering means to hoard, or that you may excel your neighbors in property, and gather attention to yourself while excluding God from your hearts and homes. He will inquire, What have you done to advance my cause with the talents I lent you? What have you done for me in the person of the poor, the afflicted, the orphan, and the fatherless? I was sick, poor, hungry, and destitute of clothing; what did you do for me with my intrusted means? How was the time I lent you employed? How did you use your pen, your voice, your money, your influence? I made you the depository of a precious trust by opening before you the thrilling truths heralding my second coming. What have you done with the light and knowledge I gave you to make men wise unto salvation? [Cf: ST 11-20-84 para. 13] p. 153, Para. 4, [1884MS].

Our Lord has gone away to receive his kingdom; but he will prepare mansions for us, and then will come to take us to himself. In his absence he has given us the privilege of being co-laborers with him in the work of preparing souls to enter those mansions of light and glory. It was not that we might lead a life of worldly pleasure and extravagance that he left the royal courts of Heaven, clothing his divinity with humanity, and becoming poor that we through his poverty might be made rich. He did this that we might follow his example of self-denial for others. [Cf: ST 11-20-84 para. 14] p. 153, Para. 5, [1884MS].

Each one of us is building upon the true foundation, wood, hay, and stubble, to be consumed in the last great conflagration, and our lifework be lost, or we are building upon that foundation, gold, silver, and precious stones, which will never perish, but shine the brighter amid the devouring elements that will try every man's work. Any unfaithfulness in spiritual and eternal things here will result in loss throughout endless ages. Those who lead a Christless life, who exclude Jesus from heart, home, and business, who leave him out of their counsels, and trust to their own heart, and rely on their own

judgment, are unfaithful servants, and will receive the reward which their works have merited. [Cf: ST 11-20-84 para. 15] p. 154, Para. 1, [1884MS].

At his coming the Master will call his servants, and reckon with them. The parable certainly teaches that good works will be rewarded according to the motive that prompted them; that skill and intellect used in the service of God will prove a success, and will be rewarded according to the fidelity of the worker. Those who have had an eye single to the glory of God will have the richest reward. Selfishness, indolence, worldliness, pride, covetousness, and human ambition will appear in their true and hateful character, as the works of Satan; while every work done from love to Jesus, with a sincere desire to glorify him, will appear as the height of human excellence and wisdom. [Cf: ST 11-20-84 para. 16] p. 154, Para. 2, [1884MS].

With the consciousness that they have done only their duty, and merit no reward, the faithful stewards will present the talents they have gained through use. They bring sheaves. With their money and talents they have been instrumental in bringing honor to Jesus; through his blessing attending their efforts, they have been able to benefit others. They present to their Lord both principal and interest; but it is with a sense of humility. An eternal weight of glory is awarded them; but they receive it as a free gift. [Cf: ST 11-20-84 para. 17] p. 154, Para. 3, [1884MS].

But to those who hide their Lord's talents in the earth, Jesus will say, "Out of thine own mouth will I judge thee, thou wicked servant. . . . Wherefore gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds." [Cf: ST 11-20-84 para. 18] p. 154, Para. 4, [1884MS].

Take from him the opportunities for usefulness which he has failed to improve. I have no confidence in him; he will not do faithful work for me. He has misused my gifts, perverted my talents. Had he traded in my interest upon the capital I intrusted to him, he would now reap eternal life; but he has lived selfishly; his lifework has been a failure. And now he comes unrolling a napkin, and telling me I have my own. He brings no interest. Take the talent from him, for he is no longer worthy of it, and give it to him that has ten talents; for to him that hath shall be given, and from him that has no returns to make, even that which I intrusted to him shall be taken away. And he shall suffer eternal loss. "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." [Cf: ST 11-20-84 para. 19] p. 154, Para. 5, [1884MS].

I present these thoughts before the laymen in the church, that they may awaken to a sense of their responsibility. What are you doing, dear reader, with your intrusted talents? If you are burying them in the world, do so no longer. Work for Jesus; put your entire interest into his cause. Self-flattery and self-deception would make you believe that you are doing about right; but how does your life compare with that of Jesus when he was in this world? Jesus has done everything for you; he withheld not even himself. Now show zeal and earnestness in putting all your powers to work for him, and you will receive as your reward the gift of eternal life. By Mrs. E. G. White. [Cf: ST 11-20-84 para. 20]

p. 155, Para. 1, [1884MS].

In the days of Noah "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." This is an accurate description of the generation that perished in the waters of the flood; for it was written by inspiration. [Cf: ST 11-27-84 para. 01] p. 155, Para. 2, [1884MS].

"God saw that the wickedness of man was great," and that the "earth was filled with violence." Lawlessness was rife. God had given men his commandments as a rule of life; but the fear of God had well-nigh died out of their hearts. His law was transgressed, and almost every conceivable sin was the result. The wickedness of men was open and daring, and the cries of the oppressed reached to Heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime. [Cf: ST 11-27-84 para. 02] p. 155, Para. 3, [1884MS].

The same characteristics prevail in our day. Crimes as grievous, as black and terrible, are perpetrated. How many men in high positions, who have been honored as men of talent and integrity, have proved themselves unworthy to be trusted. How many such persons have been detected in fraud, bribery, theft, and even murder. Take up the secular papers, and read the accounts of murder. Many of these crimes are so cold-blooded and causeless that it seems as though men kill one another merely from impulse or for amusement. And these atrocities have become of such common occurrence that they hardly elicit a comment or awaken surprise. They are looked upon as a matter of course, as evils that must be endured. [Cf: ST 11-27-84 para. 03] p. 155, Para. 4, [1884MS].

Before the flood the wickedness of man was great; but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day. [Cf: ST 11-27-84 para. 04] p. 155, Para. 5, [1884MS].

Men sometimes flatter themselves that in this enlightened age they are superior in knowledge and talents to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. Growth was slow and firm. Men did not, as at the present time, flash into maturity early, use up their vital forces, and only live out half their days. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which he gave them being. But they failed to do this. Man corrupted his way on the earth. There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity. They were apostates from God, and were cruel and oppressive to those who were not able to resist them. [Cf: ST 11-27-84 para. 05] p. 155, Para. 6, [1884MS].

God bestowed upon these antediluvians many and rich gifts; but they used his bounties to glorify themselves, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance, but they used these also to gratify the desires of their own proud hearts. [Cf: ST 11-27-84 para. 06] p. 156, Para. 1, [1884MS].

These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds, and call them to an account. They delighted to put him out of their minds and hearts. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires; and were without principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice. This world was all the Heaven these people wanted. They were slaves to appetite and passion, and the indulgence of every wish was their ambition. They were hasty and violent, and would bear no contradiction. Everything that interfered with their desires was bitterly hated, and quickly moved out of the way. [Cf: ST 11-27-84 para. 07] p. 156, Para. 2, [1884MS].

Yet the whole world was not corrupt. There were faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that his Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from his creation; and these faithful ministers of righteousness gave the warning message to the world. But the light was not heeded; and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, were beguiled into sin by the bewitching allurements which were constantly before them, and lost their peculiar, holy character. They had not sufficient moral power to stand against the corrupting influences of the age. [Cf: ST 11-27-84 para. 08] p. 156, Para. 3, [1884MS].

By their obstinate resistance to the reproofs of conscience and the warnings of God's prophets, that generation filled up the measure of their iniquity, and became ripe for destruction. The patience of God was exhausted, and he determined to manifest his justice in the utter extinction of the sinful race, who had given themselves up to the almost unrestrained control of Satan. Because mankind had perverted his gifts, he would deface and destroy the things with which he had delighted to bless them; he would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin. [Cf: ST 11-27-84 para. 09] p. 156, Para. 4, [1884MS].

Is not this picture of the antediluvian world reproduced in our time? Man has not grown more pure and holy since the days of Noah. His heart has not changed; it is still "deceitful above all things, and desperately wicked." The intense worldliness of that generation is exceeded by that of the generation now living. Money is lavishly spent for costly houses, fine horses and carriages, and other expensive

articles for luxury and display, while the poor suffer for food and clothing. God intrusts means to his stewards that they may prevent heart-sickening poverty with its attendant ignorance and wretchedness; but they do not realize their duty to their fellow-men. The fear of God is banished from their hearts, and his law is treated with indifference and neglect. [Cf: ST 11-27-84 para. 10] p. 157, Para. 1, [1884MS].

Said Christ, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." God did not condemn the antediluvians for eating and drinking; he had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. [Cf: ST 11-27-84 para. 11] p. 157, Para. 2, [1884MS].

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted and made to minister to passion. The pious mingled with the depraved, and became like them in spirit and in deeds. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." [Cf: ST 11-27-84 para. 12] p. 157, Para. 3, [1884MS].

A similar state of things exists now in relation to marriage. Marriages are formed between the godly and the ungodly because inclination governs in the selection of husband or wife. The parties do not ask counsel of God, nor have his glory in view. Christianity ought to have a controlling, sanctifying influence upon the marriage relation; but husband and wife are not united by Christian principle; uncontrolled passion lies at the foundation of many of the marriages that are contracted at the present time. [Cf: ST 11-27-84 para. 13] p. 157, Para. 4, [1884MS].

In Noah's day there were men who laughed to scorn his words of warning. They said that there were fixed laws in nature, which made a flood impossible; that Noah was crazy on this subject, and if there were any truth in what he said, the men of renown, the wise, the prudent, the great men, would understand the matter. There was total disbelief in Noah's testimony in regard to the coming judgments; but this unbelief did not prevent or hinder the coming storm. At the appointed time, "the fountains of the great deep were broken up, and the windows of heaven were opened," and the earth was washed of its corruption. Only those who found shelter in the ark were saved. [Cf: ST 11-27-84 para. 14] p. 157, Para. 5, [1884MS].

Reader, another storm is coming. The earth will again be swept by the desolating wrath of God; and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Read some of the utterances of the prophets in reference to the day of God: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root

nor branch." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." [Cf: ST 11-27-84 para. 15] p. 158, Para. 1, [1884MS].

But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." By Mrs. E. G. White. [Cf: ST 11-27-84 para. 16] p. 158, Para. 2, [1884MS].

Christians do not always make the public worship of God of sufficient importance. They do not realize their responsibility in the matter. The prayer meeting, especially, is often dull, spiritless, and unattractive. But it need not be. Even where few love the hour of prayer, it may be made interesting and profitable. The presence of Jesus is not confined to large assemblies. "Where two or three are gathered together in my name," he says, "there am I in the midst of them." "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." [Cf: ST 12-04-84 para. 01] p. 158, Para. 3, [1884MS].

We may rest with assurance upon these promises; but if we would have them fulfilled to us, we must live so that God can consistently bless us. If we consciously cherish envy, malice, or any evil in our hearts, our worship is only mockery in the sight of God. We must confess and forsake our sins; we must search our hearts, and see that everything is put away that grieves the dear Saviour; we must be living examples of the transforming grace of God. But when we have done all on our part, we may come to Jesus in humble faith; and he will hear our prayers, for his word is pledged. [Cf: ST 12-04-84 para. 02] p. 158, Para. 4, [1884MS].

If the prayer meeting is made what it ought to be, it must be preceded by holy living. "The kingdom of God, and his righteousness," must be made the first consideration. To meet the claims of God involves a cross. We are under obligation to honor him by a well-ordered life and godly conversation, and to do all in our power to win others to his service. And to do this requires self-denial. It leaves us no time to devote to selfish plans or pursuits. Frequently business matters receive careful attention, while the interests of the soul are made secondary. While this state of things exists, Christians can never have a convincing power with unbelievers, and the prayer meeting will be destitute of the presence of the Spirit of God. [Cf: ST 12-04-84 para. 03] p. 158, Para. 5, [1884MS].

Let every one who professes to be a follower of Christ inquire, What am I doing for Jesus? "Ye are the light of the world," said Christ to his disciples. Can you, then, feel clear in inactivity and indolence in

the cause of God? There is no such thing as selfishness in religion,-- no such thing as a religion that can be enjoyed without benefiting any one. The truth held in humility will commend itself to the minds and hearts of others. The faith which works by love, and purifies the heart, cannot be kept bottled up like some precious perfume. The light of the Christian is not to be put under a bushel, but on a candle stick, that it may give light to all that are in the house. [Cf: ST 12-04-84 para. 04] p. 159, Para. 1, [1884MS].

Christian friends, will you consider how you can make the prayer meeting interesting? You can do this if you will. Do not feel that God will care for the meeting, and you have nothing to do. He has given you ability, and he requires you to use it. In the plan of salvation, man must cooperate with God. He has duties to perform as well as hopes to entertain. In the first place, you are not to forsake the assembling of yourselves together. Be prompt and regular in your attendance. Do not let trifles keep you away from the house of prayer. Though there may be but two or three who meet together, be in your place at the time appointed. [Cf: ST 12-04-84 para. 05] p. 159, Para. 2, [1884MS].

Before leaving home, go to God in secret prayer. Plead with him for his blessing, and He who "seeth in secret, shall reward thee openly." With your heart softened by the love of Jesus, go to the meeting, feeling that you are personally responsible for its success. If but few attend, you should feel under double responsibility. You are in the service of God, and should do what you can with your talent, tact, and skill to make his worship interesting. You bestow care and thought on business matters; you labor to make them a success. Would you do less for the worship of God? Are not eternal interests of far greater importance than those that are earthly? In this matter act like intelligent, rational beings. Do not so burden yourselves with temporal cares that you will have no life and energy for the prayer meeting. God will work with your efforts; but he will not bless you in indolence and carelessness. He speaks to hearts that feel, to consciences that respond to his claims. [Cf: ST 12-04-84 para. 06] p. 159, Para. 3, [1884MS].

When you speak or pray, make an effort to speak in clear tones, loud enough to be heard by all. You do not address your family in a whisper, but in a cheerful, pleasant, audible voice; why not let the same distinct and agreeable tones be heard in the prayer meeting? If you have never learned to talk aloud when speaking of Jesus, let this be one of your first lessons. If you have been in the habit of praying so that no one present could understand what you said, reserve all such whispered prayers for the closet. How can the prayer meeting be made interesting, when the prayers offered and the testimonies borne are spoken in so low a tone that only an occasional word can be heard? Who can respond "Amen"? Who can be benefited by such testimonies, however good and fitting they may be in themselves? Who can know how to speak words of comfort and encouragement, or to help those who need help? [Cf: ST 12-04-84 para. 07] p. 159, Para. 4, [1884MS].

Many prayers and testimonies are as destitute of the Spirit of God as a dry sponge is of moisture; for there is no Jesus abiding in the heart. This makes the prayer meeting cold and lifeless, and it is no wonder that children dread such seasons. Bring no dull, complaining spirit into the prayer meeting. Do not compare notes to see how

sorrowful a story you can tell. There is enough to talk about without raising one doleful strain. When we are willing to come as little children, conscious of our own weakness, and willing to be instructed by the Divine Teacher, our hearts will be filled with the love of Jesus, and we shall long to speak of his matchless worth. We shall cease to talk of self. Our trials will look so small that we shall forget to mention them. We have many blessings. Let us cultivate gratitude, and talk of the goodness of God. [Cf: ST 12-04-84 para. 08] p. 160, Para. 1, [1884MS].

We should individually know Jesus as a sin-pardoning Saviour. We should be able to testify to his compassionate love, and the virtues of the cleansing stream that washes away the stains of sin. Why not speak often one to another of the blessed hope held out before us in the great plan of salvation? Why not talk of the heavenly inheritance and of the rich promises of God? Jesus lives to intercede for us; then let us be glad. Let us come before the Lord with gratitude and praise in our hearts and on our lips. Let us, with rejoicing, speak to one another "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord. "Whoso offereth praise," says the Creator, "glorifieth me." Let us not withhold the tribute that is his due. [Cf: ST 12-04-84 para. 09] p. 160, Para. 2, [1884MS].

Full to overflowing will be the heart that is transformed by grace. Divine love will be revealed in the manner, in the speech, in the life. The Christian will enjoy communion with his Maker; he will enjoy the precious privileges of his high calling in Christ Jesus. We want calm devotion; we want the courage and hope to be derived from worshipping God with his people; but we must also have activity and energy, for we have a work to do. "Ye are a chosen generation," says Peter, "a royal priesthood, a holy nation, a peculiar people, that ye should *show forth* the praises of Him who hath called you out of darkness into his marvelous light." [Cf: ST 12-04-84 para. 10] p. 160, Para. 3, [1884MS].

Let us who have experienced these rich blessings seek to draw others to the Saviour, that they may share the light that shines upon our pathway. Let us point them to Jesus, and say, "Behold the Lamb of God, which taketh away the sin of the world." The highest commendation we can receive as Christian workers is to say that we present Christ lifted up on the cross as the object of supreme desire; and how can we do this better than by making religion attractive? Let us show that to us the worship of God is not drudgery and dry form, but spirit and life. By Mrs. E. G. White. [Cf: ST 12-04-84 para. 11] p. 160, Para. 4, [1884MS].

The Lord chose Israel as his peculiar people, and designed that they should be the depositaries of his law. They were to be a distinct and holy nation, separate from the heathen nations around them. They were to preserve the knowledge of the true God, and through them, light from Heaven was to shed its healing beams to all the world. They were to be a living illustration of the superiority of that religion which acknowledges God as the supreme ruler of the universe. [Cf: ST 12-18-84 para. 01] p. 161, Para. 1, [1884MS].

But in the days of Ahab, one of Israel's wicked kings, the people wandered far from God. The heathen Jezebel, whom Ahab married,

introduced the worship of false gods,--Baal and the Zidonian goddess Ashtoreth. Through her influence the people were taught that these idol gods were deities, ruling the elements of earth, fire, and water by their mystic power. They forgot that the hills and valleys, the streams and fountains, were in the hand of the living God; that he controlled the sun, the clouds of heaven, and all the powers of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayers of Moses, and that in obedience to his word living waters gushed from the smitten rock. [Cf: ST 12-18-84 para. 02] p. 161, Para. 2, [1884MS].

The Lord sent his prophet with words of warning and rebuke. He came to the king, through whose influence the people had been led into idolatry, and asserted Jehovah's right to be the only God in Israel. Repeated warnings were given only to be disregarded. The people were captivated by the gorgeous display, and the fascinating rites of idol worship; and they followed the example of their king, and gave themselves up to a degrading and sensual worship, and its intoxicating pleasures. Led by the king and his court, they rejected the moral government of Jehovah, and were unfaithful to their trust as the depositaries of divine truth. The clear light shone upon them; but they preferred to follow their own ways rather than God's ways. And the worship of God, and the good and wholesome laws he had given them, were disregarded. [Cf: ST 12-18-84 para. 03] p. 161, Para. 3, [1884MS].

At length the time came when God could bear with them no longer, and he sent his prophet with a message of denunciation. Elijah came in before the king unannounced, and, lifting his hand toward heaven, solemnly declared: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Having delivered his terrible message, he departed as suddenly as he came, and was gone, before the astonished king could frame a reply. [Cf: ST 12-18-84 para. 04] p. 161, Para. 4, [1884MS].

The word of the Lord went into immediate effect. Apostate Israel should test the power of the gods to whom they had rendered homage. They had forsaken him who brought them up out of Egypt, and had forgotten the wonderful displays of his power at the Red Sea and in the wilderness; and he withdrew his gracious blessings, which they had taken as a matter of course, without gratitude, without even acknowledging them as his gifts. He cut off the dew and rain of heaven, and what a scene of desolation the parched and barren earth became! Now the people could see that he who created nature could control her laws, and could make them the instruments of blessing or destruction. [Cf: ST 12-18-84 para. 05] p. 161, Para. 5, [1884MS].

The priests of Baal have worshiped nature, and have exalted the created above the Creator. All the blessings they enjoy have been ascribed to nature and to their gods. Now they have an opportunity to prove the power of their gods, and of showing that Elijah's words are false. They have altars and priests, and expensive sacrifices are provided to be offered to their idol gods. If nature, governed by her infallible laws, continues her course in defiance of Jehovah's threatenings, then let nature be exalted above the God of nature. If Baal can bring showers of rain; if he can clothe the fields with verdure, and cause vegetation to flourish; if he can bring forth the harvest in its season, and thus provide food for man and beast, then

let the gods of wood and stone be worshiped. Who shall fear the God of Elijah, or tremble at the words of the prophet? [Cf: ST 12-18-84 para. 06] p. 162, Para. 1, [1884MS].

The famine came with all its horrors; but the people did not learn the lesson God would teach them. They did not humble their proud hearts, but began to search for some other cause for their sufferings than the true one. They finally decided that Elijah was the originator of all their misery. He had told them that they were breaking the law of God; that all, both teachers and people, were given to idolatry; and he had announced that the Lord would bear with them no longer. If they could only put Elijah out of the way, their troubles would be at an end. The king searched for him through all the land, and there was no nation or kingdom whither he did not send messengers to seek for the man whom he feared and hated. [Cf: ST 12-18-84 para. 07] p. 162, Para. 2, [1884MS].

But at last the word of the Lord came to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." The king and the prophet meet; and the king haughtily demands, "Art thou he that troubleth Israel?" The prophet casts back the imputation. "I have not troubled Israel," he replies; "but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: ST 12-18-84 para. 08] p. 162, Para. 3, [1884MS].

It was disregard of the law of God on the part of Ahab and his people that had brought all their calamities upon them; and Elijah hesitated not to declare the whole truth to the guilty king. The world is full of flatterers and dissemblers, both in palaces and in the ordinary walks of life; but how few there are who have the courage that Elijah manifested,--how few who will stand in defense of the broken law of God in opposition to the great men of earth. [Cf: ST 12-18-84 para. 09] p. 162, Para. 4, [1884MS].

The character of Baal, and that of the true God, were fully revealed. In the long famine the Lord had shown himself mightier than the gods of the heathen; and then came the great test on Carmel, when fire fell from heaven, and consumed the sacrifice of Elijah. The people were now ready to admit that the God of Elijah was above every god, and with one accord they exclaimed, "The Lord, he is the God! the Lord, he is the God!" But they must be protected from those who had taught them idolatry. That they might no longer allure souls to ruin, Elijah was directed to destroy the four hundred and fifty false teachers who had led the people to transgress. When Israel had acknowledged allegiance to the God of Heaven, and the priests of Baal were slain, the windows of heaven were opened, and the blessed showers were permitted to fall on the seared and blackened earth. [Cf: ST 12-18-84 para. 10] p. 162, Para. 5, [1884MS].

The character of God has not changed. He is still the mighty God of Israel. "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah. [Cf: ST 12-18-84 para. 11] p. 163, Para. 1,

[1884MS].

And how that law is disregarded at the present day! It is made void by many, even among professed Christians. This is a truth-hating, Bible-neglecting, froward generation. By many it is considered as evidence of ability and learning to sneer at the word of God; and in many cases those who are simple enough to take that word just as it reads, and believe it, are subjects of ridicule. But the Lord will not suffer his law to be broken with impunity. There is a time coming "when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Then they will learn the important lesson that the "fear of the Lord is the beginning of wisdom;" they will realize that "a good understanding have all they that do his commandments." By Mrs. E. G. White. [Cf: ST 12-18-84 para. 12] p. 163, Para. 2, [1884MS].

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning policy, and imaginations so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his Spirit, it would prove a curse rather than a blessing. [Cf: RH 01-01-84 para. 1] p. 163, Para. 3, [1884MS].

The apostle continues: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven. [Cf: RH 01-01-84 para. 2] p. 163, Para. 4, [1884MS].

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of Heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word. [Cf: RH 01-01-84 para. 3] p. 164, Para. 1, [1884MS].

"The wisdom of this world is foolishness with God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of the Lord. Men may have a knowledge of Christian

doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual. [Cf: RH 01-01-84 para. 4] p. 164, Para. 2, [1884MS].

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession that he may become a successful worker in the world; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity. [Cf: RH 01-01-84 para. 5] p. 164, Para. 3, [1884MS].

The present is a time when these talents, used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneralized us in this matter. We have now to meet a class of men who have been cultivating their powers for his service. They have been encouraging doubts concerning the truth and the word of God; they have studied to find errors and to pick flaws. Some ministers make it their sole business to unsettle faith, to set souls adrift without an anchor. A vainglorious emulation renders them eager for controversy. Some who are desirous of exaltation seek to bring themselves into notice by conjecturing and reporting evil concerning the servants of Christ. Having no evidence to support a direct accusation, they throw out a covert hint, an insinuation, and thus sow the seeds of doubt to germinate in hearts that furnish a genial soil. [Cf: RH 01-01-84 para. 6] p. 164, Para. 4, [1884MS].

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work; and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ been cultivating their ability, they might be wise unto salvation, able to discern the devices of Satan; were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly. [Cf: RH 01-01-84 para. 7] p. 165, Para. 1, [1884MS].

Ministers of the gospel are building up the temple of the Lord,-- building upon the foundation stone, which is Christ himself. Says Paul,

"Every man's work shall be made manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. Only as we labor in faith can we bring to the building that which is precious and enduring. [Cf: RH 01-01-84 para. 8] p. 165, Para. 2, [1884MS].

Many that are drifting into darkness and infidelity are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the Foundation. [Cf: RH 01-01-84 para. 9] p. 165, Para. 3, [1884MS].

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial. [Cf: RH 01-01-84 para. 10] p. 165, Para. 4, [1884MS].

Says Paul: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." To be faithful stewards of the mysteries of God, we must not shrink from giving needed warning and reproof. Though the hearts of men may be uplifted in pride, and they may refuse to be warned, we still have done our duty. Those who reject reproof may be men who are honored by the world; but their wisdom is foolishness with God. In his own time, he will expose the vanity of their speculations, and bring to naught their counsels. [Cf: RH 01-01-84 para. 11] p. 165, Para. 5, [1884MS].

A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons and regardless of his own ease, interest, or honor,--such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven, he presents the highest type of manhood. [Cf: RH 01-01-84 para. 12] p. 166, Para. 1, [1884MS].

When the judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives and intentions which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be slighted, neglected, slandered, and despised; but they will then appear as they are, and will be honored with the

commendation of God. Hypocritical, ambitious teachers may now be admired and exalted by men; but God, who knows the secrets of the heart will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked, every slandered believer will be justified, and every faithful steward of God will be approved and rewarded. [Cf: RH 01-01-84 para. 13] p. 166, Para. 2, [1884MS].

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are those who indulge sinful habits and enjoy the frivolities of the world, Christ's children? Can we see the footprints of the Saviour in the path they tread? Are those who are neglectful of religious duties following Christ? Do they have sweet communion with him? Do they let their light shine before men? [Cf: RH 01-01-84 para. 14] p. 166, Para. 3, [1884MS].

Brethren and sisters, are we following in the steps of Him who sought not his own will but the will of his Father? If we have not the Spirit of Christ, we are none of his. We cannot serve two masters. We cannot belong to Christ and to Belial. If we are the world's in our habits and practices, we do not belong to Christ. We may be his, in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. We shall be prepared to stand as stewards of God, only as we are in Christ. By his grace alone can our life be such as to advance the cause of truth. We must learn in the school of Christ if we would have wisdom to work the works of Christ. [Cf: RH 01-01-84 para. 15] p. 166, Para. 4, [1884MS].

To be Christ's is to be consecrated to his work, to employ every power of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to reveal the testimonials of his love. It is to have Christ formed within, the hope of glory; to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me." [Cf: RH 01-01-84 para. 16] p. 167, Para. 1, [1884MS].

Through the words of the apostle, the voice of Divine Wisdom speaks to us as it spoke to the church at Rome eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace." By Mrs. E. G. White. [Cf: RH 01-01-84 para. 17] p. 167, Para. 2, [1884MS].

"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Such were the words spoken by Ezra, the Hebrew priest and scribe, to the king of Persia. Ezra was about to return to Jerusalem with authority for the rebuilding of the city, and the enforcement of the law of God. He was accompanied thither by a body of his countrymen to assist in the work. Before them was a journey which would occupy several months. They were to take with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he asked from the king no armed force for their protection. [Cf: RH 01-08-84 para. 1] p. 167, Para. 3, [1884MS].

Before setting out on the journey, he assembled his companions,--men, women, and little children,--"at the river of Ahava," where a solemn fast was proclaimed, prayer offered to God for his blessing upon the

undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." And in recording the events that followed he adds: "So we fasted, and besought our God for this, and he was entreated of us." "Then we departed from the river of Ahava, on the twelfth day of the first month to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem." [Cf: RH 01-08-84 para. 2] p. 167, Para. 4, [1884MS].

Ezra and his companions had determined to fear and obey God, and to put their trust wholly in him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men. Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore he could not help them. [Cf: RH 01-08-84 para. 3] p. 167, Para. 5, [1884MS].

The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's people into union and fellowship with his enemies. [Cf: RH 01-08-84 para. 4] p. 168, Para. 1, [1884MS].

The Lord himself has established a separating wall between the things of the world and the things which he has chosen out of the world and sanctified to himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarkation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and he will have it exist. In both the Old and the New Testaments the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people, that they may show forth the praises of him who hath called them out of darkness into his marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. [Cf: RH 01-08-84 para. 5] p. 168, Para. 2, [1884MS].

This distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church book, that constitutes us children of God. We must have a vital connection with Christ; we must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness. Paul wrote to the Colossians, "Ye are dead, and your life is hid with Christ in God." This is true of all real followers of Christ. They walk in

humble obedience to the requirements of God. While in the world, they are the light of the world. [Cf: RH 01-08-84 para. 6] p. 168, Para. 3, [1884MS].

"As many as are led by the Spirit of God, they are the sons of God." They are living examples of Christianity. They are called Christians because they represent Christ in life and character. They cannot follow the customs or practices of the world; for these are from beneath, and are of the wicked one. Those who follow Christ will have the principles of holy love in their hearts. They will cherish the faith that works by love and purifies the soul. [Cf: RH 01-08-84 para. 7] p. 168, Para. 4, [1884MS].

There is an element called love which would teach us to praise and flatter our associates, and not to faithfully tell them of their dangers and warn and counsel them for their good. This love is not Heaven-born. Our words and actions should be serious and earnest, especially before those who are neglecting their soul's salvation. If we profess to be sons and daughters of God, we should pursue such a course toward the unbelieving that our souls will be clear of their blood when we meet them in the great day of final reckoning. If we unite with them in lightness, trifling, pleasure seeking, or in any pursuit which will banish seriousness from the mind, we are constantly saying to them by our example, "Peace, peace; be not disturbed. You have no cause for alarm." This is saying to the sinner, "It shall be well with thee." [Cf: RH 01-08-84 para. 8] p. 168, Para. 5, [1884MS].

Oh, how many ease loving souls there are among us, who virtually unite with sinners, and while in their society say and do nothing to awaken conviction, nothing to disturb their carnal security! Many who profess to be sons and daughters of God, and call themselves the light of the world, reflect no light upon its darkness. If these halfhearted, slothful, pleasure loving professors of Christ were what they profess to be, how much good they might do! It is their privilege to walk in the light of Christ's countenance, to learn his commandments and do them, and by precept and example reflect light upon those who are in the darkness of error. But not partaking of the Spirit of Christ, they do not apprehend and enjoy the privileges of children of God; they are so far separated from Jesus that with their limited conceptions and darkened understanding they cannot comprehend heavenly things, and do not love to meditate upon them. They do not enjoy the presence of God; they know not the power of his grace [Cf: RH 01-08-84 para. 9] p. 169, Para. 1, [1884MS].

Those who persist in neglecting the only salvation that can deliver from the ruin of this fallen state, have no prospect before them better than that of the beast that perish. This consideration should lead every one who loves and fears God to be faithful to his trust, to walk in the light, gathering strength and wisdom day by day, that his light may shine forth clear and bright to direct sinners to the Lamb of God. By neglect of the salvation presented in the gospel, the world is becoming more and more hardened. Satan's power increases; his deceptions become more captivating, his delusions stronger. Christians must now come to the front; the help of every soul is needed. All should let their light shine forth, not merely in profession, but in good works. They should be heavenly guides, setting an example of faithfulness, of self-denial, of prompt, decided, vigorous action to

push the triumphs of the cross. [Cf: RH 01-08-84 para. 10] p. 169, Para. 2, [1884MS].

A genuine Christian experience unfolds day by day, bringing to its possessor new strength and earnestness, and leading to constant growth in spiritual life. But the Christian world abounds with professors of religion who are merely religious dwarfs. Many seem to have graduated as soon as they learned the rudiments of the Christian faith. They do not grow in grace or in the knowledge of the truth. They do nothing, either with their means or their influence, to build up the cause of God. They are drones in the hive. This class will not long stand where they are. They will be converted and advance, or they will retrograde. The perils of the last days will test the genuineness of our faith. Slothful servants will be found under the black banner of the powers of darkness. [Cf: RH 01-08-84 para. 11] p. 169, Para. 3, [1884MS].

The message borne to the people by the faithful servants of God will not be calculated to lull them to carnal security. They will have words to speak to stir them to action. We call upon those who are imitating Meroz to arouse. Go to work; do something for the salvation of souls, something to advance the cause of God; and do it now. You have but little time in which to labor. The Lord has given to every man his work according to his ability. To meet the claims of God, you will have to make personal effort; and in this work you will need the resources of an ever growing Christian experience. Your faith must be strong, your consecration complete, your love pure and sincere, your zeal ardent, tireless, your courage unshaken, your patience unwearied, your hopes bright. Upon every one, old or young, rests a responsibility in this matter. [Cf: RH 01-08-84 para. 12] p. 170, Para. 1, [1884MS].

Parents, I entreat you, for Christ's sake, for the sake of your dear children, teach them that God has claims upon them, and that they must be fully prepared for whatever work they may find to do. Educate, train them to have the eye single to the glory of God. In order to grow in grace, they must become acquainted for themselves with the reasons of our faith. Teach them to be learners in the school of Christ, to obtain a knowledge of the Scriptures, to diligently employ every means of grace, that their love may abound more and more, that they may approve things that are excellent. [Cf: RH 01-08-84 para. 13] p. 170, Para. 2, [1884MS].

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all, and unless they are riveted to the eternal Rock, they will be borne away. Do not think that you can safely drift with the current. If you do, you will surely become the helpless prey of Satan's devices. By diligent searching of the Scriptures, and earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. But you will be tried; your faith, your love, your patience, your constancy will be tested. [Cf: RH 01-08-84 para. 14] p. 170, Para. 3, [1884MS].

Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. They are false brethren,

meddlesome and indiscrete, stumblingblocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church. Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character. [Cf: RH 01-08-84 para. 15] p. 170, Para. 4, [1884MS].

Our duty, our safety, our happiness and usefulness, and our salvation, call upon us each to use the greatest diligence to secure the grace of Christ, to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord. When the people refused "to listen to the counsel of Samuel the prophet, the Lord said unto him, They have not rejected thee, but they have rejected me." [Cf: RH 01-08-84 para. 16] p. 171, Para. 1, [1884MS].

Some have a heart of unbelief, and in their self-confidence and self-deception they cannot see their errors. They are blind to their defects and their dangers. Did they see their sins and errors, and still continue in them, the Lord would give them up to blindness of mind and hardness of heart, to follow their own ways, and be ensnared and ruined. Anciently when any neglected or refused to heed the words of reproof and warning sent them of God, his protection was removed from them, and they were left to be deceived and deluded to their own ruin. Only those who, with tears of contrition, listened to the voice of God and gave heed to the warning, escaped the tempter's snare. [Cf: RH 01-08-84 para. 17] p. 171, Para. 2, [1884MS].

Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message. They will feel as did Ahab toward Elijah, that God's servant is the one who is the hindrance, the curse. Said Ahab, "Art thou he that troubleth Israel?" But Elijah threw back the imputation: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: RH 01-08-84 para. 18] p. 171, Para. 3, [1884MS].

He who can read the hearts of men as an open book, sees that which shortsighted mortals fail to discover. Finite wisdom cannot discern the necessity for sharp rebukes, for urgent warnings and entreaties. Those who are themselves deceived in men and in their purposes, will pronounce against the messages of reproof which God sends, and will undertake to interpret the matter to suit their own ideas. They turn aside the counsel of God, that it shall not do the work which he designed. Those who have confidence in them are misled, and through

their influence they cast aside the warning which God sends them, and then Satan stands ready with his delusions to ensnare their souls. The Lord would have saved them from the ruin if they had listened to his voice. Those who should have helped them, but who only injured them, must render an account at the bar of God. They have influenced souls to doubt, to disbelieve, to disregard, and finally reject and bitterly oppose his work. Souls purchased with the blood of Christ are lost, because of the unfaithfulness of those who profess to stand as sentinels for God. [Cf: RH 01-08-84 para. 19] p. 171, Para. 4, [1884MS].

God's word represents but two great classes among men. Said Jesus to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There are but two classes of religious teachers. Of one class the apostle John declares: "They are of the world; therefore speak they of the world, and the world heareth them." Of the other class he says: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us." [Cf: RH 01-08-84 para. 20] p. 172, Para. 1, [1884MS].

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." By Mrs. E. G. White. [Cf: RH 01-08-84 para. 21] p. 172, Para. 2, [1884MS].

The meetings at Battle Creek were fraught with deeper interest than similar meetings ever held among our people. Many prayers had ascended to Heaven in behalf of this session of the General Conference; and we can testify that Jesus came up to the feast, and was an honored guest at this important gathering. The Bible readings afforded valuable instruction to ministers, licentiates, and people. The morning meetings, designed especially for the benefit of ministers and other workers in the cause of God, were intensely interesting. Faith and love were awakened in many hearts. Spiritual and eternal things became a reality, and not a mere sentiment; a glorious substance, and not a fitful shadow. This precious meeting is in the past, but its results are to be seen in the future. We shall never know the good accomplished during the twenty days of its continuance until we meet around the great white throne. At its close, with greatly improved health, and increased courage in the Lord, I started to attend a ten day's meeting in South Lancaster, Mass. [Cf: RH 01-15-84 para. 1] p. 172, Para. 3, [1884MS].

Here we found it necessary to do much the same work that had been needed at Battle Creek. Many had not been making progress; their faith was at the lowest ebb. Arrangements were made to hold meetings at half-past five in the morning for the benefit of these dear brethren and sisters, and I was greatly pleased to see the interest manifested both by the youth and those who had had long experience. Young men and women who were attending our school seemed anxious to make the best use of these golden opportunities; they bore their testimonies, and many were blessed of the Lord. Some of our sisters who had been long in the truth, and were in feeble health, we felt should be excused from attending these early meetings, but they scarcely missed one, feeling that they could not be deprived of these precious seasons of refreshing from the presence of the Lord. [Cf: RH 01-15-84 para. 2] p. 172, Para. 4, [1884MS].

My heart yearned to have these dear brethren and sisters become better acquainted with Jesus, with his unfathomable love, his tender compassion, his measureless mercy, and his willingness to pardon the repenting, contrite sinner. When the faith we profess is exemplified in the life and character of those who believe the truth they will exert an influence that cannot be easily resisted. Men may combat and defy your logic, they may resist your appeals; but a life of holy purposes, of disinterested love manifested in their behalf, is an argument in favor of the truth that they cannot gainsay. Earnest, unselfish effort will garner sheaves for Jesus. A consistent life, characterized by the meekness and lowliness of Christ, is a power in the world. But Christ says, "Without me ye can do nothing." If we will only believe, he will do great things for us. At these early meetings the Lord wrought for us. They were occasions of heart searching, of humiliation, and of confession, as well as of thanksgiving and praise to God for his mercies and goodness. The Lord heard our supplications, and his Spirit set his seal to our work. [Cf: RH 01-15-84 para. 3] p. 173, Para. 1, [1884MS].

While at South Lancaster, the record of another year of my life closed and passed into eternity, and I entered upon my fifty-seventh year. I did not feel like making this an occasion of merriment, of exalting self, and of receiving presents, as is the custom of the world; but I felt more like reviewing my past life, and, with a sense of my own weakness and deficiencies, humbling my heart before God, pleading for his grace, and for health of body and clearness of mind, that the year just entered upon might be productive of more good than the past year had been. And yet I feel deeply grateful to God that he has blessed me in these respects beyond what I could reasonably expect. He has been better to me than my fears; and on this birthday the peace of Christ abiding in my heart was to me of priceless value. [Cf: RH 01-15-84 para. 4] p. 173, Para. 2, [1884MS].

Thanksgiving Exercises.--Nearly the whole of Thanksgiving day, Nov. 29, was spent in church. Our morning meeting was one of special interest. In a cheerful testimony every one had a thank offering to present to God. In the forenoon we had a Bible reading on the subject of thanksgiving, and it was clearly shown from the Scriptures that it is our duty to glorify God by offering thanks and praise. This was a most precious season. All were instructed and reprov'd; for repining at the dealings of God has been almost continual, while gratitude and praise had been seldom expressed and little cherished in the heart. Many confessed that they had cherished doubt and distrust, and had reaped as they had sown; and as they expressed a resolution to reform in this particular, I reminded them that when pretexts for dissatisfaction are presented, we are to say, "Get thee behind me, Satan." Let every one who has tasted of the love of God praise him for his goodness to the children of men. In this let every soul be wholehearted and sincere. [Cf: RH 01-15-84 para. 5] p. 173, Para. 3, [1884MS].

It is a great cause of gratitude that we understand the nature of this day better than we once did. It is not designed to minister to our selfish gratification in the enjoyment of every luxury because God has bestowed upon us the rich bounties of his providence; on the contrary, we are to recall his mercies, and to meditate upon his favors with

thankful hearts. To devote this day to gluttony, and our time and strength to the preparation of rich and expensive dishes, thus tempting our families and friends to gorge themselves, instead of offering thanksgiving to God, is the basest idolatry of self; for it is perverting the very best gifts of Heaven to the indulgence of appetite. Many thus lay the foundation for disease and premature death, and furnish Satan an occasion for hellish exultation. [Cf: RH 01-15-84 para. 6] p. 174, Para. 1, [1884MS].

I could not let this opportunity to invite sinners to Jesus pass unimproved. I wanted all who had not previously done so to present themselves a thank offering to Him who has made so costly an offering for them. Oh, matchless love! Oh, precious, precious offering in our behalf, that we might have eternal life! In response to the invitation, about thirty came forward, including some who had backslidden from God, and quite a number who were seeking him for the first time. What a precious thank offering to Jesus was this! He himself says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There was indeed cause for rejoicing when the news was borne to heaven that on Thanksgiving day, Nov. 29, 1883, at South Lancaster, Mass., souls were deserting the black banner of Satan, and taking their position beneath the bloodstained banner of Prince Immanuel. In imagination I could hear the response of praise, as angels told the glad news that these precious souls had entered into covenant with God to obey him as dear children, and that their names were enrolled in the Lamb's book of life. What a victory was this for Christ, and what a disappointment for Satan! [Cf: RH 01-15-84 para. 7] p. 174, Para. 2, [1884MS].

Our meeting closed about two o'clock, and we then took ample refreshments; but we had no time to devote to the preparation of extra dishes. We were having a feast of fat things; we were eating of the Bread of Heaven, and drinking rich draughts from the well of Bethlehem. Jesus graced the feast with his royal presence, and our hearts were joyful in him. The testimonies borne by our brethren and sisters were full of courage and gratitude to God; and their verdict was, "Oh, what a Thanksgiving day this has been! It is the best Thanksgiving day I ever experienced!" [Cf: RH 01-15-84 para. 8] p. 174, Para. 3, [1884MS].

The School at South Lancaster.--The meetinghouse at South Lancaster was well filled, and all the services were of great interest. The wants of the cause in New England were presented. The school here has been productive of much good. As a result of its influence, several have gone out to labor in the cause of God, and students are constantly preparing themselves for some field of usefulness. Our brethren here have not been able to raise means to erect a suitable schoolbuilding and boardinghouse to accommodate those who should attend this school. [Cf: RH 01-15-84 para. 9] p. 174, Para. 4, [1884MS].

I was free in presenting the importance of broader plans, and many important and pointed testimonies were borne in response. Our limited ideas and calculations show our limited faith. We are not half awake to the importance of working while the day lasts, remembering that the night cometh when no man can work. If we have a mind to work, and plan trusting in Jesus for help and wisdom, we shall see great things accomplished; but if we fold our hands in unbelieving idleness, Jesus

cannot do many mighty works for us. We are standing upon the very threshold of the eternal world, and we need to realize the claims God has upon us to do something, and to do it now. All the heart is to be given to God; all the powers are to be dedicated to his service. How many profess much, but do little! God requires far more of us than we perform. Love for the Saviour will beget love for souls, and this love will be expressed not in words merely, but in earnest, substantial deeds. Every genuine Christian will be a worker with Christ. He cannot selfishly hoard the means in his keeping; God wants it, and he cannot withhold the intrusted talent. [Cf: RH 01-15-84 para. 10] p. 175, Para. 1, [1884MS].

A call was made for means to begin the erection of a college building and boarding house to meet the pressing needs of the cause in South Lancaster; and in about thirty minutes \$7,000 was subscribed, and pledges came in until the sum was increased to \$12,500. This was as it should be. No one was urged, but the brethren made their offerings freely, because their hearts were moved upon by the Holy Spirit; and they did no more than they ought to have done, considering what Jesus has done for them. I thank God that I can report evidences that our brethren have a zeal for the advancement of the cause of truth. I thank him that he has put it in their hearts to give their means and themselves also to the work. [Cf: RH 01-15-84 para. 11] p. 175, Para. 2, [1884MS].

When I remember how forward our brethren in New England have been to respond to every call for means for our missions and the various other enterprises connected with present truth, even calls coming from the Pacific coast, I feel very anxious that now, when the cause in New England is in great need, the brethren in other sections may reciprocate their liberality. They may do this by taking shares in the school buildings that must go up at once. Twenty-five dollars is the amount which the law of Massachusetts fixes as a share; will our brethren express their interest in this enterprise by taking as many shares as they shall choose? [Cf: RH 01-15-84 para. 12] p. 175, Para. 3, [1884MS].

This is a precious opportunity for all to cheerfully take part in a good work. We have seen the deep movings of the Spirit of God. The Lord has been fitting up the teachers; he has been bringing them nearer to himself. Professor Bell has been drawing near to God, and his rich blessing has rested upon him. Brethren, remember that the field, although large, is one. We are serving the same Master, and no jealous feelings should arise. Let the work go forward everywhere, and let no feeling of envy come into any heart. The school at South Lancaster is not designed to take the place of that at Battle Creek, but to supply a great need in the Eastern States. There are many who cannot attend the College at Battle Creek, who can spend a short time at South Lancaster. [Cf: RH 01-15-84 para. 13] p. 175, Para. 4, [1884MS].

We are responsible for the use we make of the blessings God has given us. Let gratitude for the precious gift of a Saviour move our hearts, and let all take part in this good work. The children need not be excluded; for the smallest sums will be accepted. Brethren in Michigan and adjoining States should make liberal offerings for the endowment fund, and for the erection of a suitable boardinghouse to accommodate the students in Battle Creek; and at the same time, let all who can,

have some share in the good work of the Lord in South Lancaster. [Cf: RH 01-15-84 para. 14] p. 176, Para. 1, [1884MS].

Means can now be used to advance the cause of God, but those who wait till some future time will be too late. The cause has waited years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth, in direct opposition to the command of Christ? He says, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God has lent men strength to plant, to sow, to build, and to engage in various enterprises to accumulate means; and they most entirely lose sight of the great loss they sustain by not laying up treasure in Heaven. He has intrusted to individuals means to be used in advancing his cause. Will they unselfishly fulfill this trust? or will they wait until the Lord shall be obliged to curse the fruit of their grounds and their possessions, because they will rob him by appropriating his means to their own use? [Cf: RH 01-15-84 para. 15] p. 176, Para. 2, [1884MS].

As I looked upon the few believers assembled in that small church in New England, and saw so large a sum raised so quickly without any labored effort, I thought of Michigan and the adjoining States, where, so far as means is concerned, the brethren have from fifty to seventy times the advantage of those in that small congregation. Very few of these New England brethren have means, and nearly all of them are poor, and their liberalities should provoke our wealthier brethren and sisters to good works. New England helped our College at Battle Creek, and was not slow in responding to the call for aid for our publishing house; and now is the time to help those who have stood in the front rank to aid in every enterprise. All that has yet been done for the school at South Lancaster has been done by the brethren in New England, while not abating their donations to others branches of the cause; now let the liberalities be mutual. [Cf: RH 01-15-84 para. 16] p. 176, Para. 3, [1884MS].

The Importance of Faith and Love.--I had freedom in speaking of the simplicity of faith and its exercise. Faith and feeling are distinct, one not being dependent upon the other. Faith, relying upon the naked promise, takes God at his word, not because of any special feeling, but because the Lord has said it, and will fulfill his word. I felt burdened for this dear people; for I knew that the tender regard for one another that should exist among the members of the Lord's family had not been cultivated. The light shining from the cross of Calvary reveals a love that is broad, and deep, and exhaustless. If we depend on our own strength, we may make every effort in our power, and not be able to approach this high standard; but if Christ abides in us and we in him, we can love in our sphere as fully as Christ does in his. How can we claim to be children of God, while we disregard the oft repeated command to love one another? Says Christ: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness. [Cf: RH 01-15-84 para. 17] p. 177, Para.

1, [1884MS].

It is the special device of Satan to lead professed followers of Christ to love themselves, to hold themselves in high estimation. They exalt themselves above their brethren, and find fault as though their own judgment was unquestionable. It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our tender regard for one another, and in a deportment characterized by true Christian politeness, free from affectation and dissimulation. Religion does not consist in a harsh, dictatorial, overbearing spirit. Those who are full of mistakes themselves, but do not realize their errors, are the least pitiful toward the erring. They are not happy, but they charge their unhappiness upon the course that others have pursued. There is continual friction, and they do not see that it all originates with themselves. These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our fellowmen, even though their course may be very trying to us. [Cf: RH 01-15-84 para. 18] p. 177, Para. 2, [1884MS].

When unselfish love reigns in the heart, the Christ side of our character will be revealed in our dealings with minds. But when men claim that their stereotyped positions and views are perfect, they will be led to criticise the character and plans of others, and the Satan side of their own characters will be manifested. The precious plant of love must be cherished; all bitterness, all malice, must be put away. Then we shall realize the promise, "Ye shall find rest to your souls." The fluctuating, mournful, repining experience of most professed believers is anything but rest; it is labor, bondage, and sorrow. But there is not the least necessity for an unhappy religious experience in the life of any child of God. I would commend to all the important graces of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," as the rich cluster of fruit growing on the Christian tree. By Mrs. E. G. White. [Cf: RH 01-15-84 para. 19] p. 177, Para. 3, [1884MS].

From Battle Creek, Mich., to Oakland, Cal.--A little before two o'clock on the morning of Dec. 16, our party left Battle Creek on our long journey across the plains to California. On this journey, in which I had visited Michigan, Massachusetts, Vermont, Maine, New York, Nebraska, Indiana, and Pennsylvania, I had seen more accomplished than I had anticipated. The Lord had seemed to mark out each step for me, and to give strength according to my day. I felt the need of guidance as never before. This was the first round of campmeetings I had attended since my husband's death. He is no longer at my side as a counselor; and I must evermore lean more firmly on the arm of Infinite Power. [Cf: RH 01-29-84 para. 1] p. 178, Para. 1, [1884MS].

On this first night of our journey, I slept about three hours. When we reached Chicago Sunday morning, Eld. R. F. Andrews, Dr. Anderson, and Bro. Shireman came into the car, and said they had made an appointment for me to speak in their newly hired hall, and the people were already assembling. My head was dizzy, and I knew I was in no condition to labor; but the pleadings of my brethren prevailed, and I was soon standing in the humble but well filled room. While on my way to the

hall, I had opportunity to offer a prayer for help and special grace, that I might have in my heart and on my lips words of truth which would strengthen the faith of the believing, and shed a ray of light upon the pathway of those who were in darkness. The Lord heard and answered my prayer. He gave me the assurance, as he has done many times before, that he was my helper. He hears the first breathing of our desires; and if it is for his glory, the mandate goes forth for help to be given as it is needed. [Cf: RH 01-29-84 para. 2] p. 178, Para. 2, [1884MS].

I spoke an hour and a half with great freedom from Zech. 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices. [Cf: RH 01-29-84 para. 3] p. 178, Para. 3, [1884MS].

Brn. Corliss and St. John took part in this meeting. The precious season closed with prayer; and we were again hurrying through the icy streets to the cars. We resumed our journey westward, and the next morning reached Kansas City, where I spent the day with my children, Edson and Emma White. From this point our party numbered forty-eight. We here took the skeleton sleepers, our party occupying the whole of one car, and nearly all of another. [Cf: RH 01-29-84 para. 4] p. 179, Para. 1, [1884MS].

Our train left Kansas City Monday evening, a little after nine o'clock. Tuesday we pursued our way across the wide Kansas prairies. Between ten and eleven o'clock in the evening, I was alarmed to find from the violent motion that the car we were in was off the track. Twenty-eight years ago when going from Jackson, Mich., to Wisconsin, I had a similar experience. The engine with part of the train was thrown from the track, and four persons lost their lives and a number were wounded. I thought of that time, and my heart was drawn out in prayer for safety from disaster and death. I called to my son to pull the bell rope. Before this could be done the lights had been shaken out; but to our great relief the cars soon stopped. The hind wheels were turned half way around; and had we not stopped just as we did, our car would have broken down, and the next car would have run into ours. Were not angels of God watching over us? I believe they were, and that could our eyes have been opened, we should have seen these holy beings, sent to preserve our lives. But for their care, we might have witnessed the suffering and death of dear friends. [Cf: RH 01-29-84 para. 5] p. 179,

Para. 2, [1884MS].

The accident was caused by running through a herd of cattle that had taken shelter from the wind and storm in a railroad cut. The storm prevented their being seen in time to stop the train, and so the engineer put on steam and drove through them. Eleven of these poor creatures were killed, and others were badly injured. [Cf: RH 01-29-84 para. 6] p. 179, Para. 3, [1884MS].

Our car was left standing on the track while the engine and part of the train, including one of our cars with part of our company, went on to the next station; and as another train was expected, precautions were taken to prevent a collision. We were hindered about two hours. There was a lively scene on our car. All were astir, dressing, packing bedding, and moving into the next two cars. But though we were obliged to make this change in the night, and some of our company were moved into a crowded car and some into a cold one, none of us felt like murmuring. We were too deeply thankful that our hearts were not wrung with anguish over dead and dying friends. One of the railroad officials remarked that he had taken many parties across the plains, and had met with accidents, but he never before saw a company that were so cheerful under such circumstances. Not a word of complaint was uttered; and yet little children were roused up, and women in feeble health went to work with energy and cheerfulness. This was a merited compliment to our party; for under the trying circumstances, it would not have been surprising had there been just a little complaining. [Cf: RH 01-29-84 para. 7] p. 179, Para. 4, [1884MS].

We remembered what sorrow and suffering might have been our portion. Twenty-eight years ago, when the train was wrecked three miles from Jackson, there was heard, not the moaning of dumb animals, but the groans and shrieks of wounded and dying human beings; and the next morning, as we took the cars to pursue our journey, we had on board the coffins of the dead, who, only a few hours before, had been as full of life and hope as any of us who were on the train. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them;" and we felt that our safety on this occasion was due to the protection of heavenly messengers. [Cf: RH 01-29-84 para. 8] p. 180, Para. 1, [1884MS].

How carefully should we avoid mirth and unbecoming levity on the cars, on the boat, wherever we may be; for the daily record of disasters shows that there is no safety anywhere. Even in our homes we are in danger; for storms, floods, and fire are sweeping off thousands, while earthquakes are destroying additional thousands. If there ever was a time when we should be sober and watch unto prayer, it is now. Our lives are safe only when hid with Christ in God. We need every day to purify ourselves even as he is pure. There is always hope for us in God. Faith is our defense, for it connects our human weakness with divine power. Men may laugh at our credulity in believing that angels of God were commissioned to avert a terrible calamity; but I am just simple enough to believe it, and this faith I shall cherish. I believe that God delivered us from what Satan would have been glad to make a terrible calamity. [Cf: RH 01-29-84 para. 9] p. 180, Para. 2, [1884MS].

I felt that some of us--nay, all of us on that train--had a great work

to do for the Master. Some on board, had they lost their lives, would have had no hope of coming up in the first resurrection. Did these know that on that night they stood face to face with death, and Satan was claiming his own, who had served him, while God's hand was stretched out to save them? If these would only feel the gratitude they should, they would leave the ranks of the enemy, and make their calling and election sure. Not one of us is safe without the care of God. We must commit the care of our souls to Jesus, and by faith place our hands in his. I appeal to those who were on that train, if they should read these lines, to make thorough work of repentance. Will they realize that God has something for them to do, and change the current of their lives? By watchfulness, faith, and prayer, by the diligent use of every means of grace, and above all by the help of Jesus, who died for them, they may cast sin out of their hearts, and turn aside from following Satan. If the lives saved are henceforth devoted to the service of Jesus, this gracious deliverance will work out glorious results. [Cf: RH 01-29-84 para. 10] p. 180, Para. 3, [1884MS].

At Denver we were told that we must go into a smoking car, and at the same time no restriction was placed upon the smokers. When one or two were asked to forego smoking, they decidedly refused, declaring they should smoke all they chose to, and neither men nor women should hinder them. If any did not like it, "let them keep out of the car." These men were tobacco slaves. They had lost their sense of manly politeness, and did not care for their appearance. If they would abandon the use of the disgusting, defiling narcotic, and then could see its effects on the physical, mental, and moral powers, they would exclaim, as we felt like saying, "The Lord deliver us from such associates, and from such degrading bondage!" [Cf: RH 01-29-84 para. 11] p. 181, Para. 1, [1884MS].

I knew that to inhale tobacco smoke for any length of time was to imperil my life. On a former occasion, I had been obliged to take the smoke when crossing the plains in a palace sleeper. The government inspector of steamboats, whose duty it was to see that all the machinery was sound, was in our car; and his good wife and daughter told him they had no objection to his smoking; they rather enjoyed it. He thought it might be the same with us all. After breathing the poisoned air several hours, my head began to feel strangely, as though a tight band were about it; but I did not realize that it was the tobacco smoke. Everything began to look strange to me, and soon I was in a spasm. My husband and a sister that accompanied me worked over me three quarters of an hour before I was relieved, and it was weeks before I fully recovered. The gentleman was told that it was the poison of his tobacco that had produced this effect, and he smoked no more in the car. [Cf: RH 01-29-84 para. 12] p. 181, Para. 2, [1884MS].

This man, who was doing an important work, whose decision involved the safety or peril of human life, did not understand the wonderful machinery of the human organism. He was indulging a habit which would cause friction, and mar the fine workings of the delicate organs of the human body. He might easily have learned that tobacco possesses deadly properties; that it not only impairs physical strength, but robs the mental faculties of much of their activity and vigor. [Cf: RH 01-29-84 para. 13] p. 181, Para. 3, [1884MS].

Would that there were a law passed that none but strictly temperate

men should have any position of trust on ships and railroads. No others are fit to be intrusted with human life. How many terrible calamities by sea and land are wholly due to rum and tobacco, the great day of God will reveal. No code of morals, no rules of etiquette, no force of reasoning, will avail with men who for rum and tobacco abandon the teachings of common sense and intelligent judgment. With them, self-created lust is the ruling power. [Cf: RH 01-29-84 para. 14] p. 181, Para. 4, [1884MS].

None of our party used tobacco in any form, and we were unwilling to breathe the poisoned atmosphere of a smoking car; and when those who had charge of the party decidedly protested against it, we were permitted to occupy a new day coach of an improved pattern, manufactured by the Pullman company, until we reached Ogden and were again provided with a skeleton sleeper. This new coach was the best we ever had the pleasure of riding in. The conveniences were similar to those we used to have when cars were first introduced, but they were improved. There was a ladies' toilet room, supplied with towels and other conveniences for washing. This was a luxury highly prized by all of us. We cannot see why the coaches for day passengers should be so destitute of these necessary things. On this car there was a toilet room for gentlemen also, and this is as it should be. Those who boast, that ours is an age of improvements, would receive the heartfelt gratitude of travelers if they would furnish the cars with such conveniences as this one was supplied with. [Cf: RH 01-29-84 para. 15] p. 181, Para. 5, [1884MS].

We reached Ogden, Utah, Thursday morning; and by the kindness of the Union Pacific Railroad Company, our party were given a free excursion to Salt Lake City. As we were to spend but three hours here, we hired several conveyances, and were driven to points of the greatest interest. We visited the Mormon tabernacle, and also saw the new temple now in process of erection. This building was begun seven years ago, and has already cost \$2,000,000, and it is believed that seven years more will be required for its completion. We were gratified that we had this privilege of visiting the city of the Mormons; but we saw nothing very attractive in this place, and had no desire to make it our home. After we had started to return to Ogden, we found that two of our number had been left behind. We all greatly regretted this; but while we were planning what could be done to help them, a telegram was received at the station seven miles from Salt Lake City to hold the train, as an engine had been dispatched to bring them on. They would receive nothing for this great favor. [Cf: RH 01-29-84 para. 16] p. 182, Para. 1, [1884MS].

During the entire journey we felt that angels of God were protecting us. In our preservation the night of the accident, we had unmistakable evidence that Heaven was interested in this little party making their way to the Pacific coast. Believing that special gratitude was due for this great mercy, it was decided that we hold a Bible reading on the subject of Thanksgiving. This service was conducted by Eld. Corliss about ten o'clock Friday morning, not far from Tecoma, Nev. Some who were not of our faith joined in this interesting exercise. Gratitude for divine protection was made a prominent theme in subsequent services also. [Cf: RH 01-29-84 para. 17] p. 182, Para. 2, [1884MS].

As the Sabbath drew on, we were left for two hours at Wells, Nev. We

again assembled in one car for a prayer and social meeting. Twenty-six testimonies were borne, and the blessing of the Lord rested upon us. Some of the residents of the place looked in at the door to see what was going on, and seemed amazed as they saw us quietly holding a religious service, apparently as much at home in the car as in a church. There were several Chinese houses in this small place in the desert. Although it was still daylight, candles were burning before the door of one house and in another, and several Chinamen were bowing in reverence before their idols. How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and he is worthy of all honor. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that he should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display,--anything that diverts the attention from God,--becomes an idol. [Cf: RH 01-29-84 para. 18] p. 182, Para. 3, [1884MS].

On Sabbath, Dec. 22, we were at Winnemucca, Nev., two hours. I spoke, and enjoyed as much freedom as when speaking to thousands in our large churches or at campmeetings. We had good singing, and enjoyed much of the blessing of the Lord. Sunday the cars made another long stop at Truckee, and Eld. St. John gave an interesting Bible reading. In these services and on this journey, we seemed to be brought very near to Jesus, and our hearts were made glad in his love. [Cf: RH 01-29-84 para. 19] p. 183, Para. 1, [1884MS].

Monday morning, Dec. 24, we arrived at Oakland, thankful that our long journey was ended, and glad to meet our dear friends again after an absence of nearly five months. Sabbath, Dec. 29, I spoke to the church in Oakland. The house was full; in the congregation were some not of our faith, and others who had recently received the truth. The Lord gave me freedom in speaking. My mind went back ten years to the first meetings held in Oakland in Bro. Tay's house. Then, there were about six in the faith; now, the church members number about two hundred. The Lord has wrought in Oakland, and we expect to see a still larger number of believers there ere long. [Cf: RH 01-29-84 para. 20] p. 183, Para. 2, [1884MS].

I reached my home in Healdsburg, Sunday, Dec. 30, in time to attend the Sabbath school reunion on New Year's eve. By Mrs. E. G. White. [Cf: RH 01-29-84 para. 21] p. 183, Para. 3, [1884MS].

At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of anyone. [Cf: RH 01-29-84 para. 1] p. 183, Para. 4, [1884MS].

Some have said to me, "Sr. White, what do you think of this? Is it in accordance with our faith?" I answer them, "Is it with my faith." In Healdsburg, San Francisco, and Oakland, there are many things to attract our children; large sums are expended every year on Christmas and New Year's in purchasing gifts for friends. These gifts are not generally satisfactory; for many receive presents that they do not need, when they would be glad to have some other article; some receive the same article from several different persons; and others receive nothing at all. We have tried earnestly to make the holidays as interesting as possible to the youth and children, while changing this order of things. Our object has been to keep them away from scenes of amusement among unbelievers. Instead of following a selfish custom, and giving to those from whom presents will be expected in return, let us make our offerings to the Lord. This plan has proved successful in many of our churches, and it was a success on this occasion, the donations amounting to \$138.00. Thus the new year was opened with offerings to the Giver of all our mercies and blessings. [Cf: RH 01-29-84 para. 2] p. 183, Para. 5, [1884MS].

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice the friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying. [Cf: RH 01-29-84 para. 3] p. 184, Para. 1, [1884MS].

We want to do all in our power to win souls by presenting the attractions of the Christian life. Our God is a lover of the beautiful. He might have clothed the earth with brown and gray, and the trees with vestments of mourning instead of their foliage of living green; but he would have his children happy. Every leaf, every opening bud and blooming flower, is a token of his tender love; and we should aim to represent to others this wonderful love expressed in his created works. God would have every household and every church exert a winning power to draw the children away from the seducing pleasures of the world, and from association with those whose influence would have a corrupting tendency. Study to win the youth to Jesus. Impress their minds with the mercy and goodness of God in permitting them, sinful though they are, to enjoy the advantages, the glory and honor, of being sons and daughters of the Most High. What a stupendous thought, what unheard of condescension, what amazing love, that finite man may be allied to the Omnipotent! "To them gave he power to become the sons of God, even to them that believe on his name." "Beloved, now are we the sons of God." Can any worldly honor equal this? [Cf: RH 01-29-84 para. 4] p. 184, Para. 2, [1884MS].

Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting. We can do this if we will. We may fill our own minds with vivid pictures of spiritual and eternal things, and in so doing help to make them a reality to other minds. Faith sees Jesus standing as our mediator at the right hand of God. Faith beholds the mansions he has gone to prepare for those who love him. Faith sees

the robe and crown all prepared for the overcomer. Faith hears the songs of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience, if we would see the King in his beauty. Mrs. E. G. White. [Cf: RH 01-29-84 para. 5] p. 184, Para. 3, [1884MS].

At the close of the meeting in South Lancaster, Mass., we went to Wellsville to meet with our brethren and sisters of the Pennsylvania Conference. On the way, we spent several days in the city of New York, at the home of Bro. and Sr. Boynton, who are engaged in missionary work there. It may seem that the work they are doing is a small beginning in so large a city, and that it cannot amount to much. It is indeed a small beginning; and when I see how great the work and how few the laborers, I am deeply pained. Dear brethren and sisters, when you become imbued with the missionary spirit, when you learn to love your neighbor as yourself, you will not be content to see souls perishing all around you without doing all you can to save them. [Cf: RH 02-05-84 para. 1] p. 185, Para. 1, [1884MS].

The prophet Isaiah, speaking by divine inspiration, exclaims, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Want of faith in God and love for our fellowmen are the great sins of the present time. Selfishness, self-love, and love of display are withholding means from the Lord's treasury, and crippling the work that must be done. Satan is a sharp financier, and he manages with subtlety to keep in his service every dollar that he can; and money is invested in houses and lands and spent for selfish gratification that ought to be used in sending the light of truth to all parts of the world. Practical faith will lead to greater consecration. If a man believes present truth, his works will testify to the fact. The character of our work encourages the strongest faith; we have the treasury of Heaven to draw upon. Our large cities are to be entered by making beginnings, however small, and then working by faith. The Lord has committed to his followers the work of giving the message of warning, and those who have means should give financial aid. May the Lord move upon hearts to do this. [Cf: RH 02-05-84 para. 2] p. 185, Para. 2, [1884MS].

In New York City we now have a reading room and a depository for our publications. Ships are visited, and the publications placed on board are carried to all parts of the world. Until the Judgment shall sit, it will not be known how much good has been done by this sowing of the gospel seed. Although for a time it may seem to have perished, if sown in faith and with earnest prayer, it will spring up and bear fruit. Brethren, you who are making a small beginning in the large cities, you are doing a good work, one which ought to have been entered upon years ago. Do not be discouraged if at first you see but little fruit of your labor. Continue to sow beside all waters, remembering the words of Christ, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Will the people of God, who believe that we are living in the last days, wait for the light to be given to the world by some wonderful manifestation of divine power, while they themselves stand idle and irresponsible? Let us not, by our unbelief, stay the work of God and shut out his blessing. [Cf: RH 02-05-84 para. 3] p. 185, Para. 3, [1884MS].

A larger number of the brethren of the Pennsylvania Conference were at the Wellsville meeting than we had expected to see. The ministers who attended the General Conference had received a blessing, and its influence was felt here. The meetings had been in progress two days when we arrived, and the brethren were already entering into the spirit of the work. Many manifested a strong desire for a new conversion, an entire submission to the will of God. Confessions of impatience, of fretfulness, of love of the world, were made with deep feeling. I was very anxious that the work should be thorough. Through his prophet God promises, "Ye shall find me, when ye shall search for me with all your heart." He demands the whole heart, or he will not accept the offering; many fail through being halfhearted. [Cf: RH 02-05-84 para. 4] p. 186, Para. 1, [1884MS].

As soon as we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we shall work from an altogether higher standpoint. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweetsmelling savor, diffusing a rich fragrance throughout all the earth. The mind is at rest, and the eyes are opened to behold wonderful things out of the law of God. That which was not understood when the mind was darkened and divided now becomes clear. Oh, amazing light for all who by faith and patient reliance upon Jesus claim the fullness of the promise of God! [Cf: RH 02-05-84 para. 5] p. 186, Para. 2, [1884MS].

I was enabled to walk a quarter of a mile to attend the meetings held at half past five in the morning. A very gratifying interest was manifested in these early meetings. Persevering labor was put forth, and was attended with good results. It is my earnest prayer that these dear brethren and sisters may daily learn precious lessons in the school of Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart; and ye shall find rest to your souls." Would that every one of them would testify to the world the matchless power of God, and his wonderful love to the children of men! [Cf: RH 02-05-84 para. 6] p. 186, Para. 3, [1884MS].

There were two young men at the Wellsville meeting who attended Battle Creek College at the time when there was a state of things among teachers and students that confused the mind. The spirit then prevailing was not a right spirit; and while some gave them right counsel, others gave them advice that was not so good. These young men confessed that they did not take a right course themselves, and expressed great regret that they did not do differently. I was glad to listen to these confessions, and I am sure that quite a number will have to make similar ones before they can advance in the divine life. May the Lord give these youth that repentance that needeth not to be repented of. [Cf: RH 02-05-84 para. 7] p. 187, Para. 1, [1884MS].

At this meeting I knew that I had help from Jesus, the source of my strength. Without this divine aid, I could not have borne my testimony. Sunday I attended three meetings of our people, and at each one spoke about half an hour. In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house on the subject of Temperance. There was the best of attention; and at the close of the service, several ladies came forward and expressed their grateful appreciation of the words spoken. [Cf: RH 02-05-84 para. 8] p. 187, Para. 2, [1884MS].

I was glad to see our brethren and sisters manifest a disposition to bring their offerings to the Lord. At this meeting about five thousand dollars was pledged to be used in enlarging the missionary work in the Pennsylvania Conference, and in establishing a depository of our publications. The means raised exceeded their expectations; but it would be no more than just and right for them to raise ten thousand dollars, and I believe they will do it. I believe they will present their willing offerings to God, and he will bless them. [Cf: RH 02-05-84 para. 9] p. 187, Para. 3, [1884MS].

We make progressive movements; but at every step prejudice and false ideas must be removed. This has been the case with every reformatory movement the world has ever seen. To some of small faith and selfish, money loving disposition, each advance move has portended general disaster and an extravagant outlay of means. They have felt as did that poor man Judas when the ointment was poured upon the head of Jesus. Why this great waste? said he; this ought to have been sold, and the money given to the poor. Again and again, when some advance step has been taken, the selfish, cautious one have thought that everything was going to ruin; but when the battle has been fought against all odds, they have hailed the victory as a token that God was in the movement. When it has been so fully demonstrated that the work was of God that unbelief has had to yield, the men who led out, whose foresight was greater than that of others, who worked against all opposition, are hailed as men raised up for the time, and led by the Spirit of God. Do those men who blocked the way realize the work they have done? Do they see that the addition of their money, their strength, their faith, and courage, might have made the work stronger and more influential, and that their neglect to do what they could is sin? Many of these pioneers have become gray and enfeebled in making mighty efforts to advance the cause of God and the work of reform, while their brethren stood ready to wound them with their weapons of unbelief. There are graves in churchyards that would not now be there, had it not been for this very work of unbelief. Men of wisdom, mighty men of God, after having years added to their lives, and pressing through many obstacles, have failed, and gone to rest; and now we need their help. [Cf: RH 02-05-84 para. 10] p. 187, Para. 4, [1884MS].

Would that we lived so near the cross that we could see as God sees, and work as he would have us work. If our brethren would learn the value of souls in the light of what their salvation has cost Jesus, they would know that souls are of greater value than houses and lands, gold and precious stones, or high positions of honor. Jesus calls upon us to love one another as he has loved us. May the Lord enlarge our minds to comprehend eternal things; for when we do, selfishness will disappear, and we shall be doers of the word, and not idle hearers. [Cf: RH 02-05-84 para. 11] p. 188, Para. 1, [1884MS].

We left our brethren and sisters in Pennsylvania greatly encouraged, and at twelve o'clock at night took the cars for Hornellsville. We rode one hour, and were then obliged to wait in the depot till half past four in the morning. I spent this time in writing. [Cf: RH 02-05-84 para. 12] p. 188, Para. 2, [1884MS].

Monday evening, about eight o'clock, we arrived at Battle Creek, very weary, and with only a few days in which to prepare for our long journey across the plains. Friday night I spoke to the helpers at the Sanitarium, and on the Sabbath to a large congregation in the Tabernacle. These were my closing labors in the East on this journey, and I have to say to the praise of God, that he has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed. I return to California with more strength and better courage than I had when I left Oakland the 12th of August. [Cf: RH 02-05-84 para. 13] p. 188, Para. 3, [1884MS].

I desire the love of Jesus as I never desired it before. I see reason to praise God for his goodness, his preserving care, and for the sweet peace, joy, and courage he gave me on this journey. I started out by faith, and not by sight; and I have seen the hand of God in every day's labor, and daily his praise has been in my heart and on my lips. His Spirit has helped my infirmities in so marked a manner that I cannot fear to commit myself to his keeping. I have the perfect assurance of his love. He has heard and answered my prayers, and I will praise his name. By Mrs. E. G. White. [Cf: RH 02-05-84 para. 14] p. 188, Para. 4, [1884MS].

Text:--"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger." [Cf: RH 03-04-84 para. 1] p. 188, Para. 5, [1884MS].

These words are addressed to us, who are here assembled, who have wrought his judgments and kept his ordinances. It would be a sad thing if we were to neglect or refuse to seek the Lord earnestly. It would be a great mistake to let this precious opportunity pass unimproved; for there are great blessings for all who will seek for them with all their heart. [Cf: RH 03-04-84 para. 2] p. 189, Para. 1, [1884MS].

Let each ask himself, "Have I done all that I can to bring light and freedom into this meeting?" We each have a work to do that no one can do for us. The Lord would be pleased to see us humble our hearts before him, confessing our sins, and righting every wrong that exists between us and our brethren. There is danger that the adversary will suggest that we need not humble our hearts before God; that we need not make confession to our brethren of the wrongs we have done them in speaking of their faults, magnifying their errors, putting wrong constructions upon their words, and letting into our hearts enmity against them. Some have entertained such feelings. Alienation, prejudice, and jealousy have ruled in hearts, and love for Jesus and for one another has been supplanted by these weeds of Satan's planting. Brethren, shall we let the enemy triumph by allowing these wrongs to go uncorrected? Or shall we, while attending these meetings, confess our own faults and forgive

those of our brethren? Shall we here seek meekness? Shall we open our hearts to the pure, sweet influences of the Sun of Righteousness? The apostle exhorts, "Be pitiful, be courteous." Let the Christlike qualities of love, gentleness, kindness, possess the soul. Let the character of Jesus shine through your characters, showing that you have the mind of Christ, that you are full of tender compassion for your brethren. [Cf: RH 03-04-84 para. 3] p. 189, Para. 2, [1884MS].

In his last talk with his disciples before his cruel death, Jesus illustrated the union that exists between himself and his followers by the vine and its branches. Said he, "I am the vine; ye are the branches." He also prayed that his disciples might be one as he is one with the Father. Satan heard this prayer; he knows that in union there is strength; and he works hard to bring in dissensions and divisions among God's commandment keeping people. It is his constant endeavor to thwart the design of Christ. He tempts man; and evil is so natural an element of the human heart that it cannot be overcome except by divine aid. We want the words of Jesus to abide in our hearts, that we may be doers of the word, and not hearers only. Our wills must be trained to obedience. [Cf: RH 03-04-84 para. 4] p. 189, Para. 3, [1884MS].

As ambassadors for Christ, we are intrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will he accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. The Lord has often to prune us, to remind us that a pure and holy God will allow no evil to stand before him unbuked. Our sins and iniquities separate us from him. Then our first work is to put away sin; but in order to do this, we must come so close to God that we can understand his character and requirements, and thus measure our sinfulness and our need of a Saviour. [Cf: RH 03-04-84 para. 5] p. 189, Para. 4, [1884MS].

Let us review our past year's labor, and see if we have done our whole duty. *God should be made first.* Have not some mingled so much of self with their labors that the Lord could not bless them with success? Have not some become self-sufficient? Have not others been dilatory, and almost idlers in the Lord's vineyard? Have they not neglected those branches of the work which were not agreeable, and chosen to do that part which was more pleasant? Dear brethren, have you watched for souls as they that must give account? Have you felt that you were responsible for their salvation? Have you suffered them to become selfish and worldly minded without faithfully presenting their danger before them? You have seen them robbing God in tithes and offerings; and have you held your peace? Have you not been afraid of incurring their displeasure, if you plainly presented their disregard of God's express command? What have you been doing, my brethren? Have you not been trying to carry the easy end of the yoke, while shunning to declare the whole counsel of God? Your churches and your Conferences will testify against you; for the sin of neglect is registered in the books of Heaven. [Cf: RH 03-04-84 para. 6] p. 190, Para. 1, [1884MS].

It required condescension and sacrifice to prepare the way for man to be restored to the favor of God. The Son of the Most High became one of us, sharing the griefs and infirmities of human nature, that he might lift up fallen man and reunite him to God. Nor do the efforts in our

behalf end with the great sacrifice made for our redemption. Divine forbearance and protecting care are ever in exercise to preserve souls from destruction; for it is Satan's constant work to separate them from Christ. We must resist his wiles with watchfulness and prayer; faith and preserving effort will give us the victory. [Cf: RH 03-04-84 para. 7] p. 190, Para. 2, [1884MS].

Are we willing to put forth such efforts to save our fellowmen as Christ made for our salvation? Will we manifest such regard for the reputation and interest of our brethren as Jesus has taught us by his care for us? We are one in Christ. In his sight, the bond that unites believers is more sacred and enduring than any other tie. Christ is the Vine; we are branches, and only branches. This view of our relationship to him and to one another should lead us to labor earnestly for the salvation of our brethren. We must be faithful to do our appointed work, to reprove, rebuke, exhort, with all longsuffering and doctrine. This must be done in the spirit of meekness, while abiding in Christ. Here is our power over hearts. When Christ reigns in the hearts, selfishness will die out, and disinterested benevolence take its place. Coldness and indifference will then be considered as fatal as for a sentinel to sleep at his post, thus exposing the whole army to defeat and death. We must ever be on our guard. Our enemy is vigilant; he is ever watching for opportunities to come in with his snares. [Cf: RH 03-04-84 para. 8] p. 190, Para. 3, [1884MS].

Should trials arise, tell all your troubles to Jesus. Should a branch of the vine lean away from its parent stalk, and depend upon some shrub to which it is not united? Shall those who profess Christ seek the friendship of worldlings, but have no communion with the Saviour? Take everything to him who gave his life for us. Oh! he loves us with a love that exceeds that of a mother for her helpless child. [Cf: RH 03-04-84 para. 9] p. 191, Para. 1, [1884MS].

"Except ye abide in me," says Christ, "ye can do nothing." We need him every day; we cannot part with him for an hour. Every faculty of our being belongs to him, and should be dedicated to his service. My brethren, if you know that this union with Christ is required of you, and then neglect to maintain a consistent walk and to live in the exercise of faith, the heart will become hardened in disobedience. The tendency is to become self-important and emboldened in a wrong course. It is your duty to abide in Christ. We must be daily learners in his school. We must know the way ourselves before we can teach others how to walk in it. [Cf: RH 03-04-84 para. 10] p. 191, Para. 2, [1884MS].

"Search the Scriptures," was the injunction of the Master. Many have lost much because they have neglected this duty. When we search the word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's word, or it will grow weak. We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light.

[Cf: RH 03-04-84 para. 11] p. 191, Para. 3, [1884MS].

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves. They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God, thoroughly furnished unto all good works, will make practical godliness his theme. [Cf: RH 03-04-84 para. 12] p. 191, Para. 4, [1884MS].

Many do not make God prominent, but expect to do some great work themselves. Remember, brethren, that though you go forth weeping, sowing the precious seed of truth, you must depend upon divine power to aid you in securing the harvest, that you may return with rejoicing, bringing your sheaves with you. Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible readings. Let the Lord speak through his word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon. [Cf: RH 03-04-84 para. 13] p. 191, Para. 5, [1884MS].

Sowers in the great harvest field, be diligent, steadfast, immovable, always abounding in the work of the Lord. To the gracious, sleepless, mighty One, hopefully and prayerfully commit the result of your labor. Grow in grace and in the knowledge of the truth. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." By Mrs. E. G. White. [Cf: RH 03-04-84 para. 14] p. 192, Para. 1, [1884MS].

When the Jews were restored to their native land after the Babylonish captivity, they found themselves in a deplorable state of insecurity and discouragement. The walls of Jerusalem were broken down. The favor of God, their blessing and defense, had been removed because of their transgressions; and there were continual rumors of threatened invasion by their enemies. At this time God raised up a deliverer for his people in the person of Nehemiah, who was also a religious reformer to restore the worship of the true God and correct wrongs among the people. On account of his courage and fidelity, he was chosen of God to do this great work. Nehemiah prayed much, and trusted in God to help him; yet he was a man of wise forethought and resolute action, and he neglected no precaution that could tend to the success of the enterprise he had undertaken. [Cf: RH 03-11-84 para. 1] p. 192, Para. 2, [1884MS].

While under his direction the people were rebuilding the walls of Jerusalem, and at the same time defending themselves against their enemies, they suffered many privations. They had no courage to plant or sow, for they were sure of nothing. And the sabbatical year, which God had commanded them to keep, increased their difficulties by shortening their supplies. Many who had large families were unable to buy necessary food except on credit. "And there was a great cry of the people and their wives against their brethren the Jews. For there were

that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards." [Cf: RH 03-11-84 para. 2] p. 192, Para. 3, [1884MS].

Now was the time for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbor as themselves. Did they do this? No; they saw that they had an opportunity to enrich themselves at the disadvantage of their neighbor, and they improved it. The Lord had commanded that every third year a tithe be raised for the benefit of the poor,--a tithe in addition to, and entirely distinct from, that given every year for the service of God. But instead of observing this law of kindness, love, and mercy, they took advantage of the necessities of the poor to charge exorbitant prices, nearly double what an article was really worth. [Cf: RH 03-11-84 para. 3] p. 193, Para. 1, [1884MS].

The poorer class of people were obliged to borrow money to pay their tribute to the king; and the wealthy, who loaned this money, exacted high rates of interest. They took mortgages on the lands of the poor, and finally added them to their own large possessions. Thus some became very wealthy, while others were in deep poverty. But the rich felt no compassion for their poorer brethren, not even when they were obliged to sell their sons and daughters into bondage, with no hope of being able to redeem them. Nothing but accumulating distress, perpetual want and bondage, seemed to be before them. There appeared to be no prospect of redress, no hope of redeeming children or lands. Yet these men were of the same nation and faith as their more wealthy and prosperous brethren; they too belonged to the chosen people of God. [Cf: RH 03-11-84 para. 4] p. 193, Para. 2, [1884MS].

Some had brought upon themselves financial embarrassment by their own mismanagement and want of foresight; but this was not a sufficient reason for oppressing them, and those who took this advantage were revealing their true character. They were going directly contrary to the letter and spirit of God's command: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury." [Cf: RH 03-11-84 para. 5] p. 193, Para. 3, [1884MS].

Nehemiah entered upon the work of reforming these wrongs with characteristic energy and promptness. He says: "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their

peace, and found nothing to answer. Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" [Cf: RH 03-11-84 para. 6] p. 193, Para. 4, [1884MS].

The people had departed from the word of the Lord, and were following the inclination of their own hearts. And the rulers in Israel, the very ones who should have carried out the expressed will of God in dealing compassionately with the needy, who should have seen that no wrong was done, were themselves the worst oppressors. Nehemiah rebuked the rulers and the nobles for their unjust exaction. He set before them their course and its consequences, and their guilt in disobeying the command of God. He inquired, "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise." [Cf: RH 03-11-84 para. 7] p. 194, Para. 1, [1884MS].

Here is important instruction for all who would walk in the fear of the Lord and in the way of his commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve per cent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; he will hear the cry of the oppressed, and will repay the oppressor according to his deeds. [Cf: RH 03-11-84 para. 8] p. 194, Para. 2, [1884MS].

There are sins among us as a people. Love is not cherished as it should be. A cold, selfish, indifferent hardheartedness is increasing, and this has separated us from our God. There are reasons why the Lord does not favor us with his presence and love; there is great need of sharp, pointed testimonies, for selfishness has eaten out the love of God from our hearts. Hear what the Lord says to his people: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord

thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land." [Cf: RH 03-11-84 para. 9] p. 194, Para. 3, [1884MS].

This is the voice of God to you, my brethren and sisters who profess to keep the law of God. That law requires that you love your neighbor as yourself. Are you doing it? Our faith is peculiar, and separates us from the world. Our enemies reproach us and bear false witness against us, and if we give them the least occasion, they will reproach our faith also. Do not, I beg of you, deceive your own souls. We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. He became poor, that through his poverty we might be made rich; and we should prove the sincerity of our gratitude by works of liberality and love performed for Christ's sake. We are assured by the Lord that his poor will always be among us, and we may at any time express our gratitude for his goodness to us by being thoughtful and liberal to them. [Cf: RH 03-11-84 para. 10] p. 195, Para. 1, [1884MS].

No institution that God has established can afford to be unjust or unfair in any of its business transactions, either with brethren or worldlings. In no case should advantage be taken with the excuse that it is justifiable and right because the means gained will enrich the cause of God; for he will never approve injustice. The Bible rule, "Whatsoever ye would that men should do to you, do ye even so to them," should never be lost sight of in deal. Men in responsible positions should correct wrongs among the people, but they should not practice a wrong course themselves. [Cf: RH 03-11-84 para. 11] p. 195, Para. 2, [1884MS].

God never designed that one man should prey upon another because the laws of the land justify him in this course. The world's maxims, customs, and practices are not to be our criterion; there is a higher law to be respected and obeyed. The religion of Christ has been regarded with contempt because his professed followers have acted out the selfishness of their hearts. Many worldlings and heathen abhor Christianity on account of the avarice, treachery, and cruelty of professed Christians. The churches retain upon their church books the names of men who have gained their possessions by unjust usury; they support their luxurious and extravagant style of living by means wickedly obtained. [Cf: RH 03-11-84 para. 12] p. 195, Para. 3, [1884MS].

Those who are made the depositaries of God's law, those who are preparing for the Judgment, when every one will receive as his works have been, should carefully review their course in the light of the word of God. The men whom God has made rulers and watchmen, should consult with one another as to the best means to reform every wrong; and they should teach the churches everywhere that if wrongs are not corrected, the guilty must be placed under censure. But it is too often the case that the very men who should see that mercy and tender pity are shown, are themselves at fault, and have justly earned the name of sharpers. If these men would have the favor of God and his prospering hand with them, they must learn the principles of right dealing in the school of Christ. [Cf: RH 03-11-84 para. 13] p. 195, Para. 4,

[1884MS].

As genuine faith and the love of God are cherished in the heart, they will be manifested in deeds of mercy and benevolence to our brethren, and in this manner selfishness will be overcome. Paul enjoins: "Let us do good unto all men, especially unto them who are of the household of faith." We have the word of God as our rule of action, and we need not fear to carry out its principles by dealing justly and loving mercy; for when we do this, God becomes our surety, and promises to bless all that we undertake. By Mrs. E. G. White. [Cf: RH 03-11-84 para. 14] p. 196, Para. 1, [1884MS].

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God. [Cf: RH 03-18-84 para. 1] p. 196, Para. 2, [1884MS].

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed. [Cf: RH 03-18-84 para. 2] p. 196, Para. 3, [1884MS].

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have

dominion over our bodies and over our cattle at their pleasure, and we are in great distress." [Cf: RH 03-18-84 para. 3] p. 196, Para. 4, [1884MS].

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act. [Cf: RH 03-18-84 para. 4] p. 197, Para. 1, [1884MS].

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy. [Cf: RH 03-18-84 para. 5] p. 197, Para. 2, [1884MS].

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy restday as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish--those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy? [Cf: RH 03-18-84 para. 6] p. 197, Para. 3, [1884MS].

There is need of a Sabbath reform among us, who profess to observe God's holy restday. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbathkeeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by

his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss. [Cf: RH 03-18-84 para. 7] p. 198, Para. 1, [1884MS].

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbathkeepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday. [Cf: RH 03-18-84 para. 8] p. 198, Para. 2, [1884MS].

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellowmen, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day. [Cf: RH 03-18-84 para. 9] p. 198, Para. 3, [1884MS].

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony. [Cf: RH 03-18-84 para. 10] p. 198, Para. 4, [1884MS].

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" [Cf: RH 03-18-84 para. 11] p. 199, Para. 1, [1884MS].

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people.

His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage. [Cf: RH 03-18-84 para. 12] p. 199, Para. 2, [1884MS].

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager. [Cf: RH 03-18-84 para. 13] p. 199, Para. 3, [1884MS].

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." By Mrs. E. G. White. [Cf: RH 03-18-84 para. 14] p. 199, Para. 4, [1884MS].

I have received letters from different individuals, inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market. [Cf: RH 03-25-84 para. 1] p. 199, Para. 5, [1884MS].

I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits. All these articles may be put to a good use, and prove a blessing; and they may be perverted to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time, and if used in an unfermented state, they will not dethrone reason. But do we know of what this palatable sweet cider is made? Those who manufacture apples into cider for the market are not very careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of taking the poison of rotten apples into their system, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled, and care is taken to remove the impurities, it is less objectionable. [Cf: RH 03-25-84 para. 2] p. 200, Para. 1, [1884MS].

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loath to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit. [Cf: RH 03-25-84 para. 3] p. 200, Para. 2, [1884MS].

It is not safe, by any means, for some to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished. [Cf: RH 03-25-84 para. 4] p. 200, Para. 3, [1884MS].

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason. [Cf: RH 03-25-84 para. 5] p. 200, Para. 4, [1884MS].

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as evil a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use, many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function refuses to act, and the physicians tell them that they have liver complaint, when if they would break in the head of the cider barrel, and never give way to the temptation to replace it, their abused life forces would recover their vigor. [Cf: RH 03-25-84 para. 6] p. 201, Para. 1, [1884MS].

Cider drinking leads to the use of stronger drinks. The stomach loses

its natural vigor, and something stronger is needed to arouse it to action. On one occasion when my husband and myself were traveling, we were obliged to spend several hours waiting for the train. While we were in the depot, a red-faced, bloated farmer came into the restaurant connected with it, and in a loud, rough voice asked, "Have you first-class brandy?" He was answered in the affirmative, and ordered half a tumbler. "Have you pepper sauce?" "Yes," was the answer. "Well, put in two large spoonfuls." He next ordered two spoonfuls of alcohol added, and concluded by calling for "a good dose of black pepper." The man who was preparing it asked, "What will you do with such a mixture? He replied, "I guess that will take hold," and placing the full glass to his lips, drank the whole of this fiery compound. Said my husband, "That man has used stimulants until he has destroyed the tender coats of the stomach. I should suppose that they must be as insensible as a burnt boot." [Cf: RH 03-25-84 para. 7] p. 201, Para. 2, [1884MS].

Many, as they read this, will laugh at the warning of danger. They will say, "Surely the little wine or cider that I use cannot hurt me." Satan has marked such as his prey; he leads them on step by step, and they perceive it not until the chains of habit and appetite are too strong to be broken. We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of high reasoning powers, sacrifice everything for the indulgence of appetite until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider. Knowing this, I take my stand decidedly in opposition to the manufacture of wine or cider to be used as a beverage. [Cf: RH 03-25-84 para. 8] p. 201, Para. 3, [1884MS].

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants. I have a few acres of land that, when I purchased it, was set out to wine grapes; but I will not sell one pound of these grapes to any winery. The money I should get for them would increase my income; but rather than aid the cause of intemperance by allowing them to be converted into wine, I would let them decay upon the vines. And I do not see how our brethren can abstain from all appearance of evil, and engage largely in the business of hop-raising, knowing to what use the hops are put. Those who help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; and they will be punished for the sins which they commit, and for those which they have influenced others to commit through the temptations which they have placed in their way. [Cf: RH 03-25-84 para. 9] p. 202, Para. 1, [1884MS].

Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufacturers wine or cider for the market, he should be faithfully labored with, and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work, are unworthy of a place and a name among the

people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of atonement, and our cases must soon come in review before God. How shall we stand in the courts of Heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God? [Cf: RH 03-25-84 para. 10] p. 202, Para. 2, [1884MS].

The lawyer asked Christ, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Eternal life is the prize at stake, and Christ tells us how we may gain it. He directs us to the written word, "How readest thou?" The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselves, we shall not throw upon the market anything that will be a snare to him. [Cf: RH 03-25-84 para. 11] p. 202, Para. 3, [1884MS].

Love to God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the spirit of Christ dwells in him, and his character appears in good works. Jesus became poor, that through his poverty we might be made rich. What sacrifices are we willing to make for his sake? Have we his love enshrined in our hearts? Do we love our neighbor as Christ loved him? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing; but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way. [Cf: RH 03-25-84 para. 12] p. 203, Para. 1, [1884MS].

As a people, we profess to be reformers, to be lightbearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience, or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste not, handle not; then the temperance reformation would be strong, permanent, and thorough. [Cf: RH 03-25-84 para. 13] p. 203, Para. 2, [1884MS].

The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury; but he will not accept any such offering, it is an offense to him. It was obtained by transgressing his law, which requires that a man love his neighbor as himself. It is no excuse for the transgressor to say that if he had not made wine or cider, somebody else would, and his neighbor might have

become a drunkard just the same. Because some will place the bottle to their neighbor's lips, will Christians venture to stain their garments with the blood of souls,--to incur the curse pronounced upon those who place this temptation in the way of erring men? Jesus calls upon his followers to stand under his banner, and aid in destroying the works of the devil. [Cf: RH 03-25-84 para. 14] p. 203, Para. 3, [1884MS].

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation. [Cf: RH 03-25-84 para. 15] p. 203, Para. 4, [1884MS].

Brethren, let us look at this matter in the light of the Scriptures, and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth," "the light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests. By Mrs. E. G. White. [Cf: RH 03-25-84 para. 16] p. 204, Para. 1, [1884MS].

Solomon declares that "a word fitly spoken is like apples of gold in pictures of silver." Such the reader will find to be the following words from the pen of Sr. White. It was a private letter, but the friends among whom it has circulated have found so much comfort and encouragement in it that we are induced to take the liberty to make public the following extract for the benefit of our readers in general:-- [Cf: RH 03-25-84 para. 1] p. 204, Para. 2, [1884MS].

"I feel continually grateful to God for his merciful kindness. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained and blessed me, and returned me home in safety, my heart is filled to overflowing with his great love. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month, if the Lord gives me health as he has done. I have been unable to sleep nights for thinking of the important things to take place. Three hours, and sometimes five, is the most I get of sleep; my mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay. [Cf: RH 03-25-84 para. 2] p. 204, Para. 3, [1884MS].

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are

not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done, to comfort and to save us from the hand of the destroyer. We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain he has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and thus strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may look on what is past as well as what is to come, and say,--Hitherto hath the Lord helped us. "As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear. Then let us take up our work just where we find it, without one word of repining, believing nothing can come but that strength will come proportionate to the trial. [Cf: RH 03-25-84 para. 3] p. 204, Para. 4, [1884MS].

"Our children are in the hands of God. Our faith must awaken to grasp the promises; and we must not repine, nor be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials; for God will never leave nor forsake one soul who trusts in him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, in which he has interposed his power and his grace when sorely perplexed, sustaining us when falling, comforting us when sorrowing, we would see that it is unbelief to distrust God or to be filled with anxiety. Let mercies be remembered and enjoyed daily. We must daily live by faith. [Cf: RH 03-25-84 para. 4] p. 205, Para. 1, [1884MS].

"I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for his grace, and continue to praise him everyday; and then when the scenes of sore conflicts come, having learned the lesson of holy confidence, of blessed trust, we place our hands in the hands of Christ, our feet on the rock, and we are secure from storm and tempest." E. G. W. [Cf: RH 03-25-84 para. 5] p. 205, Para. 2, [1884MS].

God requires that we confess our sins and humble our hearts before him; but at the same time we should have confidence in him as a tender Father, who will not forsake those who put their trust in him. We do not realize how many of us walk by sight and not by faith. We believe the things that are seen, but do not appreciate the precious promises given us in his word. And yet we cannot dishonor God more decidedly than by showing that we distrust what he says, and question whether the Lord is in earnest with us or is deceiving us. [Cf: RH 04-08-84 para. 1] p. 205, Para. 3, [1884MS].

There are many who are really troubled because low, debasing thoughts come into the mind, and are not easily banished. Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed, and presses

his temptations where there is the least power of resistance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, faultfinding, or given to detraction,--to all who are cherishing errors and defects of character,--Satan presents the indulgence of self, and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive. [Cf: RH 04-08-84 para. 2] p. 205, Para. 4, [1884MS].

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never failing support. His followers should develop symmetrical characters by strengthening weak traits. They must become Christlike in disposition and pure and holy in life. None can do this in their own strength, but Jesus can give the daily grace needed to do this work. None need fail or become discouraged, when such ample provision has been made for us. [Cf: RH 04-08-84 para. 3] p. 206, Para. 1, [1884MS].

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures, and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus. [Cf: RH 04-08-84 para. 4] p. 206, Para. 2, [1884MS].

It is natural for us to have much self-confidence and to follow our own ideas, and in so doing we separate from God; and we do not realize how far we are from him, until the sense of self-security is so firmly established that we are not afraid of failure. We should be much in prayer. We need Jesus as our counselor; at every step we need him as our guide and protector. If there was more praying, more pleading with God to work for us, there would be a greater dependence on him, and faith would be strengthened to take him at his word. It would be easier to believe that if we ask for grace or wisdom, we shall receive it; because his word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [Cf: RH 04-08-84 para. 5] p. 206, Para. 3, [1884MS].

Ministers would be more successful in their labor, if they would talk less of self and more of Christ. Of ourselves, we have no power to reach hearts; it is only by divine aid that we can find access to them. Brethren, teach the people to rely upon Jesus; lead them to feel that they are not dependent on the minister, but must have an experience for themselves. The minister is not infallible. He may err; ambition and unhallowed passion may burn in his heart; the vampire of envy may mar his work; he may defraud God of the glory due to his name by so

laboring that the credit will be given to the poor, erring, finite instrument. The true laborer will take care that his hearers understand the leading points of our faith, and that they keep distinctly in mind the old landmarks, the way by which the Lord has led his people. He will teach them to look to God for themselves, expecting the outpouring of his Spirit. If those who profess to be teachers of the truth teach their own ideas independent of the opinions of their brethren, they should be labored with as unfaithful in their work. One who feels at liberty to advance what he chooses and keep back what he chooses, should not be encouraged to labor in the ministry; for he is failing to prepare a people to stand in the day of the Lord. [Cf: RH 04-08-84 para. 6] p. 206, Para. 4, [1884MS].

It is not the best way to have one or two ministers go over the same ground again and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different Conferences, that the churches may have the benefit of their differing gifts. When this was done in the past, greater success attended the laborers. [Cf: RH 04-08-84 para. 7] p. 207, Para. 1, [1884MS].

Some fail to educate the people to do their whole duty. They preach that part of our faith which will not create opposition and displease their hearers; but they do not declare the whole truth. The people enjoy their preaching; but there is a lack of spirituality, because the claims of God are not met. His people do not give him in tithes and offerings that which is his own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty. [Cf: RH 04-08-84 para. 8] p. 207, Para. 2, [1884MS].

Brethren, the Lord will help you, if you seek his help; but do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek him earnestly, we shall be overcome by the temptations of Satan; and those whom we neglect to warn, to reprove, to exhort, with all longsuffering and doctrine, will be ensnared by his devices, and we shall not be guiltless. Our duty is not done when we preach the word. We are to labor for souls; we are to bring to bear every means within our power to reach them. Let us labor in the Spirit of the living God; let us love souls; let us pray for them, and weep over them. Come close to your brethren when you see them in danger. It is time that there was more personal labor done in the churches. If one-half of the time spent in sermonizing was devoted to this kind of labor, the churches in the several Conferences would be in a more healthful condition. Take your Bibles, and devote one-half of the time now given to discourses to educating the people to understand the Scriptures and the claims of God upon them. We have no time to lose; we must be in earnest. May the Lord help us to put on the whole armor of God, and labor for time and for eternity. By Mrs. E. G. White. [Cf: RH 04-08-84 para. 9] p. 207, Para. 3, [1884MS].

On this morning there was a spirit of earnest intercession for the Lord to reveal himself among us in power. My heart was especially drawn

out in prayer, and the Lord heard and blessed us. Testimonies were borne by many discouraged ones, who felt that their imperfections were so great that the Lord could not use them in his cause. This was the language of unbelief. [Cf: RH 04-15-84 para. 1] p. 208, Para. 1, [1884MS].

I tried to point these dear souls to Jesus, who is our refuge, a present help in every time of need. He does not give us up because of our sins. We may make mistakes and grieve his Spirit; but when we repent, and come to him with contrite hearts, he will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives. [Cf: RH 04-15-84 para. 2] p. 208, Para. 2, [1884MS].

No work that can engage our attention is of greater importance than a preparation for the future immortal life. We must watch unto prayer. We must learn in the school of Christ. Nothing but his righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings, but have not received them, because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through his prophet the Lord promises, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. [Cf: RH 04-15-84 para. 3] p. 208, Para. 3, [1884MS].

Our hearts have grown unfeeling and unimpressible through lack of faith. We look to self, as though we had power to save ourselves; but Jesus died for us because we were helpless to do this. In him is our hope, our justification, our righteousness. We are to look and live. We should not despond, and fear that we have no Saviour, or that he has no thoughts of mercy toward us. At this very time he is carrying on his work in our behalf, inviting us to come to him in our helplessness, and be saved. We dishonor him by our unbelief. It is astonishing how shamefully we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of his great love. My brethren, let us teach faith by precept and example. [Cf: RH 04-15-84 para. 4] p. 208, Para. 4, [1884MS].

What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light

of truth in the most pleasing manner, the way best calculated to win souls. [Cf: RH 04-15-84 para. 5] p. 209, Para. 1, [1884MS].

Paul thus speaks of the ministry of the new covenant: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; 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: whereunto I also labor, striving according to his working, which worketh in me mightily." What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men. [Cf: RH 04-15-84 para. 6] p. 209, Para. 2, [1884MS].

We may be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting, which the apostle says are not convenient, are to be studiously avoided, there is a sweet rest and peace in Jesus that will be expressed in the countenance. Christians will not be mournful, depressed, and despairing. They will be sober minded; yet they will show to the world a cheerfulness which only grace can impart. [Cf: RH 04-15-84 para. 7] p. 209, Para. 3, [1884MS].

"The love of Christ constraineth us." We must cherish love; and if those for whom we labor do not appreciate our efforts, we must not allow discontent or wrong feelings to rule in our hearts. Murmuring thoughts, jealousies, and evil surmisings will embitter the life and mar the labors. Unless firmly and persistently resisted, we must, as laborers in the Lord's vineyard, persevere in our efforts. It is the Lord who has called us to this work, and we should have an eye single to his glory. We must not trust to our own efforts, as though we could do the work of converting souls; for this is impossible. God alone can convict and convert. Jesus invites sinners to come to him with all their burdens and perplexities, and he will give them rest and peace. [Cf: RH 04-15-84 para. 8] p. 209, Para. 4, [1884MS].

Let us never forget that Jesus loves us. He died for us, and now he lives to make intercession in our behalf. And the Father also loves us, and desires our happiness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Brethren, you should set an example of faith, confidence, and love to the churches over which the Lord has made you overseers. Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity to obtain grace and power from on high, that you may render to God the very best and highest service possible? If he has made us his agents to bless and save souls, we must keep in the heavenly current. At an infinite cost, every provision has been made for us, that we might not be bodies of darkness, but all light in the Lord; and we should lead the people to the light, bringing them nearer the standard, until every man is presented perfect in Christ Jesus. To this end let us labor in hope, ever remembering the Source of our strength. [Cf: RH 04-15-84 para. 9] p. 209, Para. 5, [1884MS].

As you make the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," the claims of God will be plain and distinct. The vices and wickedness of society will grieve the soul that views sin from the Bible standpoint. This sense of sin should not be lessened, but the love of souls increased. Light from the word of God is shining upon us and all around us; and we should try by every means in our power to bring this light before others, remembering that the religion of Jesus may be to everyone a glorious, divine reality. [Cf: RH 04-15-84 para. 10] p. 210, Para. 1, [1884MS].

If, as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. But do not force your trials upon others; do not groan over them. There is comfort and joy in the service of Christ. The Christian gives the Lord his entire affections, but he takes as well as gives; and his language is not that of a murmurer or a constant backslider. He makes no effort to appear righteous, but his life shows that he is led by the Holy Spirit. He can speak with assurance of his hope in Christ; for has he not the promise of God? [Cf: RH 04-15-84 para. 11] p. 210, Para. 2, [1884MS].

We honor God most when we trust him most. Anxiety and worryment in his service, talking fears and doubts as to whether we shall be saved, savors of selfishness. True faith is more solicitous to know what can be done today. As we take up our duties one by one, each will come in its proper place; and the faithful discharge of these duties, however small, opens a field where all the powers of the mind can be employed in the service of God. His will will be known and obeyed. [Cf: RH 04-15-84 para. 12] p. 210, Para. 3, [1884MS].

Brethren, you have expressed many doubts; but have you followed your Guide? You must dispense with him before you can lose your way; for the Lord has hedged you in on every side. In the darkest hour, Jesus will be our light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is an exalted privilege to be connected with Jesus. In every condition of trial, we may have the consolation of his presence. We may live in the very atmosphere of Heaven. Our enemies will thrust us into prisons, but prison walls cannot cut off the communication between Christ and our souls. One who sees our every weakness, who is acquainted with every trial, is above all earthly powers; and angels can come to us in lonely cells, bringing light and peace from Heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. Bunyan was confined in Bedford jail; and from thence issued a light that has illuminated the pathway to the celestial city. [Cf: RH 04-15-84 para. 13] p. 210, Para. 4, [1884MS].

God is the "Rock of our salvation," a present help in every time of need. Then let us be no longer babes in Christ, but bold and firm soldiers of the cross, rejoicing in suffering the will of God. By Mrs. E. G. White. [Cf: RH 04-15-84 para. 14] p. 211, Para. 1, [1884MS].

Many prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful,

hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon. [Cf: RH 04-22-84 para. 1] p. 211, Para. 2, [1884MS].

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting. [Cf: RH 04-22-84 para. 2] p. 211, Para. 3, [1884MS].

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with him, and will lean on him in holy confidence. [Cf: RH 04-22-84 para. 3] p. 211, Para. 4, [1884MS].

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth much." Faith takes a firm hold of the promises of God, and urges her petitions with fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless. [Cf: RH 04-22-84 para. 4] p. 212, Para. 1, [1884MS].

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust his power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged his word; he will save all who come unto him. Then let us come

confessing our sins, bringing forth fruits meet for repentance. [Cf: RH 04-22-84 para. 5] p. 212, Para. 2, [1884MS].

Jesus is our Saviour today. He is pleading for us in the most holy place of the heavenly sanctuary, and he will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that he will not do as he has promised; and he is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of the doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sowed unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be. [Cf: RH 04-22-84 para. 6] p. 212, Para. 3, [1884MS].

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim his blessing. But these dear souls may claim the blessing of God even now. They must have his grace, the spirit of Christ to help their infirmities, or they cannot form Christian characters. Jesus loves to have us come to him just as we are,--sinful, helpless, dependent. We claim to be children of the light, not of the night nor of darkness; what right have we to be unbelieving? [Cf: RH 04-22-84 para. 7] p. 212, Para. 4, [1884MS].

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ. [Cf: RH 04-22-84 para. 8] p. 213, Para. 1, [1884MS].

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to him, forgetful of his mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren. [Cf: RH 04-22-84 para. 9] p. 213, Para. 2, [1884MS].

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we are

sinless, but because Jesus died to save just such erring, faulty creatures as we are, thus expressing his estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to him in living faith, we shall become like him. [Cf: RH 04-22-84 para. 10] p. 213, Para. 3, [1884MS].

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance today that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their home unrefreshed, unblessed. [Cf: RH 04-22-84 para. 11] p. 213, Para. 4, [1884MS].

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give you light." [Cf: RH 04-22-84 para. 12] p. 214, Para. 1, [1884MS].

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled. [Cf: RH 04-22-84 para. 13] p. 214, Para. 2, [1884MS].

The Spirit of God cooperates with the humble worker that abides in Christ and communes with him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God. By Mrs. E. G. White. [Cf: RH 04-22-84 para. 14] p. 214, Para. 3, [1884MS].

Our campmeetings are held at considerable expense, and should be so managed as to accomplish the greatest amount of good. If they are properly located, and conducted as God would have them, they will be an excellent means of letting the light shine to the world. When our people are fully awake to the fact that our work is not to be limited,

but it is to be aggressive and extended, they will not hold their State campmeetings in one locality year after year. There are some who will plead for this because it accommodates them; it enables them to attend without much effort or expense. And rather than displease these brethren whom he loves, the president of the Conference will accede to their wishes, although he knows it is not right nor best. Do the selfish few who make this plea consider that the truth is thus prevented from going to many who would perhaps appreciate it more highly than they do? [Cf: RH 04-22-84 para. 1] p. 214, Para. 4, [1884MS].

In some cases, the campmeetings are held in the same place year after year, and as the people have had the truth, there are no new conversions. And yet these Conferences have not enough of the missionary spirit to see the necessity of making a change. The human heart is naturally inclined to selfishness; and the few who decide this question consider it best to let the meeting remain in one locality, if by this means they can avoid trouble and expense. But these considerations should not have the least weight in deciding matters of so much importance. [Cf: RH 04-22-84 para. 2] p. 214, Para. 5, [1884MS].

Great wisdom is needed in order to act wisely, and yet offend as little as possible; but should a kind, God fearing minister attempt to conduct the affairs of a Conference in such a way as to please all, he will be liable to end by pleasing no one. The presidents of the several Conferences should seek wisdom of God, and should counsel with men of experience, and they should then work for the general good of the cause of God. The interests of selfish, money loving men and women should not sway their judgment, even if these persons are greatly offended because their wishes are not met. [Cf: RH 04-22-84 para. 3] p. 215, Para. 1, [1884MS].

Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellowmen,--will fail to put forth sufficient effort to secure their own salvation. They have neither time nor inclination to become men of prayer, ready for the performance of every duty; and at last they will be weighed in the balances and found wanting. The unselfish love that was manifested in the life of Christ will be seen in the lives of all his true followers. They will love souls, and will do all in their power to win them to the service of Him who died for them. If they fail to win so much as one soul to Christ, it is because they have no deep love for him, and they will have no honored place in the household of God. But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [Cf: RH 04-22-84 para. 4] p. 215, Para. 2, [1884MS].

Our campmeetings should be changed from place to place, that the light of truth may reach the greatest number of people. And if those who conduct them decide to hold them in prominent places near large cities, and if they make special efforts to secure a large attendance, they should feel under obligation to do all in their power to have the truth properly represented, and to make the meetings a success. Their responsibility in this direction is increased in proportion to the publicity they give the meetings and the efforts they make to get

people to attend. [Cf: RH 04-22-84 para. 5] p. 215, Para. 3, [1884MS].

Our campmeetings should continue two weeks. Not one-third the good is accomplished when the meeting is held a single week that would be if it were held a week longer. If the meeting is held but a week, there is not time for the truth to affect the heart and change the channel of the thought before the camp is astir, the tents are struck, and the people are on their way home. All care should be left behind, and all should be free to enter heartily into the spirit of the meeting. Our brethren should come at the commencement of the meeting, and stay to the close. They should make preparation for this, and as far as possible lay aside every worldly interest. [Cf: RH 04-22-84 para. 6] p. 215, Para. 4, [1884MS].

On every campground there should be well-matured plans for pitching the tents. Have them in order; do not let the grounds look as though the tents had flown there, and had lighted on it just as it happened. Some one should understand the pitching of the tents, and oversee this part of the work. It should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. Let the laymen do their part faithfully, and let the older and more experienced brethren act as counselors. [Cf: RH 04-22-84 para. 7] p. 215, Para. 5, [1884MS].

The tents should be securely staked; and in a country where there is liability of rains, they should be trenched. If there has been no rain for weeks, this should be no excuse for want of thoroughness in this matter. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be one of the principles of our faith to correct this tendency to slack, indolent habits. [Cf: RH 04-22-84 para. 8] p. 216, Para. 1, [1884MS].

The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel. [Cf: RH 04-22-84 para. 9] p. 216, Para. 2, [1884MS].

The church militant is not the church triumphant, but is composed of erring men and women. As in an army soldiers must be trained and disciplined for active service, so must the soldiers of Christ be educated for usefulness in his cause. It may be far easier for the president of a Conference to labor himself than to direct the work of others; but it is his duty to take an oversight of the field, and see that all are working to the best advantage. The younger men should be developing their talents, and preparing for future usefulness; and the

older and more experienced ministers should not be left to expend their energies on work that others could do as well as not, and would be willing to do if they were only told how. By Mrs. E. G. White. [Cf: RH 04-22-84 para. 10] p. 216, Para. 3, [1884MS].

I would not miss being present at these early morning meetings; for here I meet my Saviour, and am strengthened and refreshed. Since I first took my seat in the cars to come on this journey East, I have enjoyed sweet peace in God. My soul has feasted on the love of Christ. While on the cars, I have been almost constantly sending up silent prayers to God, and my communion with him has been sweet. As I have read the Holy Scriptures, the gems of truth have shone with such lustre, and the beauty and harmony of truth has so impressed me, that I could not forbear praising God. At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie low at the foot of the cross, that I may be nothing, and Christ may be all in all. [Cf: RH 04-29-84 para. 1] p. 216, Para. 4, [1884MS].

I want to see far more done in the way of presenting the truth than has hitherto been accomplished. Let us lay hold of the Arm of power. God has promised, and he will verify his word. He will work with us, and make our labor fruitful, when we seek him with the whole heart. [Cf: RH 04-29-84 para. 2] p. 217, Para. 1, [1884MS].

Dear brethren, "examine yourselves, whether ye be in the faith." Many present may immediately respond, "Why, yes; I am in the faith, I believe every point of the truth." But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, "Forgive us our debts, as we forgive our debtors?" or are you estranged from your brother, because you suppose he has injured you? Are there no heartburnings among you? Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? These feelings do exist to a greater or less degree among brethren. [Cf: RH 04-29-84 para. 3] p. 217, Para. 2, [1884MS].

Some of you seem to be earnestly struggling for forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking? No, you do not; nevertheless, it is given you. And do you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner and to the same extent that we ourselves hope to be forgiven. The hardheartedness that professed Christians manifest toward one another is not Christlike, but savors of the Satanic. We must everyone of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren. [Cf: RH 04-29-84 para. 4] p. 217, Para. 3, [1884MS].

Many are filled with self-importance and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you

have a work to do to make these things right. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down that you may build yourself upon their ruins. It is Satan's work to injure the brethren, and he loves to have you help him in it. But disappoint him; do not let him triumph over you. [Cf: RH 04-29-84 para. 5] p. 217, Para. 4, [1884MS].

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrines we profess. We are not what we might be nor what God would have us be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others; for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman. [Cf: RH 04-29-84 para. 6] p. 218, Para. 1, [1884MS].

Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his persecutors. The true follower of Jesus manifests the same mind, self-sacrificing spirit that marked the life of his Master. Look at Paul when brought before rulers. His speech before Agrippa is a model of dignified courtesy as well as persuasive eloquence. I would not encourage the formal politeness current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling. [Cf: RH 04-29-84 para. 7] p. 218, Para. 2, [1884MS].

We profess a great and holy faith; and our characters must be in accordance with that faith, and with God's great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if anyone is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life. [Cf: RH 04-29-84 para. 8] p. 218, Para. 3, [1884MS].

Let us examine our hearts in the light of the great principles of the law of God as defined by Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here the conditions of eternal life are specified. The promise is, "This do, and thou shalt live." Are you, my brethren, carrying out these principles in your everyday lives? Are

there not reasons why you do not come to the light, why you have no freedom in Christ, why you do not find that rest he has promised to all who come unto him with their burdens? [Cf: RH 04-29-84 para. 9] p. 218, Para. 4, [1884MS].

Jesus invites, "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." "Take my yoke," says Christ; "learn of me." In doing this, you will find rest to your souls. You will be learning in the school of Christ to be meek and lowly in spirit, and to wear his yoke with cheerfulness. Have you found this rest? If not, there is something for you to do. Come to Jesus with brokenness of heart and contrition of spirit, praying for his grace. The melting power of God can do wonders in subduing the heart, and making it tender and impressible. The Lord is gracious; and when you have done all that is required on your part, you will find his words true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He never fails. You may come to him with full assurance of faith, and he will fill your heart with rest, and peace, and love. [Cf: RH 04-29-84 para. 10] p. 219, Para. 1, [1884MS].

The religion of some is cold and formal, and is not carried into the everyday life. Such professors have earnest work before them to bring themselves into harmony with the mind and will of God. If in sincerity you offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me," the answer is returned, "A new heart will I give you, and a new spirit will I put within you." Do not rely upon an experience that you had years in the past; it is your privilege to know that you have a living connection with Christ now. When the members individually stand fast in the faith, and have the favor of God, the church will have a power that she does not now possess. "Keep thy heart with all diligence; for out of it are the issues of life." By Mrs. E. G. White. [Cf: RH 04-29-84 para. 11] p. 219, Para. 2, [1884MS].

The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Everyone who loves the truth ought to be interested in these meetings, and to attend them when it is possible. But there are some who have plenty of interest if there is any speculation on foot, who say by their indifference that the business meetings are of little consequence; and although these meetings should be intensely interesting to them because they unfold the workings of the different societies and institutions connected with the cause of God, they are, as a rule, poorly attended. At our General Conferences, many of our brethren spend time in aimless sightseeing, allowing their minds to be diverted from the spirit of the meeting by unimportant matters. Our sisters attend; but they bring their work, as though these meetings were not spiritual and devotional, but more after the order of common, temporal business. This is not treating with becoming respect meetings that are of so great importance. [Cf: RH 04-29-84 para. 1] p. 219, Para. 3, [1884MS].

At our campmeetings, we see large numbers of believers strolling about the grounds, when they ought to be in the business meetings learning

all they can in relation to the cause and work of God. They say, "Oh, it is only a business meeting." But all who have the mental capacity ought to be anxious and determined to understand how the business matters are managed. Some who have given up the faith have made very false statements in relation to the workings of the cause and the management of its business. Had these attended the business meetings, and listened attentively to the proceedings, they would have understood how the work was conducted in all its branches, and could have borne testimony to the strict integrity that characterizes every department. The enemy could not then have urged in the insinuation that there were things kept back that the people were not permitted to know. Those who take no interest in the business meetings, generally have no real interest in the cause of God, and these are the ones who are tempted to believe that the management of our various enterprises is not just what it should be. [Cf: RH 04-29-84 para. 2] p. 220, Para. 1, [1884MS].

Brethren and sisters, if we love the truth, which has brought us from the darkness of error to the observance of the law of God, we shall highly estimate everything connected with its interests. At our business meetings everything is laid open, so that all may understand how our institutions and various enterprises are conducted and sustained; and when they have this opportunity to know, and yet fail to improve it, ignorance is sin. Those who believe the truth should be prepared to defend our institutions. When false and detrimental reports come, either from believers or unbelievers, they should be able to answer intelligently, telling, not what they have gathered from hearsay, but what they know to be true in relation to their prosperity and plan of operations. [Cf: RH 04-29-84 para. 3] p. 220, Para. 2, [1884MS].

We shall be attacked on every point; we shall be tried to the utmost. We do not want to hold our faith simply because it was handed down to us by our fathers. Such a faith will not stand the terrible test that is before us. We want to know why we are Seventh-day Adventists,--what real reason we have for coming out from the world as a separate and distinct people. We want to know why our different institutions have been established. We want to know their relation to the cause of truth, and the part they are designed to act in the promulgation of truth. This knowledge can be best obtained at the business meetings. Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true. [Cf: RH 04-29-84 para. 4] p. 220, Para. 3, [1884MS].

When men are willing to become intelligent in regard to the cause of God because they have invested faith and means in it, God will help them to understand, and they will be steadfast in the faith; but when they have merely a theory, a shallow faith they cannot explain, a sudden temptation will cause them to drift away with the current bearing toward the world. It is not always an easy matter to be steadfast and immovable, "always abounding in the work of the Lord." In order to be firmly anchored, there must be something firm to hold us; and nothing will avail until Christ takes possession of the soul, until the cause becomes our property, and is made a part of ourselves. Many

who now appear strong, and talk in vindication of the truth, are not rooted and grounded. They have no taproot; and when the storms of opposition and persecution come, they are like a tree uprooted by the blast. [Cf: RH 04-29-84 para. 5] p. 220, Para. 4, [1884MS].

Everyone of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with his people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight. [Cf: RH 04-29-84 para. 6] p. 221, Para. 1, [1884MS].

Brethren and sisters, I beseech you to learn all you can in relation to the truth, and to the workings of the different societies and institutions connected with the cause of truth. All who can do so, should make their own business of minor importance, and should train their minds to understand the cause of God in all its departments. While we hold our convictions firmly, let us hold them in the strength of God, intelligently, as his truth, or they will be wrenched from us by the machinations of Satan. It is only when we have on the whole armor of God that we are prepared to resist Satan's devices and to triumph over him. Mrs. E. G. White. [Cf: RH 04-29-84 para. 7] p. 221, Para. 2, [1884MS].

The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; he has given them probation, and the necessary directions in his word, and he requires them to be transformed, to perfect holy characters. Everyone who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth. [Cf: RH 05-06-84 para. 1] p. 221, Para. 3, [1884MS].

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints." And he adds: "For we are laborers together with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says to them: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." To the saints at Ephesus he writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a

holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Says Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." [Cf: RH 05-06-84 para. 2] p. 221, Para. 4, [1884MS].

These passages are calculated to impress the mind with the sacred, exalted character of God's work, and with the high and holy position his people are to occupy. Could these things be said of those who do not seek to be refined by the truth? [Cf: RH 05-06-84 para. 3] p. 222, Para. 1, [1884MS].

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of an ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God. Truly, those who are to compose this glorious building are "called to be saints." [Cf: RH 05-06-84 para. 4] p. 222, Para. 2, [1884MS].

It was indeed a ministration of glory, when, veiled by a pillar of cloud by day and a pillar of fire by night, the Majesty of heaven led his people through the wilderness; when the symbol of the divine presence covered the tent of the congregation, and the glory of the Lord filled the tabernacle; but the blessings and privileges granted to God's people in the present age exceed those bestowed upon ancient Israel. Christ has been manifested in the flesh; his blood has been poured out, the perfect sacrifice for the sins of the world; and now our Mediator stands before the mercy seat making an atonement for his people. In view of the increased light and greater privileges which we enjoy, we are laid under greater responsibilities than were the Israelites. God has given a light to the world in every soul who is brought to a knowledge of the truth and accepts his service; and he designs that each light shall be the means of lighting many others. We are not to let our light burn dim; we are to catch bright beams from the Sun of Righteousness, and reflect light to the world to the glory of God. [Cf: RH 05-06-84 para. 5] p. 222, Para. 3, [1884MS].

All that was recorded in sacred history in regard to the journeyings of the children of Israel was written for our profit upon whom the ends of the world are come; but how shall we be warned, instructed, and encouraged by these lessons, if we do not search the Scriptures? As a people, we are sadly deficient here. We do not search the Scriptures, neither the Old Testament nor the New, as diligently and carefully as we should. We are not as earnest as we should be to learn what is the will of God concerning us. During their wanderings in the wilderness, while living in tents, the Israelites were required to observe

specified rules and regulations, and to be careful in regard to cleanliness, both in their personal habits and in their surroundings; and in these particulars God will require no less of his people now. Especial care should be taken in regard to order and neatness at our large campmeetings, where we are observed by multitudes. These meetings are important, and no pains should be spared that our faith may be properly represented. God is a God of order, and there should be no confusion in his work. These large gatherings should be made training schools, where the people are taught their duty to God and how they may help their fellowmen by letting their light shine to the world. [Cf: RH 05-06-84 para. 6] p. 223, Para. 1, [1884MS].

Our people do not come up to the standard that God requires of them. By their imperfections, many are causing the lame to be turned out of the way. When the truth is presented in a new place, some may take hold of it who are uncultured and rough. They may be untidy in dress, and careless in their conversation and surroundings. Such persons can never become subjects of Christ's kingdom without reforming in these particulars. If they feel that there is no need of reformation, be assured that the truth has not taken deep root in their hearts; for when it commences its refining process upon the receiver, there will be decided changes in the character and habits. The untidy housekeeper will become caretaking, neat, and orderly; for is she not to entertain angels of God, that minister to those who shall be heirs of salvation? And these heavenly messengers will not be attracted to untidy homes. The people of God profess to be pilgrims and strangers, seeking a better country, even a heavenly, and while here they should resemble its inhabitants as nearly as possible. The testimonies borne by ministers of the gospel should be calculated to educate. Patiently, step by step, they should carry forward those who are defective in character, until they shall become worthy representatives of Christ, such as he is not ashamed to call his brethren. [Cf: RH 05-06-84 para. 7] p. 223, Para. 2, [1884MS].

Brethren and sisters, if we have habits of speech and deportment that do not rightly represent the Christian religion, we should at once set about the work of reform. As we represent Christ to the world, let us form such habits as will honor him. Everywhere hidden from observation, agencies are at work to draw souls from Christ; and God would have still more powerful agencies at work among his people to attract souls to Christ. If our lives are the visible expression of God's word; if we manifest to the world the wisdom, purity, and nobility of the Master whom we serve, we shall have a compelling power to win souls. [Cf: RH 05-06-84 para. 8] p. 224, Para. 1, [1884MS].

Our observance of the seventh-day Sabbath makes us unpopular, and many false reports are circulated in regard to us as a people. Men who have heard the truth, and been convinced of its claims, have closed their hearts against it, and are filled with hatred of reform and reformers. These men are selfish, and their motives corrupt. They see that should they accept the truth, they would be in danger of losing their position, influence, and authority, and they choose to cling to what they call established authorities. Having rejected the plainest truths of the Bible, they try to influence others to reject them. They are of the class Christ denounced, who would not enter the kingdom of heaven themselves nor suffer others to enter. The masses of the Christian world have not searched the Scriptures, and they are deceived by those

whom they have hired to explain the word to them. They are taught the customs and traditions of men, while the law of God is ignored; and the prevailing corruption in our large cities, the depravity that abounds everywhere, and is constantly breaking out in multiplied crimes, testify to the result of making void this holy law. [Cf: RH 05-06-84 para. 9] p. 224, Para. 2, [1884MS].

The people whom God has made the depositaries of his law are generally from the poorer classes, and they have not had the advantages of wealth and culture. As they wish to make a good impression, and win souls to the light of truth, they must become intelligent and refined. They should stop at no low standard; for they will be hated and criticised by all who choose darkness rather than light. [Cf: RH 05-06-84 para. 10] p. 224, Para. 3, [1884MS].

Brethren and sisters, you are "workers together with God." You have not come into the church to let your talents rust, while others do the work. You should obey the apostolic injunction, "Seek that ye may excel to the edifying of the church." You are as a camp of armed men, soldiers enlisted under the banner of the cross, whose duty is to go out into a revolted world and bring back as many as possible to allegiance to Christ. Every new volunteer must learn to endure hardness as a good soldier, to keep the armor on, to wield the sword of the Spirit, and to gain victories for the Captain of our salvation. By Mrs. E. G. White. [Cf: RH 05-06-84 para. 11] p. 224, Para. 4, [1884MS].

Text: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. [Cf: RH 05-13-84 para. 1] p. 225, Para. 1, [1884MS].

In all ages the people of God have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of gross idolaters. While the Israelites were on their way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence, and even during the captivity there were faithful witnesses for God. From Daniel and his companions and Mordecai, a bright light shone amid the moral darkness of the kingly courts of Babylon. In holy vision, God revealed to Daniel light and truth that he had concealed from other men; and through his chosen servant this light has shone down through the ages, and will continue to shine to the end of time. [Cf: RH 05-13-84 para. 2] p. 225, Para. 2, [1884MS].

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. But are we faithful depositaries of the truth, correctly representing it amid the spiritual declension and moral corruption that now exist? Are we doing one-third that we might and should do to diffuse the

precious light of truth? Brethren, you see the truth, you understand the claims of God's law. You know that no willful transgressor of that law will enter into life, and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? [Cf: RH 05-13-84 para. 3] p. 225, Para. 3, [1884MS].

There is a great work before us. The world is to be warned. The truth is to be translated into different languages, that all nations may enjoy its pure, lifegiving influences. This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and, having found rest and peace to our own souls, we may show forth to others the beauties of true holiness. If we are illuminated by the Sun of Righteousness, we shall reflect the light to the world in good works. Our example will show what it is to be a practical Christian. Light from heaven may shine through us to the world. [Cf: RH 05-13-84 para. 4] p. 225, Para. 4, [1884MS].

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich, even during the perils and trials of the last days. Hear the assurance given by a prophet of the Lord: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; . . . he will make me to walk upon mine high places." As we exercise faith, talk faith, and act faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly. [Cf: RH 05-13-84 para. 5] p. 226, Para. 1, [1884MS].

Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, and not Christ, the Prince of light. Cast no shadow to darken the pathway of others. Walk in the light, and the peace and joy that shine in the face of Jesus will be reflected upon you. Jesus lives; and his promise is, "According to your faith be it unto you." [Cf: RH 05-13-84 para. 6] p. 226, Para. 2, [1884MS].

Those who talk unbelief will have a little enthusiasm when the sky is

bright, and everything encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones will talk of the good land of Canaan, but will make prominent the dangers to be encountered. They will dwell on the strong walls, and the giants that we shall meet, when the language of faithful Caleb should be heard: "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." [Cf: RH 05-13-84 para. 7] p. 226, Para. 3, [1884MS].

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips, for these things give Satan great advantage. And we are living in the solemn hour of the Judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed. [Cf: RH 05-13-84 para. 8] p. 226, Para. 4, [1884MS].

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in character, in words, and in actions, we shall conform to the perfect model given us in the life of Christ. Unless we follow this perfect example, evil practices will confirm us in Satan's snare. We cannot afford to dally with the tempter,--to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light, and we have only to "look and live." We may look unto "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested! [Cf: RH 05-13-84 para. 9] p. 227, Para. 1, [1884MS].

Through constant watchfulness and prayer, we may grow in grace, and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed on God, and we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan occasion to rejoice and exult, and bringing grief to Him who died for us? How can we cherish malice toward our brethren, the purchase of Christ's blood, or even one feeling of unkindness? Let us put away all suspicion and hatred, and all feelings of bitterness even toward our worst enemies, those who are seeking to do us harm. But, brethren, do not wait until your heart is in harmony with your brother before you come to Jesus; for it is his spirit and power working in you that will give you the victory in this particular. [Cf: RH 05-13-84 para. 10] p. 227, Para. 2, [1884MS].

The Lord is waiting to bestow rich blessings upon us if we only comply with the conditions. We cannot glorify him while we cherish doubt. We must believe that he will do just as he has said he would. Remember that we have a living Saviour. If you do not feel lighthearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. Cherish love. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Form a habit of speaking words of cheerful hope and courage, words of love and appreciation, that will bind hearts together. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." By Mrs. E. G. White [Cf: RH 05-13-84 para. 11] p. 227, Para. 3, [1884MS].

Those who would lead others in the path of holiness, must themselves be acquainted with the way. They must be disciplined in the school of Christ, and learn self-control. But some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through his providence. They watch for something to feel bad about; and they never fail to find it, for the faultfinding spirit is in their hearts and controls their lives. They are always dissatisfied. Their work is too hard, they are not appreciated, or they do not receive sufficient compensation. If anything crosses their track, they draw back like pettish children, forgetting that as Christ's servants they should not be affected by the course of any man. This spirit savors of Satan, and those who manifest it are in every sense under his control. [Cf: RH 05-20-84 para. 1] p. 228, Para. 1, [1884MS].

Ministers of this class are a sore affliction to their brethren in the ministry and to the church. They are a constant source of anxiety and care, and the harm they do to the cause of God eternity alone will reveal. You never know where to find them; for they are like the weathervane, and change with every change of circumstances. One day they appear to be humble and affected by the Spirit of God, and our hopes are awakened; but the next day something occurs which drifts them into another current, and they are harder to get along with than a willful child; for while they are children in self-control, they are men in years and stature, and cannot be corrected like the child. They do not know what harm they do by their want of self-control. While they feel under no obligation to restrain the natural impulses of the heart, what right have they to take the position of guides to the flock? The Lord has said through his apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Any crooked path the leader may take, prepares the way for the weak to be turned aside from the path of safety. [Cf: RH 05-20-84 para. 2] p. 228, Para. 2, [1884MS].

These men do not see themselves; for they look through Satan's deceptive glasses. They do not know that they are contending with God by resisting the efforts of his servants in their behalf. They may once have known the love of Christ, but they have not kept faith in exercise, and it is harder to reach their hearts than it is to move those who have never been converted. They do not so readily receive the heavenly mold; for they have stifled conviction, and have been

disobedient hearers of the word. [Cf: RH 05-20-84 para. 3] p. 228, Para. 3, [1884MS].

Others are in great peril through self-esteem. If they have a measure of success, Satan suggests to them that they are men of talent; and there are men and women professing godliness who help him in his work by repeating his suggestion. The man who is praised for his ability learns to lean on his own understanding, and does not feel his need of help from above. Selfishness becomes a ruling principle with him, his soul is spotted and marred by self-exaltation, and the weakness of his character is made manifest. The Lord leaves such persons to go on in their self-sufficiency, to work without his grace and special help; and they congratulate themselves that they have his blessing when they are walking in the sparks of their own kindling. All this labor is a positive injury, for it blocks the way against the efficient labor of devoted men. These persons need humble, pure religion, that is not tainted with self-exaltation. Jesus says to them, as he said to Peter, "When thou art converted, strengthen thy brethren." [Cf: RH 05-20-84 para. 4] p. 228, Para. 4, [1884MS].

The part we have to act is to return unto the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and bind them close to his great heart of love. God will not do for us that which we can do for ourselves. But he has said: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And when we comply with the conditions, he will fulfill his word. [Cf: RH 05-20-84 para. 5] p. 229, Para. 1, [1884MS].

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." We do not see ourselves as God sees us; therefore we do not feel the necessity of repentance, of humility, and of continual reliance upon him. There are efforts made in our own strength; but there is not a dying to self, the soul is not surrendered to God. Many are making a mistake here. They are hoping to overcome through their own efforts, and by their goodness gain the assurance of the love of God. They do not exercise faith; they do not believe that Jesus accepts their repentance and contrition, and so they toil on day after day without finding rest or peace. When the heart is fully surrendered to God, love springs up in the soul, and the yoke of Christ is easy, and his burden light. The will is swallowed up in God's will, and that which was a cross becomes a pleasure. [Cf: RH 05-20-84 para. 6] p. 229, Para. 2, [1884MS].

When in well doing the keeping of the soul is committed to God as unto a faithful Creator, the light will shine upon our pathway, and it will grow brighter and brighter unto the perfect day. But it must be in well doing. We may profess Christ, and yet deny him in our lives. If our words and acts are not in accordance with his character, if we manifest selfishness, if we have a complaining spirit, if we indulge in light and trifling conversation, if we love worldly amusements more than we love God, if we take no pleasure in self-denial for Christ's sake, can we suppose that God is our guide and counselor? There must be entire

obedience to God; then our hearts will be in harmony with the spirit that pervades heaven, and benevolence and brotherly love will be in active exercise. [Cf: RH 05-20-84 para. 7] p. 229, Para. 3, [1884MS].

Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper. Jesus is stronger than the strong man armed, and will rescue from the power of Satan every soul that relies wholly upon him. Although we may be weak and helpless in ourselves, yet all the forces of heaven are at the command of the believing child of God, and the hosts of hell cannot make him depart from the right course if he clings to God by living faith. Temptation is no sin; the sin is in yielding to temptation. "Count it all joy," says the apostle James, "when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth. Trials will come, but they are an evidence that we are children of God. Paul passed through great trials, but he did not despair as though his Father in heaven were dead. He rejoiced in tribulation; for he desired, through participation in the sufferings of Christ, to be conformed to his image. Let this hero of faith speak for himself. He says, "I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake." [Cf: RH 05-20-84 para. 8] p. 230, Para. 1, [1884MS].

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Those who have an eye single to the glory of God will manifest in their lives the loveliness and purity of Christ's character. The enemy will not be able to pervert their understanding, causing them to view things in a false light, and misjudge the words and motives of their brethren. They will not plan how they may gain approbation; neither will they be so deeply affected by any course that may be pursued toward them that they will give up in discouragement. Shall they forsake their post of duty because they are slighted, or imagine that they are not appreciated? No; they will seek to honor Him whose servants they are. They have the Captain of their salvation to please, his order to obey, and they will leave the result to him. [Cf: RH 05-20-84 para. 9] p. 230, Para. 2, [1884MS].

Brethren, if your eye be single, you will have well-balanced minds, and will be firm as a rock to principle. You will remember that the eye of God is upon you, overseeing your labor; and you will move on from strength to strength, from grace to grace, gathering rays of light to reflect them upon the pathway of others. Be strong in the grace of Christ, and let your hearts be filled with love to God and to one another. Remember that if you are partakers of the sufferings of Christ, you shall be also in the consolation. Though sorrowful, you may be "always rejoicing." Brethren, have courage in the Lord. By Mrs. E. G. White. [Cf: RH 05-20-84 para. 10] p. 230, Para. 3, [1884MS].

Text: "Before they call, I will answer; and while they are yet

speaking, I will hear." Isa. 65:24. [Cf: RH 05-27-84 para. 1] p. 231, Para. 1, [1884MS].

Since he has made such gracious promises, why do we not trust God? Why do we not take him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray. We have received rich blessings from him in these morning meetings. They are graced with the presence of Jesus, and we cannot afford to lose one of them. I thank the Lord for these precious opportunities; but they will soon be in the past, and the use we have made of them will be recorded in the books of Heaven. We have been making advancement since these meetings commenced; but while I am grateful for what has been accomplished, I long to see each of you, dear brethren, ministers of Christ, clothed with power from on high. [Cf: RH 05-27-84 para. 2] p. 231, Para. 2, [1884MS].

God will hear the prayer of the contrite heart; he says he will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest his grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon him by prevailing prayer. Will you trust your case in the hands of the dear Saviour, not tomorrow nor next week, but just now? Do not give way to a feeling of reckless unconcern as to your standing before God; but while your conscience is sensitive to sin, and you have the fear of God in your heart, it is your privilege to believe that you are "accepted in the Beloved." Are you sinful? it is for that very reason that you need a Saviour. He can cleanse you from all sin; he invites you to come to him with your burdens and trials, and if you come, he promises you rest. [Cf: RH 05-27-84 para. 3] p. 231, Para. 3, [1884MS].

But you must believe in Jesus, and act out your faith. At this meeting you may present yourselves before God in all your helplessness and great need; you may give yourself to him without reserve, but obtain no relief because you do not take as well as give. You surrender to Jesus, but do not believe that he receives you. Come to our dear Saviour as a child would come to a parent. Do not talk of your feelings nor preach the Lord a sermon; do not allow your thoughts even to wander; but come right to the point, asking for what you need in the simplicity of faith, and pleading the promises in the word of God. I feel sad that we know so little about faith. Let us put away our wicked unbelief, and this morning venture upon the promises of God, and prove his word. Could our eyes be opened, we should see Jesus and heavenly angels in the room, only too willing to bless us. Our prayers are too cold and lifeless; they lack fervor and earnestness. Let us urge our petitions as did Jacob; and we shall find that importunate prayer will bring us precious victories. [Cf: RH 05-27-84 para. 4] p. 231, Para. 4, [1884MS].

Do not choose darkness. Come out of the cold, dark caverns of unbelief into the upper chamber, where you may bask in the sunshine of God's love, and enjoy peace and rest in the presence of Jesus. Said Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not

following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not by so doing greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, and your character have represented your religion; and how many souls have you discouraged, and balanced in the wrong direction? [Cf: RH 05-27-84 para. 5] p. 232, Para. 1, [1884MS].

Some are ever looking to themselves instead of to Jesus; but, brethren, you want to be clothed in Christ's righteousness. If you are trusting in your own righteousness, you are weak indeed; for you are exposed to the darts of Satan, and after the privileges you are now enjoying, you will have severe conflicts to meet. You are too cold. The work is hindered by your want of that love which burned in the heart of Jesus. You have too little faith. You expect little, and as the result you receive little; and you are satisfied with very small success. You are liable to self-deception, and to rest satisfied with a form of godliness. This will never do. You must have living faith in your hearts; the truth must be preached with power from above. You can reach the people only when Jesus works through your efforts. The Fountain is open; we may be refreshed, and in our turn refresh others. If your own souls were vitalized by the solemn, pointed truths you preach, cold-heartedness, listlessness, and indolence would disappear, and others would feel the influence of your zeal and earnestness. [Cf: RH 05-27-84 para. 6] p. 232, Para. 2, [1884MS].

There is earnest work to be done in the cause of God. There is a continual narrowing down on the part of the laborers, and their influence upon the people is less and less. The law of God is made void. Ministers from the sacred desk declare that it has no binding claims upon us. As the result, there is almost universal depravity; for the carnal mind is at enmity with God, and is not subject to his law. You need to have broader views of the truth and of your duty. It is not enough to have a set form of arguments to prove our doctrines. The truth must be in the heart of the teacher, a living principle, and not a mere theory. With your own hearts aglow with the love of God, and softened and subdued by his Spirit, you will be able so to teach the truth that other hearts will be affected by the same gracious influence. [Cf: RH 05-27-84 para. 7] p. 232, Para. 3, [1884MS].

Make it your aim to keep back nothing that is profitable to your hearers, but declare unto them the whole counsel of God. Present Jesus, the Saviour of sinners, and fasten minds upon him; let him be woven into all your preaching. It is your work to show the necessity of a change of heart and character, so that the claims of God's law can be fully met. True religion is nothing short of conformity to the will of God, and obedience to all things that he has commanded; and in return, it gives us spiritual life, imputes to us the righteousness of Christ, and promotes the healthful and happy exercise of the best faculties of the mind and heart. Infinite riches, the glory and blessedness of eternal life, are bestowed upon us on conditions so simple as to bring the priceless gift within the reach of the poorest and most sinful. We have only to obey and believe. And his commandments are not grievous; obedience to his requirements is essential to our happiness even in this life. [Cf: RH 05-27-84 para. 8] p. 233, Para. 1, [1884MS].

We may expect great things of God. It is not as though we were making the sacrifice for men, and Jesus was reluctant to save. The cross of Calvary expresses his estimate of the worth of the soul, and his love for the fallen race. He is bending over the purchase of his blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal himself to us as a sin-pardoning Saviour until we feel that without him we are hopelessly lost, that to live in sin is misery, despair, and death. [Cf: RH 05-27-84 para. 9] p. 233, Para. 2, [1884MS].

Jesus, precious Redeemer! You cannot trust him too fully nor too soon. Wait no longer for better opportunities or holier dispositions, lest you wait too long, and Satan fasten his delusions upon you. Lift the cross at once; however hard it may be, he will give you strength to bear it. He is a tried friend, a friend in need. Our necessities touch his great heart of love. The argument that we may plead now and ever is our great need, our utterly hopeless state, that makes him and his redeeming power a necessity. When we confidently take his proffered hand, and walk where he leads the way, he will lead us into the light; he will guide us into all truth, and will clothe our lives with the beauty of holiness. But the holiness he is prepared to give us is not an exaltation of self, a Pharisaical self-righteousness; it is a principle in the heart that leads to a life of loving, trusting obedience. Then he will register our names in the books of heaven as heirs of eternal life. [Cf: RH 05-27-84 para. 10] p. 233, Para. 3, [1884MS].

Just before his cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory. [Cf: RH 05-27-84 para. 11] p. 233, Para. 4, [1884MS].

When you return to your several fields of labor, take up your work with a more intelligent trust in Jesus as your helper. Speak the truth in love, and in the demonstration of the Spirit, remembering that "this is the victory that overcometh the world, even our faith." Let the praise of God be in your hearts and on your lips; for he says in his word, "Whoso offereth praise glorifieth me." It is our privilege to show forth the praises of Him who hath called us out of darkness into his marvelous light. By Mrs. E. G. White. [Cf: RH 05-27-84 para. 12] p. 234, Para. 1, [1884MS].

Text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good

report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8. [Cf: RH 06-03-84 para. 1] p. 234, Para. 2, [1884MS].

The dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom. [Cf: RH 06-03-84 para. 2] p. 234, Para. 3, [1884MS].

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit. [Cf: RH 06-03-84 para. 3] p. 234, Para. 4, [1884MS].

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable. [Cf: RH 06-03-84 para. 4] p. 235, Para. 1, [1884MS].

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed. [Cf: RH 06-03-84 para. 5] p. 235, Para. 2, [1884MS].

The Saviour of the world was treated thus, and we are exposed to the

influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother. [Cf: RH 06-03-84 para. 6] p. 235, Para. 3, [1884MS].

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit. [Cf: RH 06-03-84 para. 7] p. 235, Para. 4, [1884MS].

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These talebearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,--a love that thinketh no evil and is not easily provoked. [Cf: RH 06-03-84 para. 8] p. 235, Para. 5, [1884MS].

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life. [Cf: RH 06-03-84 para. 9] p. 236, Para. 1, [1884MS].

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it

difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation. [Cf: RH 06-03-84 para. 10] p. 236, Para. 2, [1884MS].

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty helper. [Cf: RH 06-03-84 para. 11] p. 236, Para. 3, [1884MS].

Self-love will prompt to a much better opinion of self than the word of God will warrant, for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness! [Cf: RH 06-03-84 para. 12] p. 236, Para. 4, [1884MS].

Church membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must everyday make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need. [Cf: RH 06-03-84 para. 13] p. 237, Para. 1, [1884MS].

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things." By Mrs. E. G. White. [Cf: RH 06-03-84 para. 14] p. 237, Para. 2, [1884MS].

This morning one of the ministers remarked that he had been greatly helped in these meetings. He understood faith better than he ever had before; but he could not yet rejoice in the full assurance of the favor of God. His heart craved the blessing of God. His life seemed productive of little good; but he wished to go forth to his labors wholly consecrated, with no selfish motive, but with the object to save his fellowmen, and glorify his Creator. [Cf: RH 06-10-84 para. 1] p. 237, Para. 3, [1884MS].

Another said that he had been in discouragement, and almost in despair, but the words spoken in these morning meetings had helped him. Rays of light had broken in upon his mind, dispelling the dark clouds that enshrouded him, and he felt that the Lord, for Christ's sake, had forgiven his sins. He could now see that unbelief had been the greatest hindrance to his enjoyment of the blessing of God. [Cf: RH 06-10-84 para. 2] p. 237, Para. 4, [1884MS].

Others bore testimony that they were confessing their sins and striving for the blessing of God, but they had fears that Jesus would not, could not, pardon them. They could have faith for others, but not for themselves. This was the language of unbelief. Such persons will receive no help, no freedom, until they look to Jesus. There is no merit in self; Jesus is our only hope. [Cf: RH 06-10-84 para. 3] p. 237, Para. 5, [1884MS].

Some confessed that they had a light and trifling spirit, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This spirit of jesting and joking, of lightness and trifling, is a stumblingblock to sinners and a worse stumblingblock to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When anyone can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christlike. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ. [Cf: RH 06-10-84 para. 4] p. 238, Para. 1, [1884MS].

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified. [Cf: RH 06-10-84 para. 5] p. 238, Para. 2, [1884MS].

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day

are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions. [Cf: RH 06-10-84 para. 6] p. 238, Para. 3, [1884MS].

Says Peter, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts,--to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. [Cf: RH 06-10-84 para. 7] p. 238, Para. 4, [1884MS].

During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened, and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth. [Cf: RH 06-10-84 para. 8] p. 239, Para. 1, [1884MS].

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by his lifegiving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Everyone who is sincerely striving for victory over self will appropriate the promise, "My grace is sufficient for thee." [Cf: RH 06-10-84 para. 9] p. 239, Para. 2, [1884MS].

Through personal effort joined with the prayer of faith, the soul is trained. Day by day the character grows into the likeness of Christ; and finally, instead of being the sport of circumstances, instead of indulging selfishness and being carried away by light and trifling conversation, the man is master of his thoughts and words. It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. He invites us to learn of

him. He would have us practice self-control, and be perfect in character, working that which is well pleasing in his sight. "By their fruits ye shall know them," is his own standard of judging character. [Cf: RH 06-10-84 para. 10] p. 239, Para. 3, [1884MS].

If we are true to the promptings of the Spirit of God, we shall go on from grace to grace, and from glory to glory, until we shall receive the finishing touch of immortality." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Can any earthly promotion confer honor equal to this,--to be sons of God, children of the heavenly King, members of the royal family? Man may be ambitious of the honor that his finite fellowman can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting. To be heirs of God and joint heirs with Christ, is to be entitled to unsearchable riches,--treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance. Through Christ we are offered joy unspeakable, an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Cf: RH 06-10-84 para. 11] p. 239, Para. 4, [1884MS].

We are wanting in simple faith; we need to learn the art of trusting our very best friend. Although we see him not, Jesus is watching over us with tender compassion; and he is touched with the feeling of our infirmities. No one in his great need ever looked to him by faith, and was disappointed. Brethren, do not express doubt; do not let your lips utter one complaining, repining word. The Christian is not morose, sullen, and desponding; he is the happiest man in the world. He feels secure; for he trusts in Jesus, and enjoys his presence. His "defense is of God, which saveth the upright in heart." Do not defer this matter, but begin here in this Conference to fix your minds more firmly upon Jesus and heavenly things, remembering that by beholding we become changed into the same image. Have courage in God, brethren; have courage in God. By Mrs. E. G. White. [Cf: RH 06-10-84 para. 12] p. 240, Para. 1, [1884MS].

This morning many good testimonies were borne, expressing faith and confidence in God. But there were some not of this character. Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that Jesus is an ever present Saviour; and they are not prepared to commit the keeping of their souls to him, relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance. [Cf: RH 06-17-84 para. 1] p. 240, Para. 2, [1884MS].

While some think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God to be kept by his power, but depend upon watchfulness and the performance of certain duties for acceptance with him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in

continual bondage, and they find no rest until their burdens are laid at the feet of Jesus. [Cf: RH 06-17-84 para. 2] p. 240, Para. 3, [1884MS].

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find rest in his love. God will accept everyone that comes to him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There is no ecstasy of feeling, but an abiding, peaceful trust. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light. [Cf: RH 06-17-84 para. 3] p. 240, Para. 4, [1884MS].

One brother said this morning that he had repented of his lightness and trifling again and again, and had asked God to help him to overcome this disposition; but for some reason he did not receive the help he asked for. Has the word of our God been tested, and proved false.? No, no; the fault is with man, not with his Creator. This brother's efforts to reform have been made by fits and starts in his own weak strength. He must put forth steady, persevering effort; he must follow his prayers by placing a strict guard over himself. [Cf: RH 06-17-84 para. 4] p. 241, Para. 1, [1884MS].

There is a great and solemn work devolving upon ministers, and many have not felt its weight sufficiently to balance them, and lead them to walk circumspectly. Out of the desk, their ministerial labors cease almost entirely, and their example is not worthy of imitation. Their light, jesting conversation may entertain, and provoke mirth; but believers and unbelievers lose confidence in them as Christ's ambassadors. Such ministers may present a theory of truth to the people; but they have not felt its sanctifying power on their own souls, and the word spoken has but little effect. [Cf: RH 06-17-84 para. 5] p. 241, Para. 2, [1884MS].

Those who are convicted of sin by the Spirit of God, need the assistance of loving, kindly labor that the work of grace may be carried forward to completion. This labor for souls is a part of the ministry that God requires of his servants; but it is a part that is sadly neglected by some. They do not realize their responsibility, nor know how to deal with souls. Having laid off the armor of righteousness, they are exposed to the darts of Satan, and often fall under the power of his temptations. They do not remember that a single thoughtless act, a light and trifling word, may balance a soul in the wrong direction, and effect decisions that are made for eternity. [Cf: RH 06-17-84 para. 6] p. 241, Para. 3, [1884MS].

Ministers should live close to Jesus, that they may rightly represent him to others. He has set them an example in his ministry. They should labor for souls with the same unselfish love that characterized his labors. They have something more to do than merely to preach in the desk. This is only the beginning of their work. They are "overseers of

the flock;" and it is their duty "to feed the church of God, which he hath purchased with his own blood." They are required to "watch for souls," as "they that must give account;" and they need clear discernment, that no wrong influence may pervert their work. [Cf: RH 06-17-84 para. 7] p. 241, Para. 4, [1884MS].

Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus. [Cf: RH 06-17-84 para. 8] p. 242, Para. 1, [1884MS].

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to his servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals,--to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus. [Cf: RH 06-17-84 para. 9] p. 242, Para. 2, [1884MS].

The Apostle Paul felt the importance of faithfulness. He says of his own ministry in Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily." And he exhorts Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is in accordance with the word which through the prophet Isaiah the Lord has spoken to the watchmen on the walls of Zion: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." [Cf: RH 06-17-84 para. 10] p. 242, Para. 3, [1884MS].

We shall none of us be saved for our own merits. The rewards of eternity are purchased by Christ, and in no case merited by man; yet ministers should remember that every man will receive according as his works have been. The trials of the great assize will proceed most accurately on the basis of works; and our listlessness and want of zeal will tell on its decisions. The parable of the talents illustrates this subject. One man becomes ruler over ten cities, another over five, another over two. Each receives in exact proportion to his work,--to

the improvement he has made on the talents lent him of God; and it is the privilege of each to strive for the highest recompense. [Cf: RH 06-17-84 para. 11] p. 242, Para. 4, [1884MS].

The thought should be ever present with us that we must meet the record of our lives, that we are building characters for eternity. The lines traced by our pens will be read when the hand that wrote them is lying idle in the grave. The influence of our words and acts will live, and will decide the destiny of souls. Angels of God are writing the history of our lives; let us be careful that the record is such as we shall not be ashamed to meet when the Judgment shall sit, and we shall receive according to the deeds done in the body. [Cf: RH 06-17-84 para. 12] p. 243, Para. 1, [1884MS].

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In his expiring agony hear him exclaim, "My God, my God, why hast thou forsaken me?" and remember that he endured the hiding of his Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place. [Cf: RH 06-17-84 para. 13] p. 243, Para. 2, [1884MS].

He who died for us loves us with a love that is infinite. He wants us to be happy; but he would not have us find our happiness in foolish jesting and joking, which disgrace the holy cause we profess to love. If we are living branches of the true Vine, we shall bear fruit to the glory of God. "By their fruits ye shall know them." By Mrs. E. G. White. [Cf: RH 06-17-84 para. 14] p. 243, Para. 3, [1884MS].

(General Conference, Nov. 18, 1883.) Text: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:10-13. [Cf: RH 06-24-84 para. 1] p. 243, Para. 4, [1884MS].

This is one of the most earnest and contrite prayers on record, and the Lord's response is. "A new heart will I give you, and a new spirit will I put within you." [Cf: RH 06-24-84 para. 2] p. 243, Para. 5, [1884MS].

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater the necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; and purity and love would prevail in the church. By beholding we become changed. The more you contemplate the character of Christ, the more you

will become conformed to his image. Come to Jesus just as you are, and he will receive you, and put a new song in your mouth, even praise to God. [Cf: RH 06-24-84 para. 3] p. 243, Para. 6, [1884MS].

"Cast me not away from thy presence, and take not thy Holy Spirit from me." Repentance as well as forgiveness is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convinced of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of the Lord that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and he will help us. He will hear the prayer of faith; but the sincerity of prayer can be proved only by our efforts to bring ourselves into harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to experience its transforming power. The reason that you do not receive more of the saving help of God is because the channel of communication between Heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant keeping God will restore unto us the joys of his salvation, and uphold us by his free Spirit. [Cf: RH 06-24-84 para. 4] p. 244, Para. 1, [1884MS].

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The nearer we live to God, the more we shall be able to accomplish for our fellowmen; for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting for salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. How can you associate with the young, and yet have so little desire for their salvation? Let them see that you care for their souls. As far as possible break down every barrier that keeps them from Christ. Labor for them in the desk, and at their homes. Pray with and for them. Point them to the Lamb of God that taketh away the sin of the world, and urge them to come and be healed. [Cf: RH 06-24-84 para. 5] p. 244, Para. 2, [1884MS].

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, "who ceased not to warn everyone night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every Judgment bound soul within my reach with prayers and tears and warnings." [Cf: RH 06-24-84 para. 6] p. 244, Para. 3, [1884MS].

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and his cause. In times past God has used humble men, and because of their faith and devotion they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The

mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." [Cf: RH 06-24-84 para. 7] p. 245, Para. 1, [1884MS].

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated; his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." [Cf: RH 06-24-84 para. 8] p. 245, Para. 2, [1884MS].

The educated man may exalt himself over his unlearned brother; but he is like the man in the parable, who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase; and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life, is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellowmen. [Cf: RH 06-24-84 para. 9] p. 245, Para. 3, [1884MS].

In all our churches there are persons who might be educated to become workers for Christ. But there are few who will venture to go out and labor unselfishly, trusting all to Jesus. They must have wages; and even then, if something offers that promises greater financial success, many youth will choose the worldly employment. They do not love Christ, and are not willing to make sacrifices for his sake. [Cf: RH 06-24-84 para. 10] p. 246, Para. 1, [1884MS].

There is a great work to be done to warn the world. Let us do what we can ourselves, and encourage others to labor. There is certainly a fault among us, or there would be more talent developed to unite us in our efforts for souls. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned. [Cf: RH 06-24-84 para. 11] p. 246, Para. 2, [1884MS].

If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus. We must have a knowledge of the truth, that we may be

able to meet its wily opponents; but we have certainly made a mistake in supposing that so much depends on long, argumentative discourses. If one part of your work must be limited, let it be the discourses; for unless your sermons are followed by personal effort, Satan will often catch away the seed of truth sown in the heart, and the good effect will be lost. [Cf: RH 06-24-84 para. 12] p. 246, Para. 3, [1884MS].

I charge you, Do not do halfhearted work. Some of you who in the beginning of your ministry were earnest and persevering have grown weary of protracted effort and ceaseless turmoil, and you sigh for repose, and dream of leisure and fireside comfort. Some are greatly overworked, and are suffering in consequence; and others, by doing their work negligently, have brought double burdens upon these unselfish, thorough, God fearing workers. Some are not willing to bear reproach for Christ's sake. Think what mighty truths God has entrusted to our keeping, and let earnest work follow your thoughts. Do mighty strokes for God. There are no compromises to be made with sin, nor any with timidity and cowardice. The Christian worker knows no weariness; there is no drudgery in his Heaven appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy more than repays him for every self-denial. [Cf: RH 06-24-84 para. 13] p. 246, Para. 4, [1884MS].

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endued with power from on high; we must have a baptism of the holy Spirit before we leave this place. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our unclean lips may be purified, and touched with a live coal from off the altar. The words of God to us must come to the people, not in a hesitating, doubting manner, but with earnestness and power. We must pray more fervently, more perseveringly, that God may work in us and by us. In these days of multiplied popular fables, there is no way to reach the people only as God works through our efforts. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of all the children of men. [Cf: RH 06-24-84 para. 14] p. 246, Para. 5, [1884MS].

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do much greater and more perfect work. The promises of God are rich, and full, and free, and we may have the power of his salvation with us. Then why do we not believe him and work for him? It is because threads of unbelief are woven into all the woof of life; but shall we not now commence to weave in the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even your faith." If clouds hide the sun from sight, we do not mourn as though it would never appear again. God's dear face of brightness is not always seen; but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. Then let us put all our powers into our work; let us devote our voice and pen to the service of God, not laboring in our own strength or to please ourselves; and we shall see sinners converted, and God will give us a rich reward. By Mrs. E. G. White. [Cf: RH 06-24-84 para. 15] p. 247, Para. 1, [1884MS].

Jesus is very precious to me this morning. There is gratitude in my heart for his mercy and love, for the privilege of counting myself a child of God, and of crying, Abba, Father. I wish everyone present

could realize the rich blessing that Jesus is waiting to bestow upon us,--upon each one; for he is no respecter of persons. It is our privilege to say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: RH 07-01-84 para. 1] p. 247, Para. 2, [1884MS].

And yet how many are making laborious work of walking in the narrow way of holiness. To many the peace and rest of this blessed way seems no nearer today than it did years in the past. They look afar off for that which is nigh; they make intricate that which Jesus made very plain. He is "the way, the truth, and the life." The plan of salvation has been plainly revealed in the word of God; but the wisdom of the world has been sought too much, and the wisdom of Christ's righteousness too little. And souls that might have rested in the love of Jesus, have been doubting, and troubled about many things. [Cf: RH 07-01-84 para. 2] p. 247, Para. 3, [1884MS].

The testimonies borne here are not expressive of great faith. It is not hard to believe that Jesus will pardon others, but it seems impossible for each to exercise living faith for himself. But, dear brethren, is it profitable to express doubts in regard to the willingness of Christ to accept you? I fear you are depending too much on feeling, making that a criterion. You are losing much by this course; you are not only weakening your own souls, but the souls of others who look to you. You must trust Jesus for yourselves, appropriate the promises of God to yourselves, or how can you educate others to have humble, holy confidence in him? You feel that you have neglected duties, that you have not prayed as you should. You seem at a distance from Jesus, and think that he has withdrawn from you; but it is you who have separated from him. He is waiting for you to return. He will accept the contrite heart. His lips have assured us that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. [Cf: RH 07-01-84 para. 3] p. 247, Para. 4, [1884MS].

We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." In the wilderness, when the Lord permitted poisonous serpents to sting the rebellious Israelites, Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live. But many saw no help in this Heaven appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing. [Cf: RH 07-01-84 para. 4] p. 248, Para. 1, [1884MS].

"As Moses lifted up the serpent in the wilderness," even so was "the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life." If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish. [Cf: RH 07-01-84 para. 5] p. 248, Para. 2, [1884MS].

Why do you refuse to come to Jesus and receive rest and peace? You may have the blessing this morning. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: "I have a Saviour. In him I trust, and he will never suffer me to be confounded. In his name I triumph. He is my righteousness, and my crown of rejoicing." Let not one here feel that his case is hopeless; for it is not. It may seem to you that you are sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and his great heart of love is waiting to bless us. [Cf: RH 07-01-84 para. 6] p. 248, Para. 3, [1884MS].

The important future is before us; and to meet its trials and temptations, and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously. Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. If any of us are not saved, it will be because we have chosen the service of Christ's great adversary, and the companionship of those who are his loyal followers. [Cf: RH 07-01-84 para. 7] p. 248, Para. 4, [1884MS].

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. [Cf: RH 07-01-84 para. 8] p. 249, Para. 1, [1884MS].

There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty. [Cf: RH 07-01-84 para. 9] p. 249, Para. 2, [1884MS].

The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well prepared

arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of his Spirit. [Cf: RH 07-01-84 para. 10] p. 249, Para. 3, [1884MS].

Act promptly. God would have you minutemen, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly above all that we ask or think" Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith. [Cf: RH 07-01-84 para. 11] p. 249, Para. 4, [1884MS].

Ministers who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when he does work. They trust in their own ability, forgetting the words of Christ, "Without me ye can do nothing." The man that is self-righteous and wise in his own eyes,--rich and increased in goods, having need of nothing,--cannot ask in faith, and receive, because he trusts in himself, and feels no lack. His works testify that he labors out of Christ. It is those who feel themselves sinful before God, poor and helpless, that Jesus loves to help; for they will appreciate his aid. They have a longing desire to do the Master's work, and, knowing that the power is not of themselves, they take hold of the mighty arm of God, and by faith claim his promises. [Cf: RH 07-01-84 para. 12] p. 250, Para. 1, [1884MS].

God is not pleased when his servants remain weak, wanting in courage, in faith, in hope, in love, and consequently inefficient laborers in his cause. God has given men reasoning powers, not to remain inactive or be perverted to earthly and sordid pursuits, but that these powers may be developed to the utmost, and used in his service to advance the interests of his kingdom. [Cf: RH 07-01-84 para. 13] p. 250, Para. 2, [1884MS].

A high standard of purity and nobility of character is set before the Christian, and he can attain to this excellence only through the aid of Christ. But many experience grief, pain, and disappointment, because they are unwilling to fill the humble place which God's providence assigns them, where they will remain unnoticed and unknown. They love the supremacy, and their anxiety leads them to work against their brethren, fearing they will be preferred before them. Envy, malice, jealousy, and distrust are cherished in the heart, and Jesus cannot dwell where these evil traits are entertained. He invites those who are ambitious of preferment to come unto him, and at the foot of the cross of Calvary learn his meekness and lowliness of heart. If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward. [Cf: RH 07-01-84 para. 14] p. 250, Para. 3, [1884MS].

The followers of Christ should not praise and flatter one another; for Satan will do a plenty of this work, and if persons have a high opinion

of their own ability, it will prevent them from learning in the school of Christ. Let none censure and condemn others; for in doing this they are co-laborers with him who is the accuser of the brethren, who would steal from their hearts every particle of love for one another. Christians should not seek to tear others down that they may build themselves up on their ruins, but they should endeavor to strengthen and encourage one another. [Cf: RH 07-01-84 para. 15] p. 250, Para. 4, [1884MS].

We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hardheartedness we see manifested, are wholly Satanic and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another--we cannot help it, for he is love. By Mrs. E. G. White. [Cf: RH 07-01-84 para. 16] p. 250, Para. 5, [1884MS].

I thank the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. I fear many do not grasp his promises firmly, but depend too much on feeling instead of what the Lord says. Have we not every evidence that Jesus is waiting to bless us? Is it his will that we should go forth to labor in his cause, and yet have no special help, no power from on high, to attend our labors? [Cf: RH 07-08-84 para. 1] p. 251, Para. 1, [1884MS].

It is our duty to vindicate the claims of the law of God. This holy law is almost universally despised and made void in the land, but that is no reason why any of us should turn traitors to God and our duty. We may honor God by respecting the claims of his law. Now, when it is held in great contempt, he will be most glorified by our loyalty. We should say with David, "I love thy commandments above gold; yea, above fine gold." We are not to wage this warfare against error at our own charges. God has never bidden us hold up the standard of his law in these days of general apostasy without the aid of divine grace and power. Mere arguments, however clear and convincing, are not enough. We may have help from God, and we should not feel free to go out to battle without the evidence that his presence will attend us. [Cf: RH 07-08-84 para. 2] p. 251, Para. 2, [1884MS].

We need to have a deeper experience. We must pray more, believing that we have a living Saviour. Jesus loves us; he has not withdrawn himself from us, but we have withdrawn from him. There is often too little fervency in our prayers. The Scriptures are not studied with earnestness; the word of God is not made the rule of life. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine." The heart must be right with God. But we do not urge you to prosecute your work only when you have a happy flight of feeling; for feeling would mislead you. The victory is gained through faith; then do not be years learning how to take God at his word. Ministers, you who have had years of experience, never let the hand of faith tremble in grasping the promises of God; for your unbelief is a stumblingblock to the young and inexperienced, and gives the powers of darkness occasion to triumph.

[Cf: RH 07-08-84 para. 3] p. 251, Para. 3, [1884MS].

Be diligent in the service of God: It is not enough to preach in the pulpit; you should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected. [Cf: RH 07-08-84 para. 4] p. 251, Para. 4, [1884MS].

You want to do a great work, but you do not work in the right spirit. You carry heavy burdens, and groan under the load, when Jesus invites you to lay your burdens at the foot of the cross, and find rest to your souls. When we see you working so hard, and almost ready to faint, when we see you grieve and mourn at every step, we know that you have lessons to learn in the school of Christ before you can successfully teach others. Without Jesus by your side you will find the way and work hard. You have much to learn, dear brethren, before you will accept the rest that he invites you to find in him. If you look to yourselves, and deplore your weakness and sinfulness, and continue to do this, you will make no advancement, but will remain spiritual dwarfs. You should be intelligent, growing Christians; for how else can you labor with the zeal, energy, and devotion necessary to insure success? [Cf: RH 07-08-84 para. 5] p. 252, Para. 1, [1884MS].

Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision. [Cf: RH 07-08-84 para. 6] p. 252, Para. 2, [1884MS].

If these persons could only know how much trouble and grief they bring upon themselves by imagining that they are having a hard time and are great sufferers, they would change the current of their thoughts. We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and Heaven will take care of them. While we are carefully counting up these disagreeable things, many things that are pleasant to reflect upon are passing from the memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us. [Cf: RH 07-08-84 para. 7] p. 252, Para. 3, [1884MS].

The path of uprightness is the path of peace. Those who have the meekness and lowliness of Christ can walk this humble path calmly, restfully, trustingly. No matter what may be our temperament, we may walk this path if we will. It is plain, and there is no need of constant anxiety and fear, fretting and worry, lest we shall lose the way. This path is the highway of holiness, cast up for the ransomed of

the Lord to walk in. It is the glorious path of the just, which "shineth more and more unto the perfect day." Those who walk this way will wear a cheerful, happy countenance; for it is lighted up by bright beams from the Sun of Righteousness. [Cf: RH 07-08-84 para. 8] p. 252, Para. 4, [1884MS].

Remember that your works must stand the test of the Judgment. Let your eye be single to the glory of God, your hearts pure, your thoughts brought into obedience to the will of Christ. Do something everyday to improve, beautify, and ennoble the life that Christ has purchased by his own blood. [Cf: RH 07-08-84 para. 9] p. 253, Para. 1, [1884MS].

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward when the voice of duty calls; let no seeming difficulties obstruct your path. Take up your God given responsibilities; and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you thoroughly and well, not coveting praise, but as working for the Master because you belong to him. [Cf: RH 07-08-84 para. 10] p. 253, Para. 2, [1884MS].

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other parts of the work are left incomplete? Will it be necessary for some one to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards. The charge to his servants is, "Be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." If the under shepherds do their duty with fidelity, when the chief Shepherd shall appear he will give them "a crown of glory that fadeth not away." Daniel saw their reward, and he says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." [Cf: RH 07-08-84 para. 11] p. 253, Para. 3, [1884MS].

Writing to his Philippian brethren, Paul sets before them the anxiety he experienced lest those who were newly converted should be drawn away from the pure and simple faith of Christ. He exhorts them to be in nothing terrified by their adversaries. "For unto you it is given," he says, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." He could see and understand their danger; and he prayed most earnestly in their behalf, that their hearts might be comforted, strengthened, knit together in love. Love is the bond of perfectness, an element of strength. United in faith and love, having a thorough knowledge of the doctrines of Christianity, they would not only believe and defend the gospel of Christ, but if need be, suffer for it. [Cf: RH 07-08-84 para. 12] p. 253, Para. 4, [1884MS].

The apostle labored to "present every man perfect in Christ Jesus."

This is the high standard that every minister should strive to reach. He is not fulfilling his commission unless he has an experience similar to that of Paul, and labors with the same unselfish spirit. [Cf: RH 07-08-84 para. 13] p. 254, Para. 1, [1884MS].

The guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with us, recording our work, and bringing us divine strength and power to be combined with human effort. These angels weep over the coldness, the indolence, and want of love for souls, that exists among ministers who are laboring in their own strength. [Cf: RH 07-08-84 para. 14] p. 254, Para. 2, [1884MS].

Do not be unreliable in your Christian course. Sin must not be cherished. This is a time when the love of many is waxing cold, and any defection on your part will encourage others in a wrong course, and lead to many and grievous transgressions. Do not set an example of lukewarmness; do not turn away from the testimonies of the Spirit of God. We are intrusted with a solemn message to give to the world, and there is much at stake. What a fearful thing it would be if any of us were to prove unfaithful to our sacred, holy trust, and in the Judgment be condemned to be separated from God and lose heaven. [Cf: RH 07-08-84 para. 15] p. 254, Para. 3, [1884MS].

We cannot be safe amid the temptations that surround us in these times of peril without constantly watching unto prayer. We must guard against accepting a low standard of our own instead of the high Bible standard of character. Satan works through defects in character to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Often he gains the advantage, and betrays into sin those who should represent Christ to the world; and our Saviour is more deeply afflicted by this ingratitude and disobedience than is a tender, loving mother by the misconduct of a wayward child. [Cf: RH 07-08-84 para. 16] p. 254, Para. 4, [1884MS].

You may forget childish things, and grow in grace day by day. As you make advancement, set your face like a flint against all falsehood, all pretense. You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him. [Cf: RH 07-08-84 para. 17] p. 254, Para. 5, [1884MS].

Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil. By Mrs. E. G. White. [Cf: RH 07-08-84 para. 18] p. 255, Para. 1, [1884MS].

We are living in an unfortunate age for the young. A heavy current is setting downward to perdition, and parents should deal faithfully with the souls committed to their trust. Satan is constantly presenting inducements to attract minds from the solemn work of preparation for scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He is wide awake, busily engaged in leading the world captive. Through the agency of worldlings, he keeps up a continual pleasing excitement to induce the unwary to unite with them. The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. There are shows, lectures, and an endless variety of entertainments constantly arising, that are calculated to lead to a love of the world; and through this union with the world faith is weakened. [Cf: RH 07-15-84 para. 1] p. 255, Para. 2, [1884MS].

The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If they are very wild, parents flatter themselves with the hope that when they are older, and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, suffer wrong principles to grow and strengthen, and in many cases all the labor bestowed on that soil will avail nothing. Satan is an artful, persevering workman, a deadly foe. Whenever an incautious word is spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. [Cf: RH 07-15-84 para. 2] p. 255, Para. 3, [1884MS].

He has many finely woven, dangerous nets, which appear innocent, but are skillfully prepared to entangle the young and unwary. Often these snares are disguised in coverings of light borrowed from heaven; but those who fall victims to these devices pierce themselves through with many sorrows. [Cf: RH 07-15-84 para. 3] p. 255, Para. 4, [1884MS].

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the influence. The mass of professed Christians have removed the line of distinction between them and the world, and while they profess to be living for Christ, they are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear; but their religion has but little influence to restrain them from worldly pleasures. Some such professors can enter the ballroom, and unite in all the amusements which it affords. Others cannot go to such lengths as this; yet they can attend parties of pleasure, picnics, donations, shows, and other places of amusement; and the most discerning eye would fail to detect in such professors of religion one mark of Christianity. There is no difference between their appearance and that of unbelievers. In the present state of society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. They often become impatient, and wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they often feel that there would be no harm in going to picnics and other gatherings of young associates; yet the experienced Christian parent sees danger. Parents are acquainted with the peculiar temperaments of their children, and

know the influence of these things upon their minds, and from a desire for their salvation, keep them back from these exciting amusements. Even when the children choose for themselves to leave the pleasures of the world, and become Christ's disciples, the labor of the parents must not cease. They have just commenced in earnest the warfare against sin and the evils of the natural heart, and they need the counsel and watchcare of their parents. [Cf: RH 07-15-84 para. 4] p. 255, Para. 5, [1884MS].

Young Sabbathkeepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure seeker as his follower. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the frivolous, empty conversation of the lovers of the world. [Cf: RH 07-15-84 para. 5] p. 256, Para. 1, [1884MS].

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. [Cf: RH 07-15-84 para. 6] p. 256, Para. 2, [1884MS].

They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, they will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. [Cf: RH 07-15-84 para. 7] p. 256, Para. 3, [1884MS].

It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate his people from the ungodly, and purify them unto himself, and they should live out their faith. [Cf: RH 07-15-84 para. 8] p. 257, Para. 1, [1884MS].

The true followers of Jesus will have sacrifices to make. They will discard places of worldly amusement; for they find no Jesus there,--no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the word of God leads us to come out from all these things, and be separate. But the things of the world are sought for, and considered worthy to be admired and enjoyed, by all who are not spiritually minded. [Cf: RH 07-15-84 para. 9] p. 257, Para. 2, [1884MS].

"By their fruits ye shall know them." All the followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. They are not in the Vine. Says Jesus, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: RH 07-15-84 para. 10] p. 257, Para. 3, [1884MS].

If we would be spiritual worshipers of the true God, we must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor is anything allowed to divide or share our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols, and seek to carry them along; but we cannot advance till we put them away, for they separate us from God. [Cf: RH 07-15-84 para. 11] p. 257, Para. 4, [1884MS].

The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. [Cf: RH 07-15-84 para. 12] p. 257, Para. 5, [1884MS].

Young people who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world, and being separate, and imitating the life of Christ. But there are many precious promises on record for those who seek their Saviour early. Says the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Wisdom calls to the sons of men, "I love them that love me; and they that seek me early shall find me." They will find that the "path of the just is as a shining light, that shineth more and more unto the perfect day;" and at the last, the Judge of all the earth will give everyone according to his works. By Mrs. E. G. White. [Cf: RH 07-15-84 para. 13] p. 258, Para. 1, [1884MS].

(General Conference, Nov. 20, 1883.) It is a privilege to express my gratitude to God for these meetings now in the past. This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit. To me and to many others, Heaven has seemed very near; and we have been led to rejoice with joy unspeakable and full of glory. [Cf: RH 07-22-84 para. 1] p. 258, Para. 2, [1884MS].

Through the Bible readings the truth has been brought out with clearness and power. Deeper, broader views have been taken of divine

truth and of our responsibility to God. Hearts have been subdued and softened by the love of God. Through grace the capacity to understand and appreciate the truth has been enlarged; and as we continue to advance in grace, our ability will still further increase, and we shall better understand the ways of God and the plan of redemption. [Cf: RH 07-22-84 para. 2] p. 258, Para. 3, [1884MS].

Never feel that there is no need of applying yourself diligently to the study of the word. If you search for truth as for hid treasures, the Scriptures will unfold to you more and more. Many of you might be far in advance of what you now are. Young men who are just beginning to labor are in danger of thinking that because they have become familiar with a few subjects, they are qualified to present the truth anywhere. These lose much by wasting precious, golden moments that should be spent in studying the prophecies or the practical lessons of Christ. [Cf: RH 07-22-84 para. 3] p. 258, Para. 4, [1884MS].

The morning meetings have been most precious. To me they have been a continual feast,--like heavenly manna to my soul. We have met Jesus in the assembly of his people. We have learned of him, and of his willingness to receive all who come to him in humble faith, taking God at his word. We have learned that if we would receive the dew of divine grace, we must allow nothing to come between God and our souls. We have seen many obtaining such a knowledge as they never had before of the true Source of spiritual strength and moral power. I knew that Jesus was waiting to be gracious, and that my brethren feared to take his offered mercy; and I have enjoyed seeing them receive rich blessings at his hand. I have not found it difficult to rejoice with those that rejoice, and to weep with those that weep. [Cf: RH 07-22-84 para. 4] p. 258, Para. 5, [1884MS].

We have felt sad over the cases of some who have long been under the special power of the enemy. We had hoped to see them deeply impressed and converted at these meetings; but Satan spread his snare for them. For months he has been diligently working up his plans to prevent them from being present. They do not know what they have lost. Others who have been drunken with the spirit of the world, and have been entreated and reproved, did not want to be here. In view of the little time we have in which to prepare for our future home, we should not allow indifference to keep us away from such meetings, nor entanglements to arise which will make it impossible for us to attend them. [Cf: RH 07-22-84 para. 5] p. 259, Para. 1, [1884MS].

We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works. [Cf: RH

07-22-84 para. 6] p. 259, Para. 2, [1884MS].

There are souls to be won to Christ. There is a great and solemn work before us to prepare the people to stand in the day of the Lord. We have but little time here, and the best use we can make of our faculties is to consecrate them to the work of God. It is the duty of everyone, not only of those who occupy the position of watchmen on the walls of Zion, but of the laymen also, to do their utmost to advance the cause of God and save their fellowmen. Opposition must be met. We shall be hated of all men for Christ's sake, and by Satan, because he knows that a divine power attends this work which will undermine his influence. But Heaven is open before us; we may take hold of divine strength. As children of God, it is our privilege and duty to come directly to him, and claim a Father's blessing. He will give it. Iniquity abounds, and for this very reason God is willing to give more grace and reveal himself to his people. [Cf: RH 07-22-84 para. 7] p. 259, Para. 3, [1884MS].

I beseech you, do not withhold yourselves from God. We have seen of his salvation; but I have longed to hear happy souls saying, "My cup runneth over. Jesus, precious Saviour, is the crown of my rejoicing." The moment you surrender yourself wholly to him in simple faith, Jesus accepts you, and encircles you in his arms of love. He holds you more firmly than you can grasp him. Come to the light, and triumph in God. Then shall your peace be as a river, and your "righteousness as the waves of the sea." [Cf: RH 07-22-84 para. 8] p. 259, Para. 4, [1884MS].

Expel sin from your hearts; for sin caused the death of the Son of God. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Never forget, wherever your lot may be cast, that you are pilgrims and strangers here, journeying to a better country, even a heavenly. The talents you possess, the property God has lent you, must be used in doing good, in laying up treasure in heaven. The work which you are doing with your hand or your brain, must stand the test of the Judgment. How will it then appear? Are you acting well your part in preparing yourselves and others for glory, honor, immortality, and eternal life? Are you doing anything that you will wish undone when the books shall be opened, and you meet your deeds as they stand registered in heaven? [Cf: RH 07-22-84 para. 9] p. 260, Para. 1, [1884MS].

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." "The world knoweth us not because it knew him not." We are not understood by the world, we never shall be; but we must not let this discourage us. We are not to look at present appearances, nor be angry when we are misjudged, but we should improve every opportunity of doing good. [Cf: RH 07-22-84 para. 10] p. 260, Para. 2, [1884MS].

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the

spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate. [Cf: RH 07-22-84 para. 11] p. 260, Para. 3, [1884MS].

We must drink deeper draughts from the well of salvation. How can we possibly enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others. The men who would teach others the art of success in the sacred ministry should understand that art themselves. The best way to teach youthful laborers is to do yourself what you expect them to do. [Cf: RH 07-22-84 para. 12] p. 260, Para. 4, [1884MS].

In every prayer let the hand of living faith lay hold upon infinite help. Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him. [Cf: RH 07-22-84 para. 13] p. 261, Para. 1, [1884MS].

Jesus is the foundation and the author and finisher of our faith. Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God." [Cf: RH 07-22-84 para. 14] p. 261, Para. 2, [1884MS].

Will it make you sad to be buffeted, despised, derided, maligned of the world? It ought not; for Jesus told us just how it would be. "If the world hate you," he says, "ye know it hated me before it hated you." The apostle Paul, the great hero of faith, testifies: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Look up, my brethren, look up. Let the love of God into your souls. Through Jesus the treasures of heaven are at our command, and what is there that he will not do for us? The Father also loves us, and is waiting to be gracious. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: RH 07-22-84 para. 15] p. 261, Para. 3, [1884MS].

Are we working to proclaim truth, righteousness, and the love of God? This is the work that is assigned us. Even in bereavements we should not stop to grieve; but let us show our love for the faithful workers who have gone to their rest, by doing the work they would have done had

they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory. [Cf: RH 07-22-84 para. 16] p. 261, Para. 4, [1884MS].

Brethren, your aims are altogether too low. You have not used the great moral faculties of the soul,--faith, hope, and love. These powers are given us not to lie dormant, but that through their exercise the soul may be brought into harmony with heaven; but with many of you they are paralyzed through inaction, and as a consequence you are weak and helpless. Do not let your great need discourage you. The Saviour of sinners, the Friend of the friendless, with compassion infinitely greater than that of a tender mother for a loved and afflicted child, is inviting, "Look unto me, and be ye saved." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We may take hold of his strength, and make peace with God. Jesus will quicken all the faculties of the soul, and impart new life and energy. [Cf: RH 07-22-84 para. 17] p. 261, Para. 5, [1884MS].

While you should make every effort to reach the highest standard of intellectual excellence, you should avoid self-sufficiency and dependence on your own ability. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant. He ever dwelt upon the grandest themes that can engage the attention; and he presented them in such a form, and used such illustrations, that the feeblest intellects could grasp his meaning, while the most intelligent minds were attracted and instructed. [Cf: RH 07-22-84 para. 18] p. 262, Para. 1, [1884MS].

Let us beware lest we lose the simplicity of the gospel of Christ. We must become as little children in humility, in consciousness of our own weakness. We must learn from the Divine Teacher lessons of higher wisdom than were ever taught in the most exalted schools of human institution. [Cf: RH 07-22-84 para. 19] p. 262, Para. 2, [1884MS].

There is danger of not making Christ's teachings a personal matter, of not receiving them as though they were addressed to us personally. In his words of instruction, Jesus means me. I may appropriate to myself his merits, his death, his cleansing blood, as fully as though there were not another sinner in the world for whom Christ died. In listening to his teachings with understanding open to receive his words, we display the highest wisdom. In being doers of the word,--obeying Christ by leading self-denying lives and forming pure and holy characters,--we shall secure the life which measures with the life of God. [Cf: RH 07-22-84 para. 20] p. 262, Para. 3, [1884MS].

There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way, it may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present ourselves a living sacrifice, holy and acceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Consecration,

submission, and sacrifices must be made that will seem like taking the very lifeblood from the heart. [Cf: RH 07-22-84 para. 21] p. 262, Para. 4, [1884MS].

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellowmen. [Cf: RH 07-22-84 para. 22] p. 262, Para. 5, [1884MS].

Now, as we are about to separate, the question arises, shall we all meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we each prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven. By Mrs. E. G. White. [Cf: RH 07-22-84 para. 23] p. 263, Para. 1, [1884MS].

The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits. [Cf: RH 07-29-84 para. 1] p. 263, Para. 2, [1884MS].

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing. [Cf: RH 07-29-84 para. 2] p. 263, Para. 3, [1884MS].

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the best service of which they are capable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." [Cf: RH 07-29-84 para. 3] p. 263, Para. 4, [1884MS].

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the

world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink of his wines. This was not a hastily formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom. [Cf: RH 07-29-84 para. 4] p. 263, Para. 5, [1884MS].

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions. [Cf: RH 07-29-84 para. 5] p. 264, Para. 1, [1884MS].

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal. [Cf: RH 07-29-84 para. 6] p. 264, Para. 2, [1884MS].

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drank with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water drank some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues. [Cf: RH 07-29-84 para. 7] p. 264, Para. 3, [1884MS].

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten. [Cf: RH 07-29-84 para. 8] p. 264, Para. 4, [1884MS].

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to

eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice. [Cf: RH 07-29-84 para. 9] p. 264, Para. 5, [1884MS].

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness. [Cf: RH 07-29-84 para. 10] p. 265, Para. 1, [1884MS].

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health. [Cf: RH 07-29-84 para. 11] p. 265, Para. 2, [1884MS].

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,--habits that will make us more and more like the doomed inhabitants of Sodom. [Cf: RH 07-29-84 para. 12] p. 265, Para. 3, [1884MS].

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind. [Cf: RH 07-29-84 para. 13] p. 265, Para. 4, [1884MS].

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you." The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. 'Ye shall be my sons and daughters, saith the Lord Almighty.' The apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements. By Mrs. E. G. White. [Cf: RH 07-29-84 para. 14] p. 266, Para. 1, [1884MS].

When the children of Israel were slaves in the land of Egypt, God called them out of bondage into a place where they could worship him without restraint. He wrought for them in the way by miracles; he also proved them by bringing them into strait places. But, notwithstanding the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." [Cf: RH 08-05-84 para. 1] p. 266, Para. 2, [1884MS].

Many who profess to believe the truth for these last days think it strange that the Israelites were so ungrateful as to forget what God had done for them, and even to murmur at the hardships they encountered as they journeyed, when in the sight of God these very persons have done worse than they. God has given us great light. We have a truth so clear, so plain, that it cannot be resisted; yet this great blessing has not been prized, or even realized. If trials arise, some think they have a hard time, and begin to look back. Some do not know what purifying trials are, and make trials for themselves. They are easily discouraged, and Satan magnifies their grievances, and puts thoughts into their minds that, if given away to, will destroy their influence and usefulness. [Cf: RH 08-05-84 para. 2] p. 266, Para. 3, [1884MS].

It is a fearful thing to murmur against God. Should his hand be withdrawn from these complaining ones, and they be left subject to disease and death, then they would know what trouble is. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as though they were traveling in the broad road. God proves his people in this world. This is the fitting up place to appear in his presence. Here persons will show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and other evil passions. [Cf: RH 08-05-84 para. 3] p. 266, Para. 4, [1884MS].

Professors of religion are not willing to examine their own hearts closely; and it is a fearful fact that many are indulging a false hope. Some are leaning on an old experience which they had years ago; but when brought down to this heart searching time, when all should have a

living experience, they have nothing to relate. When they subdue those sins which God hates, Jesus will come in and sup with them, and they with him. Drawing divine strength from Jesus, they will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But it would be more pleasing to the Lord if lukewarm professors of religion had never named his name; for they are a stumblingblock to unbelievers, and a continual weight to those who would be faithful followers of Jesus. [Cf: RH 08-05-84 para. 4] p. 267, Para. 1, [1884MS].

The Lord is soon coming, and we should not put off that event. It is our present duty to prepare for the things that are coming on the earth, and to let our works correspond with our faith. The mind must be stayed upon God; our influence should tell on the side of truth. We cannot honor the Lord when we are careless and indifferent; we cannot glorify him when we are desponding. We must be in earnest to secure our own soul's salvation, and to save others. All importance should be attached to this work, and everything else should be secondary. [Cf: RH 08-05-84 para. 5] p. 267, Para. 2, [1884MS].

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion; but if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. [Cf: RH 08-05-84 para. 6] p. 267, Para. 3, [1884MS].

The young, as well as those who are older, will be required to give a reason of their hope. But the mind, designed by God for better things, formed to serve him perfectly, is often allowed to wander aimlessly, or to dwell upon subjects of no real interest. It might have been trained to grasp the true foundation of the Christian's hope; but its energies have been absorbed by story books, dress and show, pride and vanity. Those who allow themselves to be diverted with idle tales may have the imagination fed, but the mind is led directly from God. The interest is destroyed in his precious word, which has been given us to guide our feet through the perils of this dark world. [Cf: RH 08-05-84 para. 7] p. 267, Para. 4, [1884MS].

That precious word tells us how we can escape the wrath of God, and of the great Sacrifice that has been offered that we might enjoy his presence forever. If any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The way has been made plain; but they allow other things to divert the mind, and take no interest to find out the divine will. God is trifled with by professed Christians, and when his holy word shall judge them at the last day, they will be found wanting. That word is the standard; their motives, words, works, and the manner in which they use their time, will be compared with the written word of God; and if they come short, their cases are decided forever. [Cf: RH 08-05-84 para. 8] p. 268, Para. 1, [1884MS].

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the

enemy. We either gather with Christ or scatter abroad. We are decided, wholehearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [Cf: RH 08-05-84 para. 9] p. 268, Para. 2, [1884MS].

Some hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter heaven without making a sacrifice. A spirit of self-denial should be cherished. Some have not laid themselves a sacrifice on the altar of God. They indulge in hasty, fitful tempers, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life will have it, and it will be worth all that it costs. The far more exceeding and eternal weight of glory will eclipse every earthly pleasure. [Cf: RH 08-05-84 para. 10] p. 268, Para. 3, [1884MS].

I wish that all could realize something of the wondrous love of the Son of God, to whom angels ascribe praise, honor, and glory. He was so interested for our salvation that for our sakes he left his high command in heaven, and patiently bore every indignity and slight which man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross, and suffered the most agonizing death, that we might enjoy the light and glory of heaven, and live with him in the mansions he is preparing for us. [Cf: RH 08-05-84 para. 11] p. 268, Para. 4, [1884MS].

All heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this, and the frown of God is upon them. But his Spirit will not always be grieved. After God has done all that could be done to save men, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for they will have to feel the agony that Christ felt upon the cross. They will then realize what they have lost,--eternal life and the immortal inheritance. [Cf: RH 08-05-84 para. 12] p. 268, Para. 5, [1884MS].

Young and old have a conflict before them. They should not sleep for a moment, for a wily foe is constantly on the alert to lead them astray and overcome them. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. Jesus is soon coming: and will he acknowledge as his people those who are conformed to the world? Oh, no. He will accept as his none but those who are pure and holy,--those who have been purified and made white, and have kept themselves separate, unspotted from the world. [Cf: RH 08-05-84 para. 13] p. 269, Para. 1, [1884MS].

The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. If we strive to walk in the footsteps of our Redeemer, if we live for it, and believe for it, God is willing to give us of his free Spirit,--more willing than earthly parents are to give good gifts to their children. Then we shall walk in the light, as he is in the light.

And we shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fullness of God." By Mrs. E. G. White. [Cf: RH 08-05-84 para. 14] p. 269, Para. 2, [1884MS].

Text: "Let love be without dissimulation." Rom. 12:9. [Cf: RH 08-12-84 para. 1] p. 269, Para. 3, [1884MS].

The great lesson that Christ taught by his life and example was that of unity and love among brethren. This love is the token of discipleship, the divine credentials which the Christian bears to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." Love to God and man must be an inwrought principle in the soul; for there is no other way that the Christian can become a "partaker of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 08-12-84 para. 2] p. 269, Para. 4, [1884MS].

Great light is shining, and some have received the precious light, and hold it fast with rejoicing. But Satan has had too great power even over these. They have not had a zeal and wide-awake, unselfish interest corresponding with the truth they believe. Love has been wanting, and its absence greatly pleases our wily foe. He is the author of malice, envy, jealousy, hatred, and dissension, and he rejoices to see these weeds choke out love, that tender plant of heavenly growth. In his providence, God permits those who, deluded by the enemy, have chosen fables instead of unadulterated truth, to entertain the same feelings toward commandment keepers that the Jewish nation had toward their Master,--feelings that led them to reject him as the promised Messiah, and delivered him up to suffer a cruel death. And as the people of God meet with opposition from the powers of darkness and the ungodly around them, they are drawn nearer to each other. [Cf: RH 08-12-84 para. 3] p. 269, Para. 5, [1884MS].

The question arises again and again, Why does the Lord suffer these trials to come, and this hatred to be kindled against those who love Jesus and are keeping the commandments of God? But Jesus suffered before us, and we are exhorted to "consider him that endured such contradiction of sinners against himself," lest we be wearied and faint in our minds. The battle between the powers of darkness and the powers of light is continually going forward. Christ and Satan are each in the field: Christ ready to save to the uttermost all who come unto him; Satan determined to afflict and control. Satan is angry with the righteous; for their life of obedience to God brings them in constant collision with his plans and wishes. [Cf: RH 08-12-84 para. 4] p. 270, Para. 1, [1884MS].

We are now living in the antitypical day of atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the

greatest trials that men meet come in consequence of their blindness to Satan's temptations. [Cf: RH 08-12-84 para. 5] p. 270, Para. 2, [1884MS].

The Lord works in behalf of his people. He seeks to break the cruel power that Satan exercises over the children of men; and he would do great things for them if they would submit to his authority instead of choosing the service of Satan. He wrought wonderfully for his ancient people Israel to deliver them from their oppressive bondage in Egypt. He went through the proud land of the Pharaohs with tempest and fire, with plague and death. He rescued them from their servile state, and brought them to a good land,--a land that in his providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of his wings. He brought them to himself and encircled them in his everlasting arms; and in return for all his goodness and mercy to them, they were required to have no other gods before him, the living God, and to exalt his name and make it glorious in the earth. [Cf: RH 08-12-84 para. 6] p. 270, Para. 3, [1884MS].

All heaven is interested in man, and desires his salvation. This is the great aim in all God's dealings with individuals. Now, in 1884, Jesus is pleading in behalf of his people; and it is a matter of the greatest wonder to the heavenly host that so few care to be freed from the bondage of evil influences, so few are willing to exercise all their powers in harmony with Christ in the great work of their deliverance. If men could have unveiled before them the workings of the great deceiver to keep them in the gall of bitterness and the bond of iniquity, how earnest would they be to renounce the works of darkness, how guarded lest they yield to temptation, how careful to see and remove every defect which mars the image of God in them; how they would press to the side of Jesus, and what earnest supplications would ascend to heaven for a calmer, closer, happier, walk with God. [Cf: RH 08-12-84 para. 7] p. 270, Para. 4, [1884MS].

Jesus came to earth to be, not only man's Redeemer, but his great Exemplar. His was a perfect life, a life of meekness, lowliness, purity, and unlimited trust in God. He was a Man of sorrows and acquainted with grief, and he taught us practically the great lesson of calm, constant, unwavering confidence in our heavenly Father. He permits temptations, trials, and afflictions to come to his loved ones. They are his providences, visitations of mercy to bring them back when they stray from his side, and give them a deeper sense of his presence and providential care. The peace that passeth understanding is not for those who shrink from trials, from struggles, and from self-denial. We cannot appreciate peace and joy in Christ, and the gift of eternal life, unless we are willing to make every sacrifice to obtain these great blessings. [Cf: RH 08-12-84 para. 8] p. 271, Para. 1, [1884MS].

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness nor faint in adversity. We must not count our lives dear unto ourselves, but must walk in the path of duty, denying self for Christ's sake. [Cf: RH 08-12-84 para. 9] p. 271, Para. 2,

[1884MS].

The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness. Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for today. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble. [Cf: RH 08-12-84 para. 10] p. 271, Para. 3, [1884MS].

The time of trouble is the crucible that is to bring out Christlike characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, uproot him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage. [Cf: RH 08-12-84 para. 11] p. 271, Para. 4, [1884MS].

The work of the enemy is not abrupt, it is not sudden and startling; it is a secret undermining of the strongholds of principle. It commences in small things,--the neglect to be true to God and to rely upon him wholly, the disposition to concede to the demands of the world for the sake of gaining numbers on the church book. But soon a wide gulf is opened between the position of the shepherd of the flock and the plain truths of the word of God. Our only safety is in searching the Scriptures and in being much on our knees before God, entreating him to imbue us with his Spirit, that when the enemy shall come in like a flood, the Spirit of the Lord shall for us lift up a standard against him. [Cf: RH 08-12-84 para. 12] p. 272, Para. 1, [1884MS].

It is great kindness on the part of our heavenly Father when he allows us to be placed under circumstances that lessen the attractions of earth, and lead us to place our affections on things above. Frequently, the loss of earthly blessings teaches us more than their possession. When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies his interest with that of his suffering ones. He guards them every moment. He is acquainted with every grief; he knows every suggestion of Satan, every doubt that tortures the soul. He is touched with the feeling of our infirmities; for he has experienced even more than we are passing through. He suffered, being tempted, that he might know how to succor those who are tempted, and thus bring many sons and daughters to glory. And when we remember these things, the divine love touchingly appeals to our hearts. [Cf: RH 08-12-84 para. 13] p. 272, Para. 2, [1884MS].

Jesus, our Advocate, is inviting us to walk with him. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with himself. It is his work to sanctify his people, to cleanse, ennoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of

any earthly prince. [Cf: RH 08-12-84 para. 14] p. 272, Para. 3, [1884MS].

As children of God, members of the royal family, we must cultivate disinterested love for one another. We must press together. We should guard the interests of our brethren, even though we may think they err. We are not perfect ourselves; we are not immortal. Elijah was a mighty man of God; yet he was "subject to like passions as we are." We must be tender, kind, and true to one another. "By this shall all men know that ye are my disciples," says Christ, "if ye have love one to another." [Cf: RH 08-12-84 para. 15] p. 272, Para. 4, [1884MS].

Dear brethren and sisters, if we have the religion of Jesus in our hearts, it will be revealed in our lives. If we love Christ, we shall love one another. Let your life more than your lips, argue for your Saviour. It is by a well ordered life and godly conversation that you represent him to the world. By Mrs. E. G. White. [Cf: RH 08-12-84 para. 16] p. 272, Para. 5, [1884MS].

(Address before the B. C. College Teachers and Students at General Conference, Nov. 15, 1883.) Text: "The fear of the Lord is the beginning of wisdom." Ps. 111:10. [Cf: RH 08-19-84 para. 1] p. 273, Para. 1, [1884MS].

The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David. "All things come of thee, and of thine own have we given thee." [Cf: RH 08-19-84 para. 2] p. 273, Para. 2, [1884MS].

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. [Cf: RH 08-19-84 para. 3] p. 273, Para. 3, [1884MS].

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boardinghouse, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with

you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle. [Cf: RH 08-19-84 para. 4] p. 273, Para. 4, [1884MS].

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve. [Cf: RH 08-19-84 para. 5] p. 273, Para. 5, [1884MS].

But never commit so great a crime as to pervert your God given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed that will produce a harvest which they will not be proud to reap. It is a fearful thing to use God given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged. [Cf: RH 08-19-84 para. 6] p. 273, Para. 6, [1884MS].

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare. [Cf: RH 08-19-84 para. 7] p. 274, Para. 1, [1884MS].

Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad and influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe. [Cf: RH 08-19-84 para. 8] p. 274, Para. 2, [1884MS].

The psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple." As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so

well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or his works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects. [Cf: RH 08-19-84 para. 9] p. 274, Para. 3, [1884MS].

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride. [Cf: RH 08-19-84 para. 10] p. 275, Para. 1, [1884MS].

In the word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold what the angels contemplate with wonder,--the Son of God, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. [Cf: RH 08-19-84 para. 11] p. 275, Para. 2, [1884MS].

Our youth have the precious Bible; and if all their plans and purposes are tested by the Holy Scriptures, they will be led into safe paths. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the cravings of the heart. By giving heed to the teachings of God's word, men may rise from the lowest depths of ignorance and degradation to become sons of God, associates of sinless angels. [Cf: RH 08-19-84 para. 12] p. 275, Para. 3, [1884MS].

The more the mind dwells upon these themes, the more it will be seen that the same principles run through natural and spiritual things. There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God. [Cf: RH 08-19-84 para. 13] p. 275, Para. 4, [1884MS].

Young friends, the fear of the Lord lies at the very foundation of all progress; it is the beginning of wisdom. Your Heavenly Father has claims upon you; for without solicitation or merit on your part he gives you the bounties of his providence; and more than this, he has given you all heaven in one gift, that of his beloved Son. In return for this infinite gift, he claims of you willing obedience. As you are bought with a price, even the precious blood of the Son of God, he requires that you make a right use of the privileges you enjoy. Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or

not your efforts shall be well directed and your best. [Cf: RH 08-19-84 para. 14] p. 275, Para. 5, [1884MS].

We are living in the perils of the last days. All heaven is interested in the characters you are forming. Every provision has been made for you, that you should be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken. Those who climb the shining way will be rewarded; they will enter into the joy of their Lord. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 08-19-84 para. 15] p. 275, Para. 6, [1884MS].

Text: "The fear of the Lord is the beginning of wisdom." Psa. 111:10. [Cf: RH 08-26-84 para. 1] p. 276, Para. 1, [1884MS].

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, gratification of appetite, intemperance and gluttony, were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influence that tended downward. He chose the latter course. He purposed in his heart that he would not be corrupted by the sinful indulgences with which he was brought in contact, let the consequences be what they might. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of heaven; and to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams. [Cf: RH 08-26-84 para. 2] p. 276, Para. 2, [1884MS].

If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right. [Cf: RH 08-26-84 para. 3] p. 276, Para. 3, [1884MS].

A spotless character is as precious as the gold of Ophir. Without pure, unsullied virtue, none can ever rise to any honorable eminence. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go

to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark. [Cf: RH 08-26-84 para. 4] p. 276, Para. 4, [1884MS].

Will our youth consider that they have battles to fight? Satan and his hosts are arrayed against them, and they have not the experience that those of mature age have gained. [Cf: RH 08-26-84 para. 5] p. 277, Para. 1, [1884MS].

Satan has an intense hatred for Christ, and the purchase of his blood, and he works with all deceivableness of unrighteousness. He seeks by every artifice to enlist the young under his banner; and he uses them as his agents to suggest doubts of the Bible. When one seed of doubt is sown, Satan nourishes it until it produces an abundant harvest. If he can unsettle one youth in regard to the Scripture, that one will not cease to work until other minds are leavened with the same skepticism. [Cf: RH 08-26-84 para. 6] p. 277, Para. 2, [1884MS].

Those who cherish doubts will boast of their independence of mind; but they are far enough from possessing genuine independence. Their minds are filled with slavish fear, lest some one as weak and superficial as themselves should ridicule them. This is weakness, and slavery to the veriest tyrant. True liberty and independence are found in the service of God. His service will place upon you no restriction that will not increase your happiness. In complying with his requirements, you will find a peace, contentment, and enjoyment that you can never have in the path of wild license and sin. Then study well the nature of the liberty you desire. Is it the liberty of the sons of God, to be free in Christ Jesus? or do you call the selfish indulgence of base passions freedom? Such liberty carries with it the heaviest remorse; it is the cruelest bondage. [Cf: RH 08-26-84 para. 7] p. 277, Para. 3, [1884MS].

True independence of mind is not stubbornness. It leads the youth to form their opinions on the word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it a virtue to parade the faults of professed Christians, and then scoff at religion, morality, and virtue, real independence of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the caviler to the one who influences him, the adversary of God and man, and to resist him in the person of his agent. [Cf: RH 08-26-84 para. 8] p. 277, Para. 4, [1884MS].

Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. "By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not

of earth. By the silent power of a well ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven's light, and win souls to Christ. [Cf: RH 08-26-84 para. 9] p. 277, Para. 5, [1884MS].

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model. [Cf: RH 08-26-84 para. 10] p. 278, Para. 1, [1884MS].

There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers, who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls, as they that must give account. Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood. [Cf: RH 08-26-84 para. 11] p. 278, Para. 2, [1884MS].

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every young person; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minute men, to work for these youth, and through the help of God hold them back from the pit of destruction. In the parable, while men slept, the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, he is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. [Cf: RH 08-26-84 para. 12] p. 278, Para. 3, [1884MS].

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,-- men and women that fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but train them to have moral independence, to work for Jesus, and to take up burdens in his cause. [Cf: RH 08-26-84 para. 13] p. 278, Para. 4, [1884MS].

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and know that you have done what you could to fit them for immortality! If your work stands the test of the great day, how like sweetest music will fall upon your ear the benediction of the

Master, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Cf: RH 08-26-84 para. 14] p. 279, Para. 1, [1884MS].

In the great harvest field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work for the youth with all the powers God has bestowed upon us, and he will bless our well directed efforts. Our Saviour longs to save the young. He would rejoice to see them around his throne clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and reecho throughout the courts of heaven. By Mrs. E. G. White. [Cf: RH 08-26-84 para. 15] p. 279, Para. 2, [1884MS].

There is great responsibility resting upon parents. They should not be led by their children, but should restrain and guide them. Abraham was faithful in his house. His authority was regarded. He commanded his household after him, and his fidelity was remembered of God. [Cf: RH 09-02-84 para. 1] p. 279, Para. 3, [1884MS].

Eli took a different course. He might have restrained his children, but he did not; and as a consequence his sons became vile, and by their wickedness led Israel astray. Terrible calamities resulted from Eli's neglect, both to the house of Eli and to the children of Israel. [Cf: RH 09-02-84 para. 2] p. 279, Para. 4, [1884MS].

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained and their passions subdued, or God will surely destroy them in the day of his fierce anger, and the parents who have not controlled them will not be blameless. Especially should those who have authority in the church of God govern their own families, and have them in subjection. They are not prepared to decide in matters of the church unless they can rule well their own house. [Cf: RH 09-02-84 para. 3] p. 279, Para. 5, [1884MS].

Even after they are of age, children are required to respect their parents. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and mother. [Cf: RH 09-02-84 para. 4] p. 279, Para. 6, [1884MS].

There should always be a fixed principle on the part of Christian parents to be united in the government of their children. In some cases there is a fault in this respect,--a lack of union. The fault is sometimes with the father, but oftener with the mother. The father's labor calls him from home often, and from the society of his children. The fond mother pets and indulges them, and her influence tells. Sometimes she suffers wrongs in her children which should not be allowed for a moment, and even conceals these wrongs from the father. If the father discovers them, excuses are made, and but half the truth is told. [Cf: RH 09-02-84 para. 5] p. 280, Para. 1, [1884MS].

Here a lesson of deception is effectually taught the children. The mother does not consider as she should that the father has an equal interest in the children with herself, and that he should not be kept

ignorant of the wrongs or besetments that ought to be corrected in them when young. The children know the lack of union in the parents, and it has its effect. They begin young to deceive; they cover up, and tell things in a false light to their mother as well as to their father. Exaggeration becomes habit, and blunt falsehoods come to be told with but little conviction or reproof of conscience. [Cf: RH 09-02-84 para. 6] p. 280, Para. 2, [1884MS].

Mother sets the example of pride, and this does much toward forming the character of their children. They are sowing seed that will bear fruit, and the harvest will be plenteous and sure. There will be not failure in the crop. Parents should be exemplary. They should exert a holy influence in their families. Their dress should be modest, different from that of the world around them. As they value the eternal interests of their children, they should faithfully rebuke pride in them and encourage it not by word or deed. Many parents do not take as firm and decided a stand as they should in dealing with their children. They suffer them to be like the world, and to associate with those who hate the truth, and whose influence is poisonous. By so doing they encourage in them a worldly disposition. [Cf: RH 09-02-84 para. 7] p. 280, Para. 3, [1884MS].

Parents, it is easier for you to teach your children a lesson of pride than a lesson of humility. Satan and his angels stand by your side to make a word or an act on your part effectual to encourage them to dress, and to mingle with society that is not holy. You thus plant in your own bosoms a thorn that will often pierce you and cause anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing to do. You may deny them things that would gratify their pride; yet pride will live in the heart, longing to be satisfied, and nothing can kill it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven, and transform the character. All love of dress and pride of appearance will be eradicated. There will be no place for love of adornment in the sanctified heart. [Cf: RH 09-02-84 para. 8] p. 280, Para. 4, [1884MS].

Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them, when you rise up, when you sit down; when you go out, when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. Their whole religious experience is affected by their early training. Teach them to submit to you, and the more readily will they learn to yield obedience to the requirements of God. [Cf: RH 09-02-84 para. 9] p. 280, Para. 5, [1884MS].

Children who are under strict discipline will at times become impatient of restraint, and will wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they will often feel that there would be no harm in attending gatherings of their young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperament of their children, and know the influence of these things upon their minds; and from a desire for their salvation, keep them back from these exciting amusements. When these children decide for themselves to leave the pleasures of the world, and become Christ's disciples, what a burden is

lifted from the hearts of the careful, faithful parents. Yet even then the labor of the parents must not cease. The children should not be left to take their own course, and always choose for themselves. They have but just commenced in earnest the warfare against pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and to show them that if they do not yield cheerful, willing obedience to their parents and to God, it is impossible for them to be Christians. [Cf: RH 09-02-84 para. 10] p. 281, Para. 1, [1884MS].

Some parents attend carefully to their temporal wants, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. Children have trials just as hard to bear, just as grievous in character, as those of older persons; and it requires skill to apply the proper remedies to heal a wounded mind. While parents should be firm they should be gentle. They should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and try to understand the wants of their children. Parents should encourage their children to confide in them, and to unburden to them their heart griefs, their little daily annoyances and trials. Thus they can learn to sympathize with their children; and they will be better fitted to point them to their never failing Friend and Counselor, who will be touched with the feeling of their infirmities, who was tempted in all points like as we are, yet without sin. [Cf: RH 09-02-84 para. 11] p. 281, Para. 2, [1884MS].

Angels of God are watching the children with the deepest interest, to see what characters they develop. Jesus does not despise, neglect, or leave behind, the lambs of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us and our children behind. Oh, no; he has evened the path to life, even for the little ones. And parents should endeavor in his name to lead them along the narrow way. By Mrs. E. G. White. [Cf: RH 09-02-84 para. 12] p. 281, Para. 3, [1884MS].

The people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and in actions, that there is no distinction between them. [Cf: RH 09-09-84 para. 1] p. 282, Para. 1, [1884MS].

Why is it so hard to lead a self-denying, humble life? Is it not because professed Christians are not dead to the world? If they were, it would be easy living for Christ? But many have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such are seeking to climb up some other way. They do not enter through the strait gate and narrow way. And when they are thrown on a bed of death, the great inquiry is, "Am I prepared to die, prepared to appear before God in judgment, and pass the grand review?" Ah! then, if they could take back and live over the past, they would correct their lives; they would shun the follies of the world, its vanity and pride. They would live to the glory of God, and set an example to all around them. [Cf: RH 09-09-84 para. 2] p. 282, Para. 2, [1884MS].

Few manifest an interest in their eternal welfare; few are preparing for their final change; earth attracts them, its treasures seem of worth to them. They find enough to engross the mind. Satan is ever seeking to plunge them deeper and deeper into the cares of this life. As soon as one perplexity is off the mind, he stands ready to involve them in another by exciting an unholy desire for more of the things of earth. And thus time passes, and when it is too late they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. [Cf: RH 09-09-84 para. 3] p. 282, Para. 3, [1884MS].

Many dress like the world to have an influence. They spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. But here they make a sad and fatal mistake. If they would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character. [Cf: RH 09-09-84 para. 4] p. 282, Para. 4, [1884MS].

God hates pride; "and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The third angel's message must yet work like leaven upon the hearts of many that profess to believe it; pride, selfishness, covetousness, and love of the world must be subdued. Jesus is soon coming; and he will acknowledge as his none but those who have been purified and made white, and who have kept themselves separate, unspotted from the world. [Cf: RH 09-09-84 para. 5] p. 282, Para. 5, [1884MS].

Those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil is all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Set your hearts in order, dear brethren and sisters, lest the brittle thread of life be cut, and you lie down in the grave unsheltered, unprepared for the Judgment. Unless you make your peace with God, and tear yourselves from the world, your hearts will grow harder, and you will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope. [Cf: RH 09-09-84 para. 6] p. 283, Para. 1, [1884MS].

The ax must be laid at the root of the tree. Pride and worldliness should not be suffered in the church. It is these things that separate God from his people. They have been asleep to the pride and conformity to the world which exist in the very midst of the church. Pride, covetousness, selfishness, and love of the world, are constantly increasing. The external appearance is an index to the heart. When hearts are affected by the truth, there will be a death to the world; and those who are dead to the world will not be moved by the laugh, the jeer, and the scorn of unbelievers. They will feel an anxious desire to be like their Master, separate from the world. They will not imitate its fashions or customs. The noble object will be ever before them, to

glorify God, and gain the immortal inheritance, and in comparison with this everything of an earthly nature will sink into insignificance. [Cf: RH 09-09-84 para. 7] p. 283, Para. 2, [1884MS].

Too many neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them find plenty of time to read almost any other book; but the precious book that points to eternal life, the important book that is to judge them in the last day, is scarcely studied at all. Idle stories are attentively read, while the Bible is passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. All must understand the reason of their hope, to strengthen their own souls in the fierce conflict before the people of God. Without this, they will be wanting, and cannot have firmness and decision. [Cf: RH 09-09-84 para. 8] p. 283, Para. 3, [1884MS].

God will have a people separate and distinct from the world. When any cherish a desire to imitate the fashions of the world, he ceases to acknowledge them as his children, and they become the children of the world and of darkness. Those that had professed Christ, virtually put him off, and show that they are strangers to grace and to the meek and lowly Jesus. Had they acquainted themselves with him, they would walk worthy of him. [Cf: RH 09-09-84 para. 9] p. 283, Para. 4, [1884MS].

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your vain and empty conversation, your selfishness, are all put in the scale, and in many cases the weight of evil is fearfully against you. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart. Many are flattering themselves that they are good Christians who have not a single ray of light from Jesus. They know not what it is to have the heart renewed by grace. They have no living experience for themselves in the things of God. [Cf: RH 09-09-84 para. 10] p. 284, Para. 1, [1884MS].

God proves his people in this world. This is the fitting up place to appear in his presence. Here persons show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver and make him noble hearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be covetousness, selfishness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Many professors of religion are not willing to examine themselves closely to see whether they are in the faith, and some are leaning of a false hope. They seem to think a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with him. They will then draw divine strength from Jesus, and will grow up in him, and be able to say with holy triumph. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." [Cf: RH 09-09-84 para. 11] p. 284, Para. 2, [1884MS].

It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace may pervade the mind, and you may meditate with pleasure upon God and heaven. You may feast upon

the glorious promises of his word. But know first that you have begun the Christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived here; for eternal interests are at stake. By Mrs. E. G. White. [Cf: RH 09-09-84 para. 12] p. 284, Para. 3, [1884MS].

As Jesus was departing from a certain place, a young man came to him with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said unto him. If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." [Cf: RH 09-16-84 para. 1] p. 284, Para. 4, [1884MS].

Jesus quoted to the young man five of the last six commandments, also the second great commandment, on which the last six commandments depend. These he thought he had kept. Jesus did not mention the first four commandments, which define our duty to God. In answer to the inquiry, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." [Cf: RH 09-16-84 para. 2] p. 285, Para. 1, [1884MS].

Here was his lack. He failed to love God with all his heart and his neighbor as himself. Jesus touched his possessions. Said he, "Sell that thou hast, and give to the poor." This pointed out the young man's idol. His love of riches was supreme; hence it was impossible for him to love God with all his heart, with all his soul, and with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellowmen. He did not love his neighbor as himself; therefore he failed to keep the last six commandments. His heart was on his treasures, swallowed up in his earthy possessions. He loved the things of earth better than God, better than the heavenly treasure. Jesus tested him to see which he loved most, riches or eternal life. Did he eagerly lay hold of the eternal prize? Did he earnestly strive to remove the obstacle that was in the way of his having a treasure in heaven? Oh, no; "he went away sorrowful, for he had great possessions." [Cf: RH 09-16-84 para. 3] p. 285, Para. 2, [1884MS].

"Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." [Cf: RH 09-16-84 para. 4] p. 285, Para. 3, [1884MS].

It is God's plan that riches should be used properly, distributed to bless the needy, and to advance the work of God. If men love their riches better than they love their fellowmen, better than they love God or the truths of his word, if their hearts are on their riches, they cannot have eternal life. Some would rather yield the truth than sell

and give to the poor. Here souls are proved; and, like the rich young man, many go away sorrowful because they cannot have their riches and a treasure in heaven too. They cannot have both, and they risk their chance of eternal life for a worldly possession. [Cf: RH 09-16-84 para. 5] p. 285, Para. 4, [1884MS].

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "With God all things are possible;" but he will not permit the rich men to selfishly hoard their riches, and yet enter into his kingdom. Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfer his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then he can keep both the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." [Cf: RH 09-16-84 para. 6] p. 285, Para. 5, [1884MS].

In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Here is the reward for those who sacrifice for God. They receive a hundredfold in this life, and shall inherit everlasting life. [Cf: RH 09-16-84 para. 7] p. 286, Para. 1, [1884MS].

"But many that are first shall be last, and the last shall be first." Some who receive the truth do not live it. They cling to their possessions, and are not willing to use their means to advance the cause of God. They will not trust God's promises. Their love of this world swallows up their faith. God calls for a portion of their substance, but they heed it not. They reason that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He who has numbered the hairs of their head will care for them, and in days of famine they will be satisfied. While the wicked are perishing from hunger and thirst, their bread and water will be sure. Those who cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose the heavenly treasure, eternal life. [Cf: RH 09-16-84 para. 8] p. 286, Para. 2, [1884MS].

There was a time when there were but few who listened to and embraced the truth, and they had not much of this world's goods. Then it was necessary for some to sell their houses and lands, and obtain cheaper, while their means were freely lent to the Lord to publish the truth, and otherwise aid in advancing the cause of God. These self-sacrificing ones endured privations; but if they endure unto the end, great will be their reward. [Cf: RH 09-16-84 para. 9] p. 286, Para. 3, [1884MS].

God has been moving upon many hearts. The truth for which a few

sacrificed so much has triumphed, and multitudes have laid hold of it. In the providence of God, those who have means have been brought into the truth, that as the work increases the wants of his cause may be met. God does not now call for the houses his people need to live in; but if those who have an abundance do not hear his voice, cut loose from the world, and sacrifice for God, he will pass them by, and will call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have freewill offerings. Those who give must esteem it a privilege to do so. [Cf: RH 09-16-84 para. 10] p. 286, Para. 4, [1884MS].

Some give of their abundance, yet feel no lack. They do not practice self-denial for the cause of Christ. They give liberally and heartily, but they still have all that heart can wish. God regards it. The action and motive are strictly marked by him, and they will not lose their reward. But those who have less means must not excuse themselves because they cannot do as much as some others. Do what you can. Deny yourself of some article you can do without, and sacrifice for the cause of God. Like the poor widow, cast in your two mites. You will actually give more than all those who give of their abundance; and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven. [Cf: RH 09-16-84 para. 11] p. 287, Para. 1, [1884MS].

The young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts, and purify their lives. Too often the young do not take the burden of the cause of God, or feel any responsibility in regard to it. Is it because God has excused them? Oh, no; they excuse themselves. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price; and unless they possess the spirit of self-denial and sacrifice, they can never gain the immortal inheritance. [Cf: RH 09-16-84 para. 12] p. 287, Para. 2, [1884MS].

Said the great Teacher, "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve." By Mrs. E. G. White. [Cf: RH 09-16-84 para. 13] p. 287, Para. 3, [1884MS].

Only one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will fit us for usefulness here and eternal life in the world to come. [Cf: RH 09-23-84 para. 1] p. 287, Para. 4, [1884MS].

That time is well spent which is directed to the establishment and preservation of sound physical and mental health. It is too often the case that the precious boon of health is not appreciated until it is lost by transgression of nature's laws, and suffering and disease are experienced. It is easy to lose health, but it is difficult to regain it. [Cf: RH 09-23-84 para. 2] p. 287, Para. 5, [1884MS].

Many men in their eagerness to get money allow themselves to become so absorbed in business and the cares of this life that they sacrifice

rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in, and death closes the scene. And yet the man who has obtained wealth at such a terrible price cannot take one dollar of it with him. Money, fine dwellings, and costly apparel avail him nothing now; his lifework is worse than useless. [Cf: RH 09-23-84 para. 3] p. 287, Para. 6, [1884MS].

We can ill afford to dwarf or cripple a single function of mind or body by overwork, or by abuse of any part of the living machinery. So sure as we do this, we must suffer the consequences. It is our first duty to God and our fellow beings to develop all our powers. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. The grace of Christ is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to society than any sermon we might preach. The influence of a well-balanced, well-ordered life is of inestimable value. Intemperance is at the foundation of a large share of the ills of life. It destroys tens of thousands annually. Intemperance is not limited to the use of intoxicating liquors, but includes the hurtful indulgence of any appetite or passion. Today thousands are suffering from physical pain, and wishing again and again that they had never been born. God did not design this condition of things; it was brought about by the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. [Cf: RH 09-23-84 para. 4] p. 288, Para. 1, [1884MS].

Many things that are often made articles of diet are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and appetites are the result. "Touch not, taste not, handle not," is a motto that should be carried further than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use healthful and nutritious articles judiciously. [Cf: RH 09-23-84 para. 5] p. 288, Para. 2, [1884MS].

Great efforts are made in our country to put down intemperance; but it is found a hard matter to overpower and chain the full grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousandfold more good might result than from the present course. We bid all workers in the cause of temperance Godspeed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform. [Cf: RH 09-23-84 para. 6] p. 288, Para. 3, [1884MS].

The unnatural appetite for spirituous liquors is created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance campaigns. The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, and excites unnatural cravings. These false appetites are pandered to as they develop. The taste becomes more and more perverted; stronger

stimulants are craved and indulged in, until finally the slave of appetite throws aside all restraint. The evil commenced in early life, and could have been prevented by the parents. [Cf: RH 09-23-84 para. 7] p. 288, Para. 4, [1884MS].

Parents should so conduct themselves that their lives will be a daily lesson of forbearance and self-control to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility. They should acknowledge themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burden whenever it is possible for him to do so. [Cf: RH 09-23-84 para. 8] p. 289, Para. 1, [1884MS].

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws that regulate our being. They should make it their first business to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in furnishing their tables. To a very great extent, they are controlled by custom instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not realize the importance of so molding the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth. [Cf: RH 09-23-84 para. 9] p. 289, Para. 2, [1884MS].

We urge that the principles of temperance be carried into all the details of home life; that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, and not live to eat; that the appetite must be held in subjection to the will; and that the will must be governed by calm, intelligent reason. [Cf: RH 09-23-84 para. 10] p. 289, Para. 3, [1884MS].

There are few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. All should understand in regard to their own physical frames, that with the psalmist they may be able to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." By Mrs. E. G. White. [Cf: RH 09-23-84 para. 11] p. 289, Para. 4, [1884MS].

Monday, Aug. 4, at 4 P. M., I left Oakland, Cal., to attend the Eastern campmeetings. Although long, the journey has been pleasant, and

I am grateful to God that he has thus far sustained me. [Cf: RH 10-07-84 para. 1] p. 290, Para. 1, [1884MS].

About two o'clock Thursday afternoon, we reached Denver, Col., and found that we were to stop there six hours. As we were about to leave the cars, we were glad to meet Elds. Jones and Ostrander, who were laboring here. A brother was at the station with his hack to take us to the tent. Besides the large tent, they had four small ones neatly fitted up for the accommodation of the laborers,--ministers, canvassers, and those engaged in missionary work. [Cf: RH 10-07-84 para. 2] p. 290, Para. 2, [1884MS].

Our train was to leave Denver at eight o'clock, and I was requested to speak at six. Messengers were sent to notify the brethren and sisters. A brother walked four miles to inform one family, and get them to the meeting. At the time appointed there was quite a good congregation out; and I felt it a privilege to speak to them on the work that is to be done in the cause of God, and the qualifications that are essential to fit us to engage in this work. I had freedom in speaking, and enjoyed a very pleasant season with these brethren and sisters. There were a number present who were not of our faith, and these listened with apparent interest. [Cf: RH 10-07-84 para. 3] p. 290, Para. 3, [1884MS].

The duty of elevating the standard of Christianity by adorning our profession, was set before these Christian laborers. Those who are giving themselves to the work of God should aim high; they will never reach a higher standard than that which they aim to attain. They cannot diffuse light until they have first received it. Work done for Christ endures forever; therefore the worker should know that he has the spirit of Jesus, and that he is daily learning in his school lessons that will be carried into practical life. If he consecrates all his powers to Jesus, his work will bear the impress of Heaven. He will work as Jesus worked, with that true humility which is the loveliest of graces, an ornament of great price in the sight of God. This will be the highest proof that Christ abides in the soul. [Cf: RH 10-07-84 para. 4] p. 290, Para. 4, [1884MS].

We all admire humility. We love to see a man who has a low estimate of his own ability,--one who modestly shrinks from responsibilities, not because of indolence, but because he feels the importance of the work, and his own unworthiness to perform it. Such men may be safely urged forward. As long as they make God their strength, they will not betray sacred trusts. [Cf: RH 10-07-84 para. 5] p. 290, Para. 5, [1884MS].

Some who feel capable of bearing responsibilities do not look to God for wisdom; they are self-sufficient, and are left to stumble and fall. There is everywhere seen a disposition to want the highest place, to seek for supremacy; and many, when they fail of their object, feel that their great ability is not appreciated. Such workers trouble the churches. It would be a relief if they would cease to work in the cause; for they never think that they are treated with the consideration they deserve. We are sick at heart of these pretentious men, who would force their own virtues and excellences upon the attention of others, and who are more than willing to assume responsibilities which they are not fitted to bear. [Cf: RH 10-07-84 para. 6] p. 290, Para. 6, [1884MS].

But in every department of the cause of God there are plenty of openings for those who will work in the spirit of humility that characterized the Master. From every direction voices are calling to us for help. Ministers alone can never do this work. There is an abundance of talent in the church that should be put to use. There are men and women who have ability, and whom God would accept as laborers in his cause; but they are shirking responsibilities under the plea of unfitness for the work. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God that taketh away the sin of the world, and then kneeling in prayer, pleading that light may shine into the mind and heart of this precious one for whom Christ died. Oh! there is so much work for God and souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. [Cf: RH 10-07-84 para. 7] p. 291, Para. 1, [1884MS].

If those whose talents are rusting from inaction would seek the aid of the Spirit of God, and go to work, we should see much more accomplished. Urgent appeals for help would stir hearts; and the response would be made, "We will do what we can in our weakness and ignorance, looking to the great Teacher for wisdom." Can it be that amid all these open doors for usefulness, these pathetic pleadings for help, men and women will sit with folded hands, or employ those hands only in selfish labor for earthly objects? [Cf: RH 10-07-84 para. 8] p. 291, Para. 2, [1884MS].

"Ye are the light of the world," said Jesus to his disciples. But how few are conscious of their own power and influence; how few realize what they might do to be a help and a blessing to others. They wrap their talent in a napkin, and bury it in the earth, and flatter themselves that they possess a commendable humility. But the books of Heaven testify against these idlers, as slothful, wicked servants who are grievously sinning against God by neglecting the work which he has given them to do. They will make no plea of unfitness when the heavenly records are opened, revealing their glaring neglect. [Cf: RH 10-07-84 para. 9] p. 291, Para. 3, [1884MS].

Whatever the talent intrusted to us may be, we are required to use it in the service of God, and not in the service of mammon. Satan presented to Christ all the glories of the world in the most attractive light, offering them as a gift if he would worship him. But Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With men Satan has greater success. The alluring charms of the world, which he is capable of presenting in a manner to captivate the senses, in their estimation eclipses the attractions of heaven, and they lose all sense of the value of eternal riches. The abilities which God intrusted to them to be used to the utmost for his glory are devoted to selfish ends. Often men so pervert their talents as to use them to destroy others, to poison the moral atmosphere. For these there is a terrible retribution. [Cf: RH 10-07-84 para. 10] p. 291, Para. 4, [1884MS].

Those who are hiding their talents in the earth are throwing away their opportunities to obtain a star-gemmed crown. Until the great disclosures of the final Judgment shall be made, it will never be known how many men and women have done this, nor how many lives have gone out

in darkness because God given talents have been buried in business instead of being used in the service of the Giver. [Cf: RH 10-07-84 para. 11] p. 292, Para. 1, [1884MS].

God calls upon you, dear brethren and sisters, to place a higher value upon eternal things. You are not to aim to reach the world's standard, but that of the Bible. You must honor your powers, which have been redeemed to God by an infinite price, by using them to save souls. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We have a work to do to prepare for the holy and beautiful home which Jesus is preparing for us. We should not be contented with merely gaining that home ourselves, but should be interested, earnest, and faithful in trying to lead others in the way of life, that they too may secure a home in those heavenly mansions. [Cf: RH 10-07-84 para. 12] p. 292, Para. 2, [1884MS].

"None of us liveth to himself," is the testimony of Paul. The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, and sanctifies the receiver. It refines the taste, improves the judgment, and ennobles the character. Says John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Sons of God, members of the royal family, children of the heavenly King! Can there be any other honor equal to this bestowed on finite man? Yet the world does not discern our relationship to the divine, nor know the source of our strength. They know not that we are heirs of God, and joint heirs with Christ to an immortal inheritance. We may inherit all things. We may have a home where there will be no more death, neither sorrow nor sighing. [Cf: RH 10-07-84 para. 13] p. 292, Para. 3, [1884MS].

Men in Colorado may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. Are these men wise? Are they not insane, to let the precious hours of probation pass without making a preparation for the future life? Those who are wise will lay up a "treasure in the heavens, that faileth not,"--"a good foundation against the time to come, that they may lay hold on eternal life." If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is. [Cf: RH 10-07-84 para. 14] p. 292, Para. 4, [1884MS].

When God calls, let us each go willingly to labor in his vineyard. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and brain and heart. We must go to work. The Lord will use human feebleness as well as human strength. It is purity, truth, faithfulness, and love, that sanctifies the work. With hearts full of love to God, we shall not work for human praise, but for the glory of the Master, and the good of souls. If we do our work with fidelity, the benediction from Christ, "Well done, good and faithful servant," will be our full reward. [Cf: RH 10-07-84 para. 15] p. 293, Para. 1, [1884MS].

Jesus is coming in power and great glory to take his people to himself. Are our lives hid with Christ in God? shall we meet him in peace? God grant that we who composed that little company may meet again around the great white throne, having our robes of character washed and made white in the blood of the Lamb. [Cf: RH 10-07-84 para. 16] p. 293, Para. 2, [1884MS].

When the meeting closed, we bade our friends good-bye, and the hack bore us to the cars to resume our journey eastward. By Mrs. E. G. White. [Cf: RH 10-07-84 para. 17] p. 293, Para. 3, [1884MS].

We arrived at Kansas City Friday, Aug. 8. My children, Edson and Emma White, met us at the cars with a carriage to take us to their pleasant home, away from the noise, bustle, and confusion of the city. Here we enjoyed rest and plenty of fresh air. We were happy to meet Bro. and Sr. Shireman, who, while doing missionary work in the city, are bearing their own expenses. [Cf: RH 10-14-84 para. 1] p. 293, Para. 4, [1884MS].

On the Sabbath the few friends here assembled in Edson's parlor for a Sabbath school. There are four families--twelve persons in all--who usually meet for worship. Edson conducts the Sabbath school when he is at home. After Sabbath school they either have a Bible reading or a prayer and social meeting. This is as it should be. The family altar should be established in every home; and if in any locality there are no more than two or three of like precious faith, they should meet together. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: RH 10-14-84 para. 2] p. 293, Para. 5, [1884MS].

In every place where there are two or three that love God, and keep his commandments, they should speak often one to another of the blessed hope, and should unite their prayers at the throne of grace. God will listen to their humble petitions. He will register their names in his book, and will preserve them in the hour of trial and temptation. Frequently these little meetings are precious occasions. Jesus has promised, "Where two or three are gathered together in my name, there am I in the midst of them." And if they "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [Cf: RH 10-14-84 para. 3] p. 294, Para. 1, [1884MS].

It is impossible to tell what may be the result of the small beginnings at Kansas City. If meetings are held regularly, and those not of our faith are invited to attend, precious seed may be sown which will bear fruit in the kingdom of God. It is not the greatness of the effort, but the unconquerable persistence, that wins. If each will labor on to the utmost of his capacity, large results will be seen by and by. Success in any enterprise can be gained only through sincere prayer, earnest effort, and stern conflicts. Let none become discouraged because of the feebleness of the impressions they are able to make on the world, and thus become weary in well doing. It is true

that you are few in numbers; but united with the world's Redeemer, you may be mighty through God to the pulling down of the strongholds of the enemy. Go to God for strength; ask him for wisdom, for right words, for opportunities to come close to hearts. God will hear you; angels will be round about you, and will second your efforts. [Cf: RH 10-14-84 para. 4] p. 294, Para. 2, [1884MS].

I long to impress upon the defenders of the faith the magnitude of the work they may accomplish, even where there are but two or three in a village or city, if they will not become faint-hearted, but will do all they can with the talents which God has intrusted to them, letting a steady light shine forth to the world. What may we not do, if, regarding ourselves as servants of God, we are willing to work in any place, even though it be small and humble! [Cf: RH 10-14-84 para. 5] p. 294, Para. 3, [1884MS].

We are not placed in this world merely to receive and gather that we may be benefited; we must give as we receive. We must not seek to be served, and to be treated generously ourselves; but we must be ready to serve, and to treat others kindly, exercising toward them the love that Jesus has manifested toward us, whether they treat us kindly or unkindly. With a heart overflowing with love, we should ask, "What can I do to help others?" The thought that we are Christ's workers invests the life with sacredness and dignity. A realization of the value of souls subdues pride; it fills the heart with pity and compassion. It softens the rugged nature; it makes the soul overflow with divine love,--a love that will help and bless and save. [Cf: RH 10-14-84 para. 6] p. 294, Para. 4, [1884MS].

Every individual who has received light from God is responsible for that light. God has given us talents, and he requires us to improve them wisely. Christians must stand on the elevated and holy ground which, through the providence of God, the progress of truth has been for ages preparing for them. In their character and in their works they are required to exhibit to the world a oneness with Christ in accordance with the light that now shines on their pathway. [Cf: RH 10-14-84 para. 7] p. 294, Para. 5, [1884MS].

Discouragements will come to sorely try our faith; but whatever these trials are, they should not be allowed to make us distrust God. Some may say, "What is the use of my serving God? I have tried for years, but what does it amount to? I am never successful in the things that I undertake. There are those that never pray, and yet are prospered. They transgress God's law, their life is hard, unjust, false, and selfish; but they enjoy prosperity, while my life is clouded by poverty, care, and want." [Cf: RH 10-14-84 para. 8] p. 295, Para. 1, [1884MS].

Though these words may not be spoken, they express the thoughts of many hearts. But the Lord bears long with the transgressor. He does not always settle his accounts when men seem to think he should. But, tried one, he "knows thy works." He is acquainted with every word spoken in love for his name and for the souls of his children. Not a deed done for the glory of the Master is lost. He sees your tears; he hears your prayers; he witnesses your faithfulness in his service. The seed you are sowing may appear to you to fall upon soil where it will be trodden under foot and yield no fruit; but the sower will reap if he faint not. If we could only see how the Lord is working for us day by day, we

should see that he loves us, and that often trial is better for us than prosperity. A little with Heaven's blessing is better than large gains with forgetfulness of God. In the end we shall know surely that well doing will succeed, and ill doing will bring sorrow and woe. God is a sure paymaster; equity and justice are the unfailing attributes of his throne. [Cf: RH 10-14-84 para. 9] p. 295, Para. 2, [1884MS].

While in Kansas City, I had the pleasure of a visit from Sr. Mccullough of Lawrence City, who has recently embraced the faith. We had a very pleasant interview. This sister has been intrusted with large talents. She possesses no ordinary capabilities, but they have been exercised almost wholly in business transactions. All that she has undertaken has seemed to prosper in her hands, and she has been remarkably successful in accumulating means. When the truth was presented, she saw that it was sustained by the Bible. She commenced to study for herself, and took her position firmly on the Sabbath and other prominent views held by our people. [Cf: RH 10-14-84 para. 10] p. 295, Para. 3, [1884MS].

Now that this dear sister is converted to the faith, how will her powers of intellect be employed? Will they be exercised only for purposes of earthly, temporal gain? Must these precious talents be buried in the world? Must they be employed in building upon the foundation only perishable substance,--hay, wood, and stubble? I cannot endure the thought. The Lord has so loved her that he has let light from his throne shine into her heart to expel the buyers and sellers there, and to illuminate her mind with the pure rays of the Sun of Righteousness, that she may from henceforth build upon the true foundation gold, silver, and precious stones,--material which the fires of the last day cannot consume. [Cf: RH 10-14-84 para. 11] p. 295, Para. 4, [1884MS].

The Lord has paid an infinite price for Sr. M. She belongs to him and should do his work and should honor and glorify his name in the earth. The Master is saying to her, "Follow me. There are souls to save for whom I gave my life,--souls more precious than fine gold, even the golden wedge of Ophir." Here is something of permanent value. As a servant of Jesus, she can trade on her intrusted capital; she can put his money out to the exchangers. She can employ her power of intellect in making known to others the matchless depth of a Saviour's love; and when the shadows of evening begin to enshroud us, her lifework will not be seen to have been on the losing side. The life and its work stand daguerreotyped in heaven, and the close of the day is the proof of the picture. When the day of life is over, we can see and estimate human character at its true worth. We hope to meet this sister when the people of God shall be gathered around the great white throne, with many souls saved through her instrumentality to shine as stars in her crown of glory. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Cf: RH 10-14-84 para. 12] p. 296, Para. 1, [1884MS].

We met Bro. Cudney here, and had, we think, a profitable interview with him in regard to the campmeeting which is to be held in Omaha, Neb. [Cf: RH 10-14-84 para. 13] p. 296, Para. 2, [1884MS].

A sister with whom we became acquainted in Texas, is living about

three miles from Kansas City. We went out to visit the family. The mother and children are keeping the Sabbath. We hope to see the husband and father also rendering willing obedience to all of God's commandments. Jesus is waiting to accept this brother, and to use him in his cause. He has been intrusted with good abilities; but day by day God is robbed of the service which is his due. "Them that honor me," saith the Lord, "I will honor." There are good and earnest men who are withholding from Jesus the energy, tact, and skill, which belong to him. Oh for an entire surrender to God; then with sanctified powers, they would do a good work in winning souls to the cross of Christ. [Cf: RH 10-14-84 para. 14] p. 296, Para. 3, [1884MS].

Oh that all who know the way of life and truth would walk in the light, lest that light become darkness! Oh that all who know God's requirements would respond to his claims, and would become channels of light to others! The Lord has a right to the service of every soul. "Ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." There are men who are large-hearted, generous, unselfish, noble-spirited,--men who are above suspicion, fraud, and meanness. Satan seeks to hold these men away from the truth by various devices and temptations, because he knows that if they were to become Christians, they would exercise a power for good. People would believe in their religion, for they would live it. Even the enemies of Christ would respect them. [Cf: RH 10-14-84 para. 15] p. 296, Para. 4, [1884MS].

The Lord claims these men as his; their talents are his. Will they refuse to help build up his cause in the earth? He alone can "make a man more precious than fine gold, even a man than the golden wedge of Ophir." He can cleanse the soul. He can purify the fountain that it shall no longer send forth bitter water as well as sweet. Any delay to do our best for the Master is dangerous. Life is uncertain. We may be full of hopes, plans, and expectations one day, and the next stretched upon a bed of suffering, or even silent in death. Our day for repentance, for an intelligent confession of Christ, may be past. [Cf: RH 10-14-84 para. 16] p. 297, Para. 1, [1884MS].

Jesus calls for volunteers; who will respond? If this truth of heavenly origin were burned into our consciousness, if it ruled as a deep conviction and power in our hearts, it would have a transforming influence upon our lives, and would give new significance to all our human relationship. We are spending our last moments with relatives and friends who are in the darkness of error. What shall these associations be? Will we talk of unimportant matters, or on subjects of vital interest? Let us work for souls for whom Christ died. It will require tact, zeal, deep thought, much prayer, and perseverance through all obstacles and hindrances; but the joy of seeing souls saved in the kingdom of God, will be our great reward. May the Lord help us to work while the day lasts. By Mrs. E. G. White. [Cf: RH 10-14-84 para. 17] p. 297, Para. 2, [1884MS].

With Sr. Mcomber, who accompanied me from California, and my son Edson and his wife, I left Kansas City, Aug. 13, to attend the campmeeting at Marshalltown, Iowa. We were warmly welcomed by our brethren and sisters, who did everything possible for our comfort. We feel deeply grateful to them for their loving care and kind attentions. [Cf: RH 10-21-84 para. 1] p. 297, Para. 3, [1884MS].

On Friday morning we attended their early meeting. Many of the testimonies were excellent; but others were not of a character to indicate that those who bore them were building on the sure foundation. We are in this world to form characters for eternity. God does not want his people to be under constant condemnation. He would have them learn to confide in him. We need not be content with merely formal prayers; we may come to Jesus as to a friend, and in the most simple hearted, definite manner tell him all our worries, perplexities, and trials, and he will carry our burdens for us. When our minds and our lives get tangled, we may take them to One who knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with him. Here is where so many fail. They tell the Lord all their troubles, and then go on worrying just the same. They pray about their cares and sins, but do not cast off their cares nor cease to sin. Jesus invites us to cast all our cares upon him, for he cares for us; then let us leave them with him, and receive his peace and rest into our hearts. [Cf: RH 10-21-84 para. 2] p. 297, Para. 4, [1884MS].

I looked over the large congregation assembled in the tent, and thought, If all who have a knowledge of the truth were carrying its sanctifying influence into their home life, what a light would they be in the world! Home duties are not to be neglected. It is in the home that the real work of properly training the children is to be done, repressing every wrong tendency, strengthening and developing the right. But all here--ministers, parents, and children--needed a work done for them which they did not realize. There was a manifest lack of the Spirit of God. I hoped to see the clouds break; for I knew many would never see their true spiritual condition until they should begin to return unto the Lord with full purpose of heart, with repentance, and confession of sins. Some even of those who were preaching the word were as destitute of the Spirit of God as were the mountains of Gilboa of dew and rain. [Cf: RH 10-21-84 para. 3] p. 298, Para. 1, [1884MS].

An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward. Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace. But they did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire. [Cf: RH 10-21-84 para. 4] p. 298, Para. 2, [1884MS].

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in imminent danger; for we are becoming superficial,

deficient in practical godliness. In our campmeetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to leave the world, but the life is still governed by its principles. [Cf: RH 10-21-84 para. 5] p. 298, Para. 3, [1884MS].

Dear brethren and sisters, your hearts must be humbled before God. You need divine grace, not merely for your own enjoyment, but that you may help others also. All your powers belong to God. He asks the whole heart. He asks your physical and mental strength; for it is his own. He asks your money; for every dollar of it has been intrusted to your keeping, and you are his stewards. Will you rob God of your service! Will you rob him in tithes and offerings, and let his treasury be empty? Will you use the time, talents, and strength he lends you in serving your own selfish interests? [Cf: RH 10-21-84 para. 6] p. 299, Para. 1, [1884MS].

On Sabbath morning a large company met for Sabbath school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting. [Cf: RH 10-21-84 para. 7] p. 299, Para. 2, [1884MS].

By request I spoke about thirty minutes, warning them against letting their Sabbath schools degenerate into a mere mechanical routine. We should not seek to imitate Sunday schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. [Cf: RH 10-21-84 para. 8] p. 299, Para. 3, [1884MS].

Try none of these methods in your Sabbath schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught. He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, his language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented. [Cf: RH 10-21-84 para. 9] p. 299, Para. 4, [1884MS].

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath schools lessons. By studying with the children, they show that they attach importance to the truth brought

out in the lessons, and help to create a taste for Bible knowledge. On the part of many who believe present truth, there is an alarming ignorance as to what the Scriptures really do say; and yet if we would be prepared to stand amid the perils of the last days, we must understand them for ourselves. A better knowledge of the Bible would be a blessing to all. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God. [Cf: RH 10-21-84 para. 10] p. 299, Para. 5, [1884MS].

The teachers should be earnest in this work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls. [Cf: RH 10-21-84 para. 11] p. 300, Para. 1, [1884MS].

Several meetings were held for the ministers. In these we tried to impress upon them the necessity of carrying the burden of the work. They cannot do this while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one. It is easy to preach; but it is an important part of the minister's work to visit families, and to converse, and if possible pray with every member. Let them see that you care for their souls. [Cf: RH 10-21-84 para. 12] p. 300, Para. 2, [1884MS].

Some have preached the truth intelligently, and yet have not touched the hearts of their hearers because their own hearts were not affected and broken. They are whole, self-sufficient, self-confident. They do not know how to labor for souls and bring them to the foot of the cross; for they have never been there themselves. They have never felt helpless and undone without Jesus, never felt their sinfulness, nor experienced the transforming grace of Christ. They have loved self. They have extolled the theory of the truth, and made that everything. Feeling rich and proud in their knowledge, they have presented the truth in a boasting manner; and their preaching has produced no fruit. [Cf: RH 10-21-84 para. 13] p. 300, Para. 3, [1884MS].

Their experience in the truth has been outside of Christ, and the simplicity of true heart religion they know nothing about. Now the important question is, Will these ministers, so long deficient in genuine Christian experience, ever so feel their need that they will gain an experience in the truth as it is in Jesus? Will they practice self-denial? Will they exemplify the principles of the Christian religion in their daily deportment and conversation? Will they grow daily in grace and in the knowledge of the truth, so that when temptations assail them, and their need is greatest, Jesus will prove their staff and stay, and keep them from stumbling in the darkness. [Cf: RH 10-21-84 para. 14] p. 300, Para. 4, [1884MS].

Ministers of Christ, your experience must be of a higher type, or you

can never be co-laborers with the Master. Learned or great men have not been chosen, but those who fear God and reverence spiritual and eternal things. Such will have the mind of Christ. His Spirit, shining through humanity, lights up the face, and finds expression in the tones of the voice. It is something that cannot be defined, and yet is plainly felt. [Cf: RH 10-21-84 para. 15] p. 300, Para. 5, [1884MS].

Sometimes the manifestations of the Spirit of God, lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an abiding sense of the presence of Christ, who dwells in the heart by living faith. Benevolence, gentleness, patience, nobility of thought and action, and the love of God, if cherished permanently, impress the countenance, and win souls, and give power in preaching. If this is possible in fallen man, who is often humbled through a sense of his sinfulness, what power must have attended the ministry of Jesus, who was pure, spotless, and undefiled, though dwelling in a world all seared and marred by the curse; through whose face divinity looked out upon a world that was his own; in whose heart dwelt love that is without a parallel,--love that shone in his eyes, and was revealed in words and acts! [Cf: RH 10-21-84 para. 16] p. 301, Para. 1, [1884MS].

And what was the mission of Christ? It was to save the fallen sons and daughters of Adam. John pointed him out to the multitude with the words, "Behold the Lamb of God, which taketh away the sin of the world." And with their gaze thus directed to him, they saw a face where divine compassion was blended with conscious omnipotence. Every glance of the eye, every tone of the voice, every lineament of the features, while revealing divine power, was marked with humility and expressive of unutterable love. [Cf: RH 10-21-84 para. 17] p. 301, Para. 2, [1884MS].

Here, ministers of Christ, is your Pattern. You are to copy the life and character of the Master. Humility, meekness, and love are to be revealed in your character as they were in his. Your labors need not be without marked results. If they are fruitless you should investigate your own case,--examine yourselves whether you be in the faith. If Christ abide in your hearts, you will go forth, weeping, bearing precious seed, and will doubtless come again with rejoicing, bringing your sheaves with you. You who have labored year after year, and have seen no souls brought to the knowledge of the truth, no churches raised up and organized, should change your manner of labor. You should fast and pray. You should lay the matter before your brethren, and solicit their counsel and prayers, lest you be self-deceived, and, what is more, deceive others also. [Cf: RH 10-21-84 para. 18] p. 301, Para. 3, [1884MS].

Ministers who have not true spirituality are not needed. The churches that have most of their labor degenerate until they possess a mere form of godliness. God calls for consecrated men, who will leave all to follow him. The truth intrusted to us is the most solemn and weighty ever committed to any people. Moses asked concerning Israel, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" But the glory and excellence of that dispensation are far surpassed by the light and

truth enjoyed in this generation. There "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 10-21-84 para. 19] p. 301, Para. 4, [1884MS].

God designed that his work should be continually increasing and extending in the earth; and the reason that it makes no greater advancement is because men who handle sacred things are not what they might be, nor what Christ has made every provision that they should be. If we slight the superior privileges so freely offered us, which have been purchased for us at an infinite cost, we show contempt of Christ. His claims are continuous. They are in accordance with the ability he has intrusted to us; and the enlightenment given. [Cf: RH 10-21-84 para. 20] p. 302, Para. 1, [1884MS].

We saw some tokens for good among those who are laboring in word and doctrine in Iowa; but it was a matter of grief and alarm to see youth preparing to enter the ministry who had no knowledge of true religion. They had a form of godliness, but their experience had been wholly superficial. How can they lead souls to the fountain of living waters, when they themselves have never drank of those waters? [Cf: RH 10-21-84 para. 21] p. 302, Para. 2, [1884MS].

The elder ministers should be qualified to so educate the younger men that they may become able ministers, who will feel the responsibility of the work, and will build upon the sure foundation. There are many who neglect their duties outside the desk, and the condition of the churches testifies to the character of their work. Doubts, unbelief, backsliding, formality, exist in a marked degree. Oh! how much men of God are needed, who will faithfully warn the people of their sins. The Lord calls upon his people in Iowa, laymen as well as ministers, to let their light shine, and to be workers in his cause. Talents are now buried in earthly, temporal pursuits, that should be used in saving souls from perdition. When the church stand as God's chosen people should, they will be a peculiar people, zealous of good works. There will be no slackness, no concord with Belial. Oh that we could realize what God's people might now be, had they kept themselves in his love, without any compromise with evil, and had retained the peculiar character that distinguished them, and separated them from the world! In experience, in wisdom, in true holiness, they would be years in advance of what they now are. But as a people our obedience, our devotion, our spiritual attainments, are very far from being in proportion to our privileges, and to our sacred obligation to walk as children of the light. [Cf: RH 10-21-84 para. 22] p. 302, Para. 3, [1884MS].

We were glad for the tokens of good which we saw during this meeting, but unless there is an awakening, the state of indifference and worldliness which prevails will prove the eternal ruin of very many who claim to have a knowledge of the truth. [Cf: RH 10-21-84 para. 23] p. 302, Para. 4, [1884MS].

On the Sabbath a large number came forward for prayers; but many, even of these, failed to make thorough work. They seemed like the blind man whom Jesus healed; at first he could only see men as trees walking. Jesus gave him the second touch; then he could see all things clearly. We longed to see a similar work done for these repenting ones. We

longed to see them so thoroughly in earnest that they would not give over their efforts until Jesus should impart unto them the riches of his grace. Had there been humble confession, we should have seen the mighty movings of the Spirit of God. There is divine aid for all who will help themselves. [Cf: RH 10-21-84 para. 24] p. 303, Para. 1, [1884MS].

The outside attendance was good. On Sunday, especially, a large number listened with interest to the word spoken. [Cf: RH 10-21-84 para. 25] p. 303, Para. 2, [1884MS].

Monday I labored in the different meetings, speaking, in all, five hours. I could not spare myself; for I knew the need that an advance move should be made in Iowa. Elds. Farnsworth and Olsen worked hard; some of the young ministers tried earnestly to do what they could; and the Lord blessed their efforts. When we bade our friends farewell, and took the cars for Chicago, we were glad that there remained another week of the meeting, and we hoped that before its close a higher standpoint would be reached by these brethren and sisters. Many felt that they had already received a blessing, and for this we were grateful; but we trust that before they returned home they received a much greater blessing; that they were transformed in character, prepared to work the works of righteousness. By Mrs. E. G. White. [Cf: RH 10-21-84 para. 26] p. 303, Para. 3, [1884MS].

"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. It has been a mystery to me how any of our people with all the light they have had, could manufacture and sell cider. From the light God has given me, every member among us should sign the pledge and be connected with the temperance association. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God. We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite. [Cf: RH 10-21-84 para. 1] p. 303, Para. 4, [1884MS].

"Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same." By Mrs. E. G. White. [Cf: RH 10-21-84 para. 2] p. 303, Para. 5, [1884MS].

At Marshalltown, Iowa, I parted from my son, J. E. White, whose business was in such a state that he could not remain with me longer at present. In my intercourse with him I have been gratified to see that his heart is awakening to a sense of God's claims upon him. May the time soon come when he will be free from every embarrassment, and will

give himself wholly to the work of God. I feel thankful that he has helped what he could at several campmeetings, and especially for his interested efforts in behalf of the Sabbath school and in other directions in the Iowa meeting. He will join me again in Ohio. If he keeps his soul in the love of God, he can be a blessing to others; while by using his talents in the work of God, he will grow in grace and in the knowledge of the truth. [Cf: RH 10-28-84 para. 1] p. 304, Para. 1, [1884MS].

How important it is that those who have talents use them in the cause of God, working with an eye single to his glory. Time is short; eternity is near. I long to see men who are fettering themselves with worldly entanglements and perplexities, lay these aside, and put all their energies into the work of God. If they will ask his help, they will not ask in vain. They should be often in prayer for divine guidance. Jesus invites their confidence; God will never hide his face from the earnest, contrite supplicant. When every other hope fails, our heavenly Father presents himself as a sure refuge. [Cf: RH 10-28-84 para. 2] p. 304, Para. 2, [1884MS].

In the lives of all, difficulties will arise which they cannot solve, and from which they cannot free themselves. If they have neglected to make God their counselor, let this be so no longer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." What a precious promise is this! What a privilege it is that in the day of perplexity, even though we have brought ourselves into trial by neglecting to seek counsel of God, we may go to him with the full assurance that he will hear and answer our prayers. The Redeemer, who died for fallen man, and who well understands his value, is able to guide the humble seeker into straight paths. [Cf: RH 10-28-84 para. 3] p. 304, Para. 3, [1884MS].

We arrived on the campground at Syracuse, N. Y., Aug. 20. The next day, Thursday, we were glad to greet Eld. U. Smith and wife. Here we met Eld. Wheeler, with whom we became acquainted in New Hampshire thirty years ago. Here was Eld. Cottrell, whom we have known for thirty years; Eld. Taylor, for more than twenty-five years; Bro. Robinson, for thirty-five years. My heart was touched as I looked upon these brethren who had long stood in defense of the faith. More than a score of years have passed into eternity with their burden of record since these men became soldiers of the cross; but their experience in the early history of the cause of God has never grown dim. As their thoughts linger about the past, the fires of love and faith kindle anew in their hearts. They can say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us." [Cf: RH 10-28-84 para. 4] p. 304, Para. 4, [1884MS].

Others were present whom we highly esteem, tried friends of the cause, whom we have known many years. We saw their countenances light up with fresh assurance as they listened to the presentation of the truth which has kept their hearts warm all these years. These brethren and sisters have an accurate, personal knowledge of events that occurred a score or more years ago. Some of them have witnessed remarkable manifestations of the power of God in times of our greatest trial and need, when our numbers were few, when opposition was strong, and unreasonable

objections had to be met. While things that occurred a week ago may be forgotten, these scenes of thrilling interest still live in the memory. [Cf: RH 10-28-84 para. 5] p. 305, Para. 1, [1884MS].

Whatever may be said of the later stages of their life history, their earlier experience in this work has left traces which can never be erased. We cannot afford to let these aged sentinels drop out of sight. To many, by pen and voice, they have spoken precious words of truth; and they should still be encouraged to do all they can with their influence, their counsel, and their experience in the cause of God. More youthful workers are taking their place in active service, and this is right; but let these younger men keep a warm place in their hearts, and room in their councils, for those whose heads have grown gray in the service of Christ. We want to see these men keep on the armor, and press the battle to the gates. We want to see them share with younger soldiers the triumphs of the final victory. It will be joy indeed to see them, when the conflict is ended, crowned and honored among the victorious ones. [Cf: RH 10-28-84 para. 6] p. 305, Para. 2, [1884MS].

We had good meetings. Many were deeply moved, and their testimonies of confession brought light. The discourses were clear, pointed, and stirring, and melted their way into many hearts; but to many others they were as water spilled upon the ground, which cannot be gathered up. It was sad to see so many who have a knowledge of the truth feel so little responsibility to save souls. Jesus is disappointed in their lives. He comes seeking fruit, and finds nothing but leaves,--profession, pretense, hollow formalism. [Cf: RH 10-28-84 para. 7] p. 305, Para. 3, [1884MS].

The truths brought from the storehouse of God's word will find a lodgement in hearts prepared to receive them, and will purify the mind and elevate the character. When men and women have professed the truth for years, but have made no advancement,--when they have failed to gain solidity of character or a valuable Christian experience,--it is because they are not doers of the word. They bear no fruit to the glory of God. They may have ability and tact, thought and skill, to exercise in temporal matters; but they are content to use them where only their own selfish interest is concerned, and they are daily robbing God of the use of the talents he has intrusted to them. Like the inhabitants of the Noachian world, they eat and drink, build, plant, and sow, and allow these things to absorb all their time and all their thought. [Cf: RH 10-28-84 para. 8] p. 305, Para. 4, [1884MS].

As we thought of the numbers in attendance at the Iowa campmeeting, and looked over the large congregation assembled on this ground, we were deeply moved. We long to have these brethren and sisters discern spiritual things. What can arouse them to overcome doubts and unbelief, and exercise living faith? Many of them need to have the cobwebs of earthliness brushed away before they can turn a clear gaze heavenward. There are kindhearted professors who need to experience the converting power of God. Our Lord requires full and entire consecration; and the priceless boon of eternal life can be secured on no other terms. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself." [Cf: RH 10-28-84 para. 9] p. 306, Para. 1, [1884MS].

There was a large number on the ground who did not seem to lose the worldly mold. Their offense was that they were indolent, they rested satisfied while living in the neglect of duty, and as a consequence, they were making but little progress in the religious life. If their light shone at all, it was pale and flickering, and had a sickly, dying out appearance. Oh! that these dear souls could realize that God is waiting to be gracious; that all Heaven is waiting their demand upon its light and strength. [Cf: RH 10-28-84 para. 10] p. 306, Para. 2, [1884MS].

In the light of God's word, there must be a decided change in the attitude and character of his chosen people, or they will never obtain the overcomer's reward. In their present state of spiritual inefficiency, they could never fight the good fight of faith as successful soldiers of Jesus Christ. While the great enemy of God and his people is wide awake, earnest, and untiring in his efforts to ensnare, where are the men and women who are qualifying themselves to meet and expose his arts and deceptions? [Cf: RH 10-28-84 para. 11] p. 306, Para. 3, [1884MS].

Every man, every woman, and every youth is under obligation to work for the strengthening and upbuilding of the cause of Christ; but would not a large number of his professed people, in their present condition, be pronounced slothful servants? Brethren, you do not exercise skill, diligence, and devotion in the cause of your Master. After having received the richest gifts of heaven, you are content to give but little in return. Do not entertain complacent feelings in view of the talents which have been intrusted to you. God will prove you; and when he finds you are selfishly absorbed in your own plans and interests, he will take these talents away from you, and give them to those who have wrought unselfishly in his service. [Cf: RH 10-28-84 para. 12] p. 306, Para. 4, [1884MS].

A day of reckoning is drawing on, when the rewards will be given to the faithful traders with their Lord's goods; but these true servants take no credit to themselves; they give their Lord all the glory. "Lord, *thy* pound hath gained ten pounds." There could have been no gain without the deposit, no interest without the principal. The pound was committed to the faithful servant, and he has gained besides it, or through its help, other pounds also. He does not feel that he has done more than his duty. The capital was advanced to him, and if he has been enabled to trade successfully with it, his Lord alone shall have the glory. [Cf: RH 10-28-84 para. 13] p. 307, Para. 1, [1884MS].

When brethren render to God a small portion of their time, money, or intellect, which are all his own, they are inclined to feel well pleased with themselves, and to think that they have placed the Lord under obligation to them. But why should Brn. Whitney, Smith, Brown, Haskell, or any of these ministers, give all their powers to the service of God, and bear burdens in his cause, and the hundreds of believers go free, carrying no responsibility of the work? Has God given these brethren faculties different from yours? No, my brethren and sisters; you have the very same reasoning powers that they possess, but you have allowed your farm or business to absorb all your time and energies. [Cf: RH 10-28-84 para. 14] p. 307, Para. 2, [1884MS].

There is work for all in the cause of God. The church in your own

neighborhood requires care. Men of thought and self-denial are needed,--men who will work to keep up the interests of the church, even if their own worldly affairs suffer. You will give your thought and care to that cause whose prosperity you prize most highly. If it is your farm, your trade, or your business, then this will be first considered. But a day of reckoning is surely coming, when a full and minute account will have to be rendered as to how you have employed your God given abilities. [Cf: RH 10-28-84 para. 15] p. 307, Para. 3, [1884MS].

The apostle Paul exhorts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "A living sacrifice"--not a dead, corrupted, defiled offering. It is too often the case that the unclean hand stains, the impure heart sullies, the truth you profess to love. The earthly and sensual has been indulged at the expense of health and of the mental and moral powers. The baser affections have been mingled more or less with the truth you have handled, and it "tastes of the dish." God requires the earthen vessel containing this treasure to be pure, the soul temple to be cleansed of its defilement. [Cf: RH 10-28-84 para. 16] p. 307, Para. 4, [1884MS].

Paul continues: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." With the Christian there is an abiding sense of his obligation to God. He looks to the Captain of his salvation for orders, and is faithful and true to obey these orders. [Cf: RH 10-28-84 para. 17] p. 307, Para. 5, [1884MS].

I attended the morning meeting, Aug. 21, and spoke of the work that must be done for us individually. The meeting was a good one; but there was not that depth and earnestness of feeling that would insure the presence of the Spirit of God, and produce lasting impressions. The people are too well satisfied with themselves, and there is a deadness that savors of spiritual paralysis. The message to the Laodiceans is applicable to them; for while congratulating themselves upon their knowledge of the truth, they are destitute of true love and faith. [Cf: RH 10-28-84 para. 18] p. 308, Para. 1, [1884MS].

In the morning meeting of Aug. 22, I spoke to the people upon the important work that is going forward in our behalf on this antitypical day of atonement. I then called upon all to come forward who had not been serving the Lord, but wished to do so, and all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them. Nearly all in the tent came forward, and there seemed to be deep feeling in the meeting. Confessions were made with many tears. Several spoke of their anxiety in regard to their children who were out of Christ. They longed for wisdom to know just how to reach them. [Cf: RH 10-28-84 para. 19] p. 308, Para. 2, [1884MS].

One brother said that he had been impatient, and had not kept up the family altar. He thought that his wife would now be in the faith had he set before her such an example as a Christian should. Another had cherished hard feelings against his brother, and he made this confession that the wound might be healed. [Cf: RH 10-28-84 para. 20] p. 308, Para. 3, [1884MS].

One sister said that her heart was filled with enmity and jealousy. This was indeed sad; but we were glad that she had courage and grace to confess. It is a blessing that she sees her fault now, while mercy stands pleading in behalf of the erring. To see one's sins is the first step toward putting them away. The Christian's experience is a checkered one; his path is uneven, because he does not always make God his trust, and follow where he leads the way. If the Christian life and character were always a faithful representation of Jesus, the world's Redeemer, the good work of grace wrought in the heart would flow out in the life, and would reflect a clear, steady, precious light upon the pathway of others. Such a confession of faith to the world would be a most powerful sermon in favor of Christianity. [Cf: RH 10-28-84 para. 21] p. 308, Para. 4, [1884MS].

Another sister said that her mother had left money to her, the principal to be loaned to the cause, while she was permitted to use the interest; but she confessed that she had called in a portion of the principal for herself. In this case we could advise that she make restitution; and this gave opportunity to make remarks in regard to robbery toward God. [Cf: RH 10-28-84 para. 22] p. 308, Para. 5, [1884MS].

In these last days we must learn from the experience of past ages. The confession of faith made by saints and martyrs has been recorded for our benefit. These living examples of holiness and steadfast faith have come down to us to inspire us with courage. They received grace and truth, not for themselves alone, but that the knowledge of God might enlighten the world. Has God given us light? Then we should let it shine forth to the world; we should reach out by faith to save souls for whom Christ died. [Cf: RH 10-28-84 para. 23] p. 309, Para. 1, [1884MS].

At this campmeeting some took their stand with us to keep all the commandments of God. At most of the services there was a good attendance of those residing in the city who were not of our faith. My labors were taxing; but my interest for our people was so deep that I felt constrained to speak to them earnestly; and I longed to have those who are in the darkness of error see the beauty and preciousness of the truth, that they too might come to the light. [Cf: RH 10-28-84 para. 24] p. 309, Para. 2, [1884MS].

We felt anxious that all who could be induced to attend our meeting should hear the prophecies explained in Bro. Smith's clear, forcible manner. The privilege of hearing such clear arguments should be appreciated by our people, and they should set themselves to study the precious truths which are opened to their understanding. These prophecies bring us down to the close of time, and warn us to prepare for the crisis that is approaching. We should be getting ready for the scenes of thrilling interest that are before us. By Mrs. E. G. White. [Cf: RH 10-28-84 para. 25] p. 309, Para. 3, [1884MS].

We arrived at Worcester Aug. 26. That evening it commenced to rain, and the storm continued that night and all day Tuesday; but Wednesday forenoon the weather cleared. [Cf: RH 11-04-84 para. 1] p. 309, Para. 4, [1884MS].

The meeting had been in progress five days. Much hard work had been

done, with some good results; but the good accomplished was not at all in proportion to the labor bestowed. From time to time we meet things on the campground that seem to stand in defiance of all the advice or labor that can be bestowed; and this makes the labor of the minister very discouraging. On the part of some of the youth present there seemed to be a disposition to pay too much attention to young ladies. When this spirit is once permitted to find place, it works like leaven, and but little permanent impression can be made upon the youth. Until this spirit is entirely rooted out, and the meekness and lowliness of Christ takes its place, their spiritual progress is stayed, and all the words spoken to them seem as water spilled upon a rock. [Cf: RH 11-04-84 para. 2] p. 309, Para. 5, [1884MS].

Young men who have been granted a license to preach will be tested. They will show whether they are worthy to be recommended to the confidence of the people, and intrusted with the sacred responsibility of laboring for souls. It is a great thing to receive the words of God and present them to the people. It is a sacred trust to occupy the position of a shepherd of the flock of God. All who have a sense of this great responsibility, will be sober minded, thoughtful, praying men. [Cf: RH 11-04-84 para. 3] p. 309, Para. 6, [1884MS].

It is not by lecturing or sermonizing that the minister will be able to meet the moral darkness of this age, and exalt the standard of truth in the earth. There must be heart culture. It is by cultivating truth, purity, love, and a disposition to help others, that the influence is sanctified. One that watches for souls as they that must give an account, will watch himself as well. He will consider the prayer of Christ, the Great Shepherd, who is the pattern for all the under shepherds: "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [Cf: RH 11-04-84 para. 4] p. 310, Para. 1, [1884MS].

Jesus led the way where he wished others to follow, and those who labor intelligently to present the truth will do likewise. They will not engage in frivolous conversation. A wide field of usefulness is open before them; and if they realize its magnitude and importance, they will carry a burden for souls, and will have a weight of influence. But we meet some whose deportment and influence are no recommendation of the truth. If they have any connection with the work of God, it will be marred through the influence of their defective education and wrong habits of life. [Cf: RH 11-04-84 para. 5] p. 310, Para. 2, [1884MS].

Those who are vain and self-important, who are given to trifling and jesting, cast reproach on the cause of God; for our faith and principles are judged by their course of action. The errors and mistakes of the unfaithful minister are charged to the whole body. Then let him that ministers in sacred things be careful to start right. Let him have a character as free from imperfections as possible, and let him walk quietly in the path of rectitude, mastering every passion and habit that will in any way mar the work of God or leave a spot upon its sacredness. It is the work of the minister to resist the temptations

that lie in his pathway, and to rise superior to those debasements that give the mind a low level. [Cf: RH 11-04-84 para. 6] p. 310, Para. 3, [1884MS].

Good habits are of great value to every young person. Self-importance, self-esteem, and boldness are to be deplored in any youth or in any professed follower of Christ; but how much more in one who is handling the most sacred truths ever committed to mortals. When such a one pursues a course out of the desk that is not in accordance with his calling and his pulpit labors, it is an evil that cannot be too strongly condemned. Those who take this course show that they are not Christians; that while they would teach others, they have need that one teach them. They are not students in the school of Christ; they are not wearing his yoke or bearing his burdens. They are an offense to God. [Cf: RH 11-04-84 para. 7] p. 310, Para. 4, [1884MS].

I am greatly troubled; for I know that young men are accepted as laborers whose life and character are no honor to the cause of God. They may have repented of their past course of frivolity; but do they show that the transforming grace of Christ has had its influence on their hearts and lives? Those who are going out as canvassers, colporteurs, or lecturers, should bear their credentials to the world in a well ordered life and circumspect conversation. Will these young men consider what kind of a record they are making in the books of heaven? In some cases if their conduct toward young ladies could be laid open before the eyes of men as it is before the eyes of angels, what a picture would be presented! To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions. [Cf: RH 11-04-84 para. 8] p. 311, Para. 1, [1884MS].

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct, that Satan cannot beguile them from the path of uprightness. We grieve to see men with good capabilities, to whom have been intrusted precious talents, wholly unfitting themselves to teach the truth. Their thoughts are upon low, debasing themes that defile the mind, so that it never reaches that high standard that would give nobleness of character and firmness of principle. [Cf: RH 11-04-84 para. 9] p. 311, Para. 2, [1884MS].

Let every church frown upon the course of one who comes among them as a minister, and yet dishonors the cause of God by attracting to himself ladies, either married or single. The sacred, solemn truth is despised and made of none effect by the frivolous course of some, who, forgetting the solemnity and dignity that should ever characterize the ambassador for Christ, amuse themselves out of the desk in coquetting with young ladies, thus helping them to put all serious thoughts out of their minds. These men show that they have not elevated views of the truth; that they know nothing of its sanctifying influence; and that they are not in harmony with the work for the salvation of souls. The

Lord asks them, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" [Cf: RH 11-04-84 para. 10] p. 311, Para. 3, [1884MS].

Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated. [Cf: RH 11-04-84 para. 11] p. 311, Para. 4, [1884MS].

In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this? [Cf: RH 11-04-84 para. 12] p. 312, Para. 1, [1884MS].

Remember that to cause a suspicion or a reproach to rest upon the cause of God is a terrible thing. It is crucifying the Son of God afresh, and putting him to open shame before his enemies. Those who do this are without excuse, and their course will stand against them in the day of reckoning. God has given to young men precious talents; but all have not made the best use of these gifts; some have perverted these powers, and used them to gratify their own desires, to serve their own purposes. The Lord accepts no such service. [Cf: RH 11-04-84 para. 13] p. 312, Para. 2, [1884MS].

The true minister of God will not attempt to stand before the people until he is himself transformed by grace. Let the light of truth shine into the heart and sanctify the life, and the love of God be shed abroad in the heart, and one can hardly conceive what a change is wrought. It is difficult to realize what a man may become, and what solid work for God he may do. His conversation is in heaven. He is chaste in thought, pure in purpose, sensitive in conscience, unswerving in integrity. [Cf: RH 11-04-84 para. 14] p. 312, Para. 3, [1884MS].

Think for a moment of the contrast between an intelligent Christian, and a man who is living for self, a votary of sin. There stand two men endowed with equal capabilities. Their opportunities have been the same; the same inducements have been presented before them. One has studied his Bible with the purpose to make it the rule of his life. He knows the Source of his strength, and trusts in the merits of Jesus, hanging his helpless soul upon his mercy. His life is one of self-denial. He does not live to please himself, but it is his pleasure to be a co-laborer with God. His countenance is lighted up with

intelligence; his experience is rich and deep; his bearing is that of a Christian gentleman, calm, self-possessed, and dignified. [Cf: RH 11-04-84 para. 15] p. 312, Para. 4, [1884MS].

Now look at the opposite picture. There stands one to whom God has intrusted precious talents. He is familiar with the Scriptures, but his heart has never been sanctified through the truths they teach. His affections have never been entwined about God, but are like the vine trailing upon the ground, its tendrils grasping the stumps and rubbish of earth. His entire character is marked by a littleness, an earthliness, a debasement, which testifies to those who observe his ways that the spirit of truth has not entered the inner sanctuary of the soul, and cleansed it of its defilement. [Cf: RH 11-04-84 para. 16] p. 313, Para. 1, [1884MS].

Surely no one can hesitate to choose between these two representative characters. But let each one remember that refinement and true nobility are qualities that never come by chance. It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached. By Mrs. E. G. White. [Cf: RH 11-04-84 para. 17] p. 313, Para. 2, [1884MS].

We reached the Burlington, Vt. campmeeting Wednesday afternoon, Sept. 3. The encampment was located on a high bank overlooking Lake Champlain, and the scenery was very interesting and attractive. The broad lake, stretched out before us, reminded me of the Golden Gate at the entrance to San Francisco Bay, which I have so often looked upon with admiration. [Cf: RH 11-11-84 para. 1] p. 313, Para. 3, [1884MS].

As the sun was sinking out of sight, its crimson glory, like a pillar of fire, was mirrored in the waters of the lake. I thought of the children of Israel as they journeyed in the wilderness,--of the defense God graciously gave them in the pillar of cloud by day and the pillar of fire by night. How could they doubt God, how could they murmur at the roughness of the way and the hardships they endured, when this symbol of the divine presence and protection was constantly with them? How could they forget that, enshrouded in that cloudy pillar, the Son of God was their leader, by day shielding them from the burning rays of the sun, and by night watching them with an eye that never slept? [Cf: RH 11-11-84 para. 2] p. 313, Para. 4, [1884MS].

As I looked upon the beautiful landscape, which suggested thoughts so pleasant and elevating, I rejoiced that here was beauty which we could admire and enjoy without any fear that our minds would be led away from God. If we would seek less anxiously for the artificial, and would take greater delight in the Lord's created works, we would be freer from gloomy feelings, more simply honest and true, more like the divine Author of beauty and joy. [Cf: RH 11-11-84 para. 3] p. 313, Para. 5, [1884MS].

We here met the largest number of Sabbathkeepers ever assembled at a campmeeting in Vermont. Among these brethren and sisters we were glad to see several of the old friends of the cause. But we were sorry to hear of the affliction of our beloved Bro. Barrows, who had attended every previous campmeeting held in the State. His son Hamlet was called home by a telegram that his father was at the point of death; and soon another was sent, summoning Sr. Hutchins to the bedside of her dying

father. On Monday a telegram was received, stating that our beloved brother was sleeping in Jesus. I could say, "It is well. Weep not for the dead, but for the living." John, in holy vision, glancing down to our time, exclaimed, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us not mourn for those who have gone to their rest, but work understandingly and intelligently for the living. [Cf: RH 11-11-84 para. 4] p. 313, Para. 6, [1884MS].

Another faithful standard bearer is gone. His lifework is ended; his armor is laid off at the feet of his Redeemer. How many who were among the pioneers of the cause in Vermont have left us,--Bro. and Sr. Barrows, Bro. and Sr. Gardner, Bro. and Sr. Morse, Bro. and Sr. Childs, Bro. and Sr. Sperry, Bro. and Sr. Lockwood, Bro. and Sr. Butler, Bro. Bingham, Sr. Benson, and her husband, who embraced the truth at a later date, and others, whose names I cannot recall. I looked upon the careworn features of our aged Bro. and Sr. Loveland, and thought, How soon their faces too will be missing. These have let their light shine day by day in steady beams. May the Lord continue to give them a large measure of his Spirit, that while they live they may sow the seed of truth. [Cf: RH 11-11-84 para. 5] p. 314, Para. 1, [1884MS].

During the Vermont campmeeting the heat was very oppressive and debilitating. My appetite was poor, and I felt the need of rest; for I had labored almost constantly since attending the Iowa meeting. But I would not yield to the enemy. I spoke five times from the desk, besides several times in morning meetings, and once to the ministers and canvassers. [Cf: RH 11-11-84 para. 6] p. 314, Para. 2, [1884MS].

Sunday I was sick. It seemed impossible for me to stand and speak to the people in the oppressive atmosphere of that hot September day. But trusting in Jesus, I decided to make the attempt. The Lord blessed me with great freedom. He gave me special strength and utterance, so that no one would have suspected that I had been so very feeble before commencing to speak. Some had expressed fears that I would faint in the desk, but these fears were soon removed. I went trusting in God, and he sent me help. His angels were by my side, strengthening me for the work. I felt awed and solemn; for I knew that without this divine aid I could not have stood before the people. I recalled the many times that I had proved God under most discouraging circumstances, and he had blessed me beyond my expectations, and I felt reproved that I had allowed fears to arise as to whether, in my weakness, I could deliver my message to the congregation. [Cf: RH 11-11-84 para. 7] p. 314, Para. 3, [1884MS].

The blessing I had received did not leave me, but I continued to grow stronger. A few hours before, want of faith had led me to look forward to a probable illness of days, and perhaps weeks, from malaria; but the spell of disease was broken. I drank of the well of Bethlehem, and was refreshed. Soul and body were invigorated; the praise of God was upon my lips, while I made melody to him in my heart. [Cf: RH 11-11-84 para. 8] p. 314, Para. 4, [1884MS].

Our friends in Vermont merit our gratitude for their kindness and attention. They made every exertion to have our tent comfortable. As in New York, a small tent was pitched under a larger one. In the court outside the small tent a well furnished table was spread for the

ministers from abroad. A stove was also placed here, all ready for use. Although in this instance we had no need of a stove, I was grateful for this evidence of their thoughtful care. It is often unsafe to be without a fire in the tent; and if nothing is done about getting a stove fitted up and in running order until the weather changes from hot to cold, the warmth and comfort often come one day too late, as we have found to our sorrow. Before arrangements can be made, and a fire built, the mischief is done. In such cases I have been thoroughly chilled through, and throat and lungs have suffered from a severe cold, which has clung to me for months. [Cf: RH 11-11-84 para. 9] p. 315, Para. 1, [1884MS].

Everything was done that could be done to make us comfortable and at home during our stay with these friends. Our tent was tastefully arranged, and the pleasant motto, "Welcome," greeted us as we entered. We understood that this motto was put up by friends not of our faith, and that they cheerfully aided in furnishing and arranging our tent. May none of these kindly attentive ones lose their reward. [Cf: RH 11-11-84 para. 10] p. 315, Para. 2, [1884MS].

Many who spend only one week in camp do not realize the need of these special preparations; but those who spend eight, ten, or fifteen weeks in campmeetings, obliged to labor constantly, and who do not eat or sleep at home for several months together, should have careful, thoughtful attention, that their strength and courage may be at the best, and they may be able to perform the greatest amount of labor. Ministers are constantly taxed, and are often reduced in strength by over labor. All that our brethren can do to preserve their health, and to make their labors successful and effective, should be cheerfully done. No pains should be spared to show them that their work for the Master is appreciated, and to relieve them, as far as possible, of every burden and anxiety. [Cf: RH 11-11-84 para. 11] p. 315, Para. 3, [1884MS].

Do not feel, brethren, that those who minister to you in sacred things may have too easy a time if you are considerate of their comfort. You cannot do better service for the cause of God than by taking special care of those who are laboring in his vineyard. There is altogether too much of a feeling on the part of some that ministers should put up with every inconvenience, for this is a part of their legacy; but the neglect to do what should have been done for their comfort, has caused weeks of painful sickness, and has deprived the people of the labor that God designed they should have. [Cf: RH 11-11-84 para. 12] p. 315, Para. 4, [1884MS].

I am happy to be able to say that thus far on this journey East, our brethren have given evidence that they love and appreciate the Master by the care they have bestowed on the servants who are engaged in doing his work. They have thus left the impression on the minds of their children, and of others who are not naturally considerate, that those to whom God has intrusted his most solemn, sacred message are to be highly esteemed for their work's sake. They have been made to feel that the lives and strength of God's chosen messengers are precious, and should be carefully preserved to do the work of the Lord in the best manner possible. Jesus counts the kindnesses done to them as service rendered to himself. Remember his words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By Mrs. E. G. White. [Cf: RH 11-11-84 para. 13] p. 316, Para. 1, [1884MS].

Ministers, canvassers, colporteurs, and other laborers in the cause, should be careful to meet the responsibilities that God has laid upon them. Their course of action will mold the churches that have their labor; therefore there should be diligent heart searching to see whether they are in the love of God, whether Christ is dwelling in them by living faith. [Cf: RH 11-18-84 para. 1] p. 316, Para. 2, [1884MS].

The standard of Bible religion has been greatly lowered. To confess Christ is not what many suppose it to be; and the lax ideas that prevail on this subject have affected ministers as well as people. Personal conflicts and victories will make up the experience of every child of God. But how many there are who profess Christ, and yet know nothing of this Christian warfare. They make no advancement in the Christian life after their baptismal vows are taken. It is not considered essential to carry their religion into their everyday life, into all their business and social relations; and with many, personal experience in the things of God come to an end when they unite with the church. [Cf: RH 11-18-84 para. 2] p. 316, Para. 3, [1884MS].

A worldly religion is now current; and the minister has a work to do to arouse a sleepy, indolent, world loving church from their dangerous slumbers. If he is a true servant of Christ, he will not cease his prayers, he will not cease his efforts, until every member of his flock has been brought into working order. He will not, if he is a true educator, think to do all the work himself, but will show skill in bringing out and developing the talent that is within his reach. The people must be taught to labor in the vineyard of the Lord, and this is the minister's great work. All power belongs to God; but he has chosen human instrumentalities to do his work in the earth. Here is something to call into active exercise all the powers which men and women possess, whether mental or physical. They have no right to bury their talents in worldly enterprises, thus depriving the Creator of the service which is his due. [Cf: RH 11-18-84 para. 3] p. 316, Para. 4, [1884MS].

The work of God must be carried forward in the earth, and that which he has determined must be accomplished. But the Lord is just, merciful, and good; he requires nothing of his servants which they cannot do,-- nothing but that it is for their interest to do. Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all. Jesus inquires of these unemployed ones, "Why stand ye here all the day idle?" And his word of command to them is, "Go ye also into the vineyard." [Cf: RH 11-18-84 para. 4] p. 317, Para. 1, [1884MS].

Christ is our living head, and we are the members of his body, mutually dependent. It is not his plan that a single member shall become weak for want of exercise. If one member suffers, all the members suffer with it. If one member is honored or enlightened, all the members rejoice with it. Every member receives life from Christ, the living head, "from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the

working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." "The eye cannot say unto the hand, I have no need of thee," for "unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; 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." [Cf: RH 11-18-84 para. 5] p. 317, Para. 2, [1884MS].

Thus it is plainly stated that each member is to be active, and to use his ability to the utmost for the upbuilding of Christ's kingdom in the earth. We each have an individuality in our work, but not separate and distinct from our brethren. A living link unites the people of God, and makes them one in spirit, one in knowledge, and one in love to God and their fellowmen. They are branches of the Living Vine, and are partakers of its sap and nourishment. Every branch in the Vine is expected to be fruit bearing. Said Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: RH 11-18-84 para. 6] p. 317, Para. 3, [1884MS].

It is not the will of God that any should perish, but that all should come to a knowledge of the truth, and be saved. And if men and women would unselfishly do the work which God has left for them, not shirking responsibilities, the gospel would be brought within the reach of all. Let none be content to drink of the lifegiving fountain themselves, but let them extend the invitation, "Whosoever will, let him take the water of life freely." Christ left his royal throne and high command in heaven, and came into the world to save sinners. Who of those who profess to be his ministers--who of you, my brethren--have such a love for souls as Jesus has shown for you? [Cf: RH 11-18-84 para. 7] p. 317, Para. 4, [1884MS].

God uses simple instruments. With Jesus abiding in the soul by faith, we can do all things. If the soul is sanctified through the truth, it will be revealed in the life. If you labor unselfishly, dear brethren, however imperfect your work may appear, it is accepted in the sight of your Master, and it will accomplish his purpose. But if your work has been done in human wisdom, or has been marred by selfish motives, the divine signet will not be placed upon it, and you will be made ashamed. Your preaching in the desk is only the beginning of your work for Jesus. Your discourses must be followed by holy living, by bearing burdens in the cause of God, by coming close to hearts, by teaching every one how to make the best use of the talents intrusted to him of God. [Cf: RH 11-18-84 para. 8] p. 318, Para. 1, [1884MS].

Everything of a worldly nature must be kept subordinate to the higher, eternal interest. The minister must be Christlike, forgetful of self; all childishness, weakness, and deformity of character must be overcome. He must be a pattern of piety, having learned to exercise the meekness and lowliness of Christ and to bear his yoke with patience. Jesus lived not to please himself; but how few are the instances where men in this age are willing to deny self, and take up the cross and bear it after him. The present character and works of God's professed people are not in accordance with their faith. There must be more of a self-sacrificing spirit, more earnestness and faithfulness in their

labors, on the part of those who would enter the ministry. Those who professedly represent Christ must keep themselves unspotted from the world. They must be minute men, earnest and true, that the power of God may attend their efforts, while like Paul they labor to present every man perfect in Christ Jesus. [Cf: RH 11-18-84 para. 9] p. 318, Para. 2, [1884MS].

The great deficiency in love and zeal, the manifest backsliding, the easy, contented disposition of many who profess Christ, should alarm the watchmen. They should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? As a people, we profess to believe most sacred, testing truths. God has made us the depositaries of his law. We are chosen to be separate from the world, to be God's peculiar people, to love him, but to renounce the world and the things of the world. We are called upon to deny self, and to grow in grace and in the knowledge of the truth. [Cf: RH 11-18-84 para. 10] p. 318, Para. 3, [1884MS].

Many youthful ministers have not a sense of the sacredness of the work. They are weak when they should be strong. Christ went without the camp, bearing the reproach of sin, and we are to follow his example. Paul exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The Lord of glory assumed human nature that he might seek and save that which was lost, and link finite man with the infinite God. No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up. The condescension of Jesus, his self-sacrifice and unparalleled effort, have prepared the way for us to labor in his strength. Now the question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellowmen? [Cf: RH 11-18-84 para. 11] p. 318, Para. 4, [1884MS].

We should manifest our love for souls by doing what we can for their salvation. We must exercise much forbearance and wisdom, and put forth painstaking effort. We must be much in prayer that God will work with our efforts. "Abide in me," is Jesus' requirement; and this involves careful living, and persevering, untiring efforts to save souls. But how easily we become discouraged, and turn away from souls because the great adversary binds them to his side. Selfishness girds us about as with iron bands, and we do not feel like exerting ourselves for others; but selfishness cannot exist where true faith in Christ is exercised. Self-interest, coldness, sluggishness, cowardice, all shrink from the presence of faith. [Cf: RH 11-18-84 para. 12] p. 319, Para. 1, [1884MS].

There is danger of becoming selfish and sectional in our feelings while laboring for the upbuilding of the cause of God. If men are converted to the truth here in Vermont, is it any reason why you should feel that you have a right to confine their labors to this State? This is not wise policy. They may be adapted to some special work which the Lord has for them to do elsewhere, and let no man reach out his finite arm to bar the way. Let no one manifest a selfishness in this matter,

for the world is to be warned. Souls in other States and Conferences are just as much in need of the message of truth as those in your own State, where you are particularly interested. The truth is in our hands to be communicated to those who have it not, and souls are to be reached wherever they are. The standard of Christ is to be raised in many places where as yet it has never been seen. [Cf: RH 11-18-84 para. 13] p. 319, Para. 2, [1884MS].

If duty calls the young men who have been laboring in your State to go elsewhere, do not seek to hold them back. There has been too much of this selfishness shown in various sections. One part of the field is as important as another. Our field is the world. There are no bounds; but, sowers, be diligent, "steadfast, unmovable, always abounding in the work of the Lord." If men are moved to other fields, work on, pray on, that God may raise up others, and by the soul transforming truths for this time fit them to labor in his vineyard, either to remain with you, or to go into other States. [Cf: RH 11-18-84 para. 14] p. 319, Para. 3, [1884MS].

Of those who are just entering the work of the ministry, growth is expected. They should heed the words of Peter, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." How few receive the amazing grace and love of Christ with a deep and permanent sense of their own weakness and unworthiness! If they would cherish true humility, the Lord could do much more for them; but he cannot trust them with any large measure of grace and responsibility without their becoming self-exalted, filled with pride and vain conceit. [Cf: RH 11-18-84 para. 15] p. 319, Para. 4, [1884MS].

What a work might be done for the Master by you, brethren, who are assembled under this tent. But do not overestimate yourselves. "I dwell," says Jehovah, "with him that is of a contrite and humble spirit." We shall forfeit the favor of God if we lose the meek and lowly spirit which in his sight is of great price. Love to Jesus must be the motive which impels us to action. He places the highest value upon even the most trivial acts done from love to him. We must love one another as he has loved us; and by and by we shall hear him pronounce the welcome benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 11-18-84 para. 16] p. 320, Para. 1, [1884MS].

Our Thanksgiving is approaching. Will it be as it has been in many instances, a thanksgiving to ourselves? or will it be a thanksgiving to God? Our Thanksgivings may be made seasons of great profit to our own souls as well as to others, if we improve this opportunity to remember the poor among us. God has placed his poor in our midst, and he identifies his interest with them. Those who for Christ's sake relieve their necessities thus show that they would gladly do the same for Jesus; but as they cannot manifest their love to Jesus in person, they do their acts of sympathy, their deeds of love and beneficence, to him in the person of his saints. [Cf: RH 11-18-84 para. 1] p. 320, Para. 2, [1884MS].

There are among us poor persons who need not have been thus if they had manifested wise forethought and careful Bible economy when they had opportunity and ability to earn wages. But they spent all as fast as it came, indulging in things they might have done without, and lacking nothing for their own comfort. Their desire to dress as richly as their relatives or friends, the desire to gratify their fancy so to provide for their tables as to make a good showing before friends or relatives who love not the truth, makes them very liberal to themselves, which results in their really doing injustice to themselves, to their families, and those whose capital they are using. Many need not be poor if they were self-denying and economical. When in possession of health, they should improve the opportunity when money comes in, to practice economy and lay by a certain sum weekly, resolving not to touch it even if for some meals they were obliged to eat salt and potatoes, or porridge and bread. This self-denial would be of the greatest advantage to the health. And if wages were low, or money scarce, it would be a gratification to know that there was something to fall back upon. [Cf: RH 11-18-84 para. 2] p. 320, Para. 3, [1884MS].

There are families where enough is wasted to support a small family. Such the Lord is testing. He will let them experience pinching want,-- the only way in which they can learn the lesson that it is not selfish indulgence or chasing after pleasure that brings peace and contentment. Real moral worth, the love and fear of God, opens fountains of pleasure that are never dry. [Cf: RH 11-18-84 para. 3] p. 321, Para. 1, [1884MS].

While there are those who are in poverty through extravagant habits of living, there are also those who bear the curse of God for their dishonesty. They profess to be Christians; but they have overreached, thinking it was very cunning to deceive, to prevaricate, to obtain means under false pretenses, to take that which was not their own. God cannot bless this class. They will eventually come to want. [Cf: RH 11-18-84 para. 4] p. 321, Para. 2, [1884MS].

But these are the degraded poor, bearing the present penalty for their evil course, preparatory to the final judgment of God, and the reward they will receive according as their deeds have been. While he bears long with the perversity and iniquity of those who profess to be Christians, but who are so only in name, God never forgets, and he will punish their transgressions and visit their iniquities. There are poor among us who have done the best they could; but misfortune and sickness seem to be their lot. Their homes are not attractive because they cannot make them so. They have no money to indulge in the gratification of luxuries or those things their tastes desire. The plain necessities of life are all they can afford. There are many such ones to whom it is exceedingly galling to be obliged to depend on charity in the least sense. But, brethren and sisters, God has placed these very ones in our midst to test and prove us, to keep our dispositions Christlike. God withholds nothing from us; we are the recipients of his mercies. Day by day and hour by hour, God is giving to us generously; and shall we for one moment look down upon the poor as though in God's sight we were better than they? God forbid! Never let the hungry cry of the destitute and afflicted ones come up to God against us; for every tear and every pressure of suffering want bears a cry up to heaven,--a grave charge upon someone of God's favored ones. [Cf: RH 11-18-84 para. 5] p. 321,

Para. 3, [1884MS].

There are a hundred ways that can be devised to help the poor in so delicate a manner as to make them feel they are doing us a favor by receiving our gifts and sympathy. We are to remember that it is more blessed to give than to receive. The attentions of our brethren are most liberal to those whom they wish to honor, and whose respect they desire, but who do not need their help at all. Custom and fashion say, Give to those who will give to you; but this is not the Bible rule of giving. The word of God declares against this way of gratifying self in thus bestowing our gifts, and says, "He that giveth to the rich, shall surely come to want." [Cf: RH 11-18-84 para. 6] p. 321, Para. 4, [1884MS].

Now a season is coming when we shall have our principles tested. Let us begin to think what we can do for God's needy ones. We can make them through ourselves the recipients of God's blessings. Think what widow, what orphan, what poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel through which the Lord's substance shall flow as a blessing to his poor. As you look upon your own children, consider how many there are just as good and noble who have but little to cheer or make them glad. They may be orphans, with no home, no father, no mother, subject to temptations and influences calculated to lead them to ruin when these days of festivity occur. Who has a care for these homeless ones? Whose doors are open to them? Let the widow and the orphan be remembered. [Cf: RH 11-18-84 para. 7] p. 322, Para. 1, [1884MS].

But this does not embrace all your duty. Make an offering to your best Friend; acknowledge his bounties; show your gratitude for his favors; bring a thank offering to God. How many want a share in our College at Healdsburg, Cal.? How many want to present a thank offering to God through the College at Battle Creek? How many want to invest something in our school at South Lancaster? Brethren and sisters, eat a plain dinner on Thanksgiving day, and with the money you would spend in extras with which to indulge the appetite, make a thank offering to God. What will you do for our new school just dedicated at South Lancaster? This school is at present in the greatest need. Will you do something for it? [Cf: RH 11-18-84 para. 8] p. 322, Para. 2, [1884MS].

Everything seems to have degenerated into mixing the spurious with the genuine. Thanksgiving is almost entirely perverted. Instead of being a day of solemn gladness and gratitude to God, it has become a day of jollification, self-indulgence, and gluttony. Self interposes for attention, for gratification, for indulgence. This is a thanksgiving and oblation made to self to the forgetfulness of God and all his benefits to us. Let nothing interpose to detract glory from God. [Cf: RH 11-18-84 para. 9] p. 322, Para. 3, [1884MS].

How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self. Let this be the case in the coming Thanksgiving. Employ your powers to a better purpose than in cooking a variety of food with which to gratify your appetites. Employ that time in becoming missionaries for

God's cause, seeking how much you can do to turn the attention from self to the Lord our Creator. Gather up the offerings. Set the mind to running in a different channel than has been your custom. Let your works correspond with your faith. See what you can do toward turning your thoughts heavenward in place of upon earthly appetite and selfish indulgence. Wisely improve your powers in gathering up the smaller and larger offerings for the Master, and thus present a true thanksgiving to God. Make the most of your social position and influence to advance the interests of God's cause in the earth. There have been so few true Thanksgivings to God! Everything has been turned from God and heaven to earth; and now let us make every effort in our power to turn the mind back to God, away from earth, away from selfish interests, and away from self-serving. We know but little of the experience of self-denial. We must know more of it, weaving benevolence into our daily experience. [Cf: RH 11-18-84 para. 10] p. 322, Para. 4, [1884MS].

There never was a time when we needed to begin to understand our duty to God as now. Let the questions be asked in sincerity, Am I a Christian (Christlike)? Am I showing my loyalty to God, and interestedly engaged in his service? Am I doing his word as well as hearing it? Let every one, young and old, feel the responsibility of his stewardship. All are in their Master's service. If those who profess to be Christians expend money needlessly when there are so many missionary enterprises that demand all the means that can be spared by every one of us, they are unfaithful servants. When about to purchase some article that is not essential, remember that the means thus invested, if not necessary for health or comfort, is so much retained for selfish purposes that ought to have been invested in the cause of God. It might have added some really necessary article of food or apparel to the needy poor around us. Cannot we, upon the coming celebration of Thanksgiving, make a thanksgiving for others through our thoughtful sympathy and deeds of love and kindness? We may bring rays of sunshine into many a heart that has long been desolate. [Cf: RH 11-18-84 para. 11] p. 323, Para. 1, [1884MS].

How many in the Christian world will upon this Thanksgiving obey the injunction of Christ, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Instead of inviting those who have many good things in this life, and who cannot appreciate the favors of a feast, invite to your homes the needy, the poor, the widow, the fatherless. To the ones who have an abundance we have shown honor; but the ones who were really in need, who would esteem our favors as of great value, we neglect because they are poor, as though they did not belong to the Lord's family. The poor as well as the rich are under God's care. Then let us keep Thanksgiving in God's own way, and no longer follow the customs of the world, selfishly heaping our favors upon a few favorites, and neglecting the ones precious in the sight of the Lord, though slighted and neglected by those who profess to be the children of God. [Cf: RH 11-18-84 para. 12] p. 323, Para. 2, [1884MS].

The pampered, the indulged, need to be in the place of the poor for a year, if not longer, that they might learn by experience what it is to be straitened in purse, to be humbled by slights, to be neglected, to want for sympathy, to put up with inconvenience, to lack many things necessary for comfort. This experience would give a different mold to

the character. It would open eyes now selfishly blind; and when placed back where there was an abundance at their command, their sympathies, which are now sealed to everything but selfish interests, would become extended and deepened. [Cf: RH 11-18-84 para. 13] p. 323, Para. 3, [1884MS].

Brethren and sisters, will you this Thanksgiving live and act the Christian as well as bear the name? Remember the words of Jesus: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matt. 25:42-45. Never let it pass from our minds that Christ identifies his interest with suffering humanity. And we are to work for them as he worked for us. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We may show our love and benevolence to Jesus in the person of his saints, saying as did David, "All things come of thee, and of thine own have we given thee." [Cf: RH 11-18-84 para. 14] p. 324, Para. 1, [1884MS].

When the blessing is pronounced on the faithful, unselfish worker, the question arises from the lips of him receiving the blessing, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They knew not that they had done any wonderful thing. The works of love and mercy had been the natural result of their love for Jesus. When the heart is filled with the heaven-born principles of true faith and devotion, there will be an immediate kindling of love toward Jesus, the author of redemption; and the very same works of benevolence which characterized the life of Jesus, will be wrought out by his followers, in gratitude, in devotion, in acts of mercy,--the natural fruit borne by a branch of the Living Vine. If there is in us the love of Jesus, who hath loved us, and given himself for us, then we shall reveal the spirit that is in us by doing as Christ has done. "Beloved, if God so loved us, we ought also to love one another." [Cf: RH 11-18-84 para. 15] p. 324, Para. 2, [1884MS].

The poor we have always with us; and opportunities are thus granted us of testifying to our love for Jesus in the person of his saints. Jesus linked himself with humanity in ties of close brotherhood. He sympathized with the poorest of the race. On the coming Thanksgiving, let us take our stand on the platform of love to our Redeemer. I shall look with interest for the reports of the coming Thanksgiving; for I believe it will be to all who will work as did Christ, the best and happiest of their lives. E. G. White. [Cf: RH 11-18-84 para. 16] p. 324, Para. 3, [1884MS].

We reached Portland about ten o'clock Tuesday evening, Sept. 9. Wednesday we rode twelve miles to Gorham to visit my sister, who has been an invalid six years from acute rheumatism. The suffering one awakened sorrow and called out deep sympathy; but we could do nothing to stay the progress of disease. We could only pray for and with her, and leave her in the hands of a compassionate Redeemer. [Cf: RH 11-25-84 para. 1] p. 324, Para. 4, [1884MS].

While in Portland, in company with Sr. Mcomber, I visited localities of special interest in connection with my early life, among them the

spot where I met with the accident that has made me a lifelong invalid. This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him. [Cf: RH 11-25-84 para. 2] p. 325, Para. 1, [1884MS].

I have read of a little bird that while his cage is full of light never sings the songs his master would teach him. He will listen, and learn a snatch of this, a trill of that, but never a separate and entire melody. But the master covers his cage, and then, in the dark, he listens to the one song he is to sing. He tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody; and then the cage is uncovered, and ever after he can sing it in the light. Thus God deals with his creatures. He has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward. [Cf: RH 11-25-84 para. 3] p. 325, Para. 2, [1884MS].

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also visited my early home, and the house where my first vision was given me; but railroad buildings have crowded out many dwellings that used to stand in this locality. In the chamber of the last mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one. [Cf: RH 11-25-84 para. 4] p. 325, Para. 3, [1884MS].

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others. [Cf: RH 11-25-84 para. 5] p. 325, Para. 4, [1884MS].

Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. He longs to clasp our hands firmly, while we cling to him in simple faith, imploring him to guide us. It is

our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to his great heart of love. [Cf: RH 11-25-84 para. 6] p. 326, Para. 1, [1884MS].

I felt the deepest interest in the meeting in Portland, where my childhood and youth were passed. Some of my old schoolmates made themselves known to me on the ground. I also met a number of relatives who were my neighbors forty years ago. It afforded me great pleasure to meet and greet these old friends. [Cf: RH 11-25-84 para. 7] p. 326, Para. 2, [1884MS].

Strict order was observed on the ground. At nine or half past, the bell was rung for retiring, and after that no meeting or loud talking was allowed. At five, at the sound of the bell, the camp was astir, preparing for the morning meeting in the pavilion. I was gratified to see the full attendance at this early hour. [Cf: RH 11-25-84 para. 8] p. 326, Para. 3, [1884MS].

The practice which prevails in campmeetings held by some denominations, of continuing the meetings to a late hour, some even spending the night in praying and shouting is not conducive to the spiritual advancement of the worshipers. I have been told that in several instances persons have been taken from these meetings so excited that they were considered fit subjects for an insane asylum. This has caused many to decide never to attend a campmeeting; but on attending those held by our people, they are forced to admit that they can see nothing objectionable in them. They say that the order is fully as good as that observed in houses of worship in the cities. [Cf: RH 11-25-84 para. 9] p. 326, Para. 4, [1884MS].

Body and mind need rest, that the mind may not become unbalanced and excited from being subjected to a constant strain. In our campmeetings great pains is taken in Bible readings and sermons to make important points of truth so clear that none need to be in ignorance. And good and regular sleep should be secured, that the mind may be clear, and in the best condition possible to weigh the arguments presented and to decide between truth and error. [Cf: RH 11-25-84 para. 10] p. 326, Para. 5, [1884MS].

Wednesday evening the Lord gave me strength to bear my testimony. What emotions filled my heart as I stood before the people of my native city. It was here that I received my first impressions in regard to the speedy, personal coming of our Lord. Here my father's family, including myself, were excluded from the Methodist church for cherishing this blessed hope. I knew there were none in the congregation who had been active workers in the message of the first and second angels. And yet this city was favored with special light and privileges in the great movement of 1842-4. A large company accepted the faith, and rejoiced in the glad tidings that Jesus was soon coming. Many more would have taken their position with the waiting, watching ones, had not the ministers warned them against attending the Adventist meetings, telling them that it was as great a sin to listen to these doctrines as to attend a theater. [Cf: RH 11-25-84 para. 11] p. 326, Para. 6, [1884MS].

A few paragraphs from a letter written in reference to the revival in Portland under Father Miller's labors will give a good idea of the character of his work. At the time, he was "lecturing to crowded

congregations in the Casco street church on his favorite theme, the end of the world and the literal reign of Christ for one thousand years." Eld. L. D. Fleming wrote of these meetings:-- [Cf: RH 11-25-84 para. 12] p. 327, Para. 1, [1884MS].

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to frighten people; they are far from it. The great alarm is among those who do not come near them. Many who stay away and oppose, seem excited, and perhaps alarmed; but those who candidly hear are far from excitement or alarm. [Cf: RH 11-25-84 para. 13] p. 327, Para. 2, [1884MS].

"The interest awakened by his lectures is of the most deliberate and dispassionate kind; though this is the greatest revival I ever saw, yet there is the least passionate excitement about it. It seems to take a deep hold on the main part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed." [Cf: RH 11-25-84 para. 14] p. 327, Para. 3, [1884MS].

A little later he wrote:-- [Cf: RH 11-25-84 para. 15] p. 327, Para. 4, [1884MS].

"There has probably never been so much religious interest among the inhabitants of this place, generally, as at present; and Mr. Miller must be regarded, directly, or indirectly, as the instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures. [Cf: RH 11-25-84 para. 16] p. 327, Para. 5, [1884MS].

"At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rumsellers have turned their shops into meeting rooms, and these places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, and Universalists have been converted. Prayer meetings have been established in every part of the city by the different denominations or by individuals, and at almost every hour. Being down in the business part of our city on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged in prayer, with one accord, at about eleven

o'clock in the daytime. [Cf: RH 11-25-84 para. 17] p. 327, Para. 6, [1884MS].

"In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in one month since Mr. Miller came here than in any four months previous. A member of an orthodox church informed me that if Mr. Miller would now return, he would probably be admitted into any orthodox house of worship, and he expressed a strong desire for his return to our city." [Cf: RH 11-25-84 para. 18] p. 328, Para. 1, [1884MS].

These statements I know to be true. And as under the first and second angel's messages the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland campground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change. [Cf: RH 11-25-84 para. 19] p. 328, Para. 2, [1884MS].

Some passed our tent talking of the meetings. All expressed a favorable opinion, and acknowledged that a great deal of good instruction was given, which, if heeded, would prove a lasting benefit. One inquired, with considerable earnestness, "Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?" The answer came, "As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday." [Cf: RH 11-25-84 para. 20] p. 328, Para. 3, [1884MS].

Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, he could say of them, as he did of the Pharisees of old, "In vain they do worship me, teaching for doctrines the commandments of men." Well did the prophet say, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." [Cf: RH 11-25-84 para. 21] p. 328, Para. 4, [1884MS].

Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness." The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger. [Cf: RH 11-25-84 para. 22]

p. 329, Para. 1, [1884MS].

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- [Cf: RH 11-25-84 para. 23] p. 329, Para. 2, [1884MS].

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." [Cf: RH 11-25-84 para. 24] p. 329, Para. 3, [1884MS].

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. [Cf: RH 11-25-84 para. 25] p. 329, Para. 4, [1884MS].

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And "what," says the prophet, "is the chaff to the wheat?" [Cf: RH 11-25-84 para. 26] p. 329, Para. 5, [1884MS].

None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: RH 11-25-84 para. 27] p. 330, Para. 1, [1884MS].

Our General Conference over, we left Battle Creek Nov. 21, to attend a three days' meeting at Otsego. We rode on the cars to Kalamazoo in company with Eld. Daniells and his wife and Sister Mcomber. Bro. Leighton met us there, and took us in his carriage to Otsego, sixteen miles. As we entered the village, we heard the evening bells ringing

for meeting, and we were told that there was an appointment for Sister White to speak. I hurried to Bro. Leighton's house, and back to the church, thinking that if I relied upon my own strength and wisdom I could make excuses and decline; but looking to Jesus for help I opened my Bible, and spoke with great freedom and clearness from Eph. 3:14-21. [Cf: RH 12-02-84 para. 1] p. 330, Para. 2, [1884MS].

The brethren and sisters had come together from different churches, and the house of worship was crowded. The gallery was full, seats were placed in the aisles, and quite a number could obtain no seats. My own soul was strengthened and refreshed in dwelling upon the gracious promises of God. In watering others, my own soul was watered. [Cf: RH 12-02-84 para. 2] p. 330, Para. 3, [1884MS].

Sabbath morning, at eight o'clock, we met for a social meeting, in which I considered it a privilege to take part. Many excellent testimonies were borne. I then addressed the Sabbath school for about twenty minutes. [Cf: RH 12-02-84 para. 3] p. 330, Para. 4, [1884MS].

It is of consequence to us all to be thoroughly acquainted with the Scriptures. There is in our land a general disregard of the Bible; and every believing parent among Seventh-day Adventists should make special efforts to become themselves intelligent in the Scriptures, and by precept and example to educate their children to appreciate the Sabbath school and the precious opportunities within their reach of learning the sacred truths of God's word. We shall all be severely tested. Persons who pretend to believe the truth will come to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the Judgment. Every teacher in the Sabbath school should be a learner in the school of Christ. Then he himself will be profited in his efforts to teach the children under his care. Special promises are made in the Scriptures to those who shall be instrumental in turning many souls from darkness, in bringing sheep and lambs to the fold of Christ, and in converting sinners from the errors of their ways. When the Master comes to reckon with his servants, every unselfish worker will receive a reward proportionate to his labor. Let every teacher, therefore, take his class, member by member, calling them each by name, and present them before God for his blessing. Then let him try by every means in his power to win them to Jesus. This important work is greatly neglected. Should it be carried forward, a spirit of reformation would be seen in the Sabbath schools. We should have fewer unmanageable youth; for divine power would be combined with human effort, and the Spirit of God would bring every power into subjection, into obedience to Christ. [Cf: RH 12-02-84 para. 4] p. 330, Para. 5, [1884MS].

During the week, we should keep in view the Sabbath of the Lord, and labor to the end that our children shall have some time each day to study their lessons with their parents, the parents themselves showing an interest in the lessons. This will educate the children to feel that their lessons are of consequence. If on Sabbath morning parents spend hours in sleep, they lose much. They are wasting God's time, and it cannot be recalled. If it were their own, they would not thus idle it away. If the parents arise early, they can prepare the morning meal and have family prayers without haste or confusion. Then there is time to review the lessons, and the children, with their parents, can go to the Sabbath school without becoming hurried, and can do justice to their

lessons. [Cf: RH 12-02-84 para. 5] p. 331, Para. 1, [1884MS].

The ministers, who are stewards of the mysteries of God, and those who will give their lives to him without reserve, can do a good work for the Master. Lose no opportunities to help the children to become intelligent in the understanding of the Scriptures. This will do more to bar the way against Satan's devices than we can now imagine. If they become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for youth and children; and every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers. [Cf: RH 12-02-84 para. 6] p. 331, Para. 2, [1884MS].

Eld. Daniells spoke to the people Sabbath forenoon from Jer. 17:9,10: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His discourse made a good impression on the minds of all present; and in the testimonies borne by our brethren and sisters Sunday forenoon, references were made to his discourse, showing that many hearts were deeply impressed by it, and that they meant to be doers of the word and not hearers only. [Cf: RH 12-02-84 para. 7] p. 331, Para. 3, [1884MS].

Sabbath afternoon, I spoke from Rev. 3:7-9. Although the house was packed, when we called for those who wished to be on the Lord's side to separate themselves from the congregation and come forward, seat after seat had to be vacated, until nearly all the pews in the body of the house were filled with those who wished the prayers of God's people. Seventy-five came forward. This was a precious season. How my heart rejoiced to see Bro. Canright all interest, heart and soul in the work, as he used to be years in the past! I could but exclaim, What hath the Lord wrought! "Bless the Lord, O my soul, and all that is within me, bless his holy name." We knew angels of God were in the congregation. Evil angels were also there, at work with might and power to bind their chains upon souls that would otherwise yield to the entreaties and warnings of the Spirit of God. There were some in that congregation whom the Lord loved, but who had been in perplexity and doubt, and who had been loosening their hold on the pillars of our faith. How grateful I felt to the Lord that probation was not yet closed, that all who would, might come, and find mercy, and peace, and comfort in the Holy Spirit, and form characters for everlasting life! How my soul longed to help them, every one, to the path of safety,--to the path where there is light, and peace, and joy! We hope to see them free in Jesus and rejoicing in hope, standing in defense of the faith once delivered to the saints. [Cf: RH 12-02-84 para. 8] p. 332, Para. 1, [1884MS].

A pure and holy faith is to be gained only by a diligent searching of the Scriptures; and there is danger even in this, unless the enlightenment of the Holy Spirit shall shine into the chambers of the mind. The Bible is the most precious of books; and reading and understanding its truths, making a practical application of them to the daily life, will be of the highest benefit, elevating and ennobling the character. Very many might know more of the Bible, if they would make the best use of their time, improving the minutes by diligently searching the Scriptures, testing every doctrine of faith by the law

and the testimony. "If they speak not according to this word, it is because there is no light in them." [Cf: RH 12-02-84 para. 9] p. 332, Para. 2, [1884MS].

Eld. Canright spoke to the people evening after the Sabbath, from Luke 22:29, 30, giving an impressive discourse. [Cf: RH 12-02-84 para. 10] p. 332, Para. 3, [1884MS].

Sunday, our morning meeting commenced at nine o'clock. We did not have preaching in the forenoon, the time being given to testimonies from those assembled. We consider it a wise plan to give all an opportunity to confess Christ, and to stand in defense of the truth, that all may have the privilege of witnessing for Jesus. We are always sorry that these meetings are not made more interesting than they are, that many should talk so low that they can be heard only by a few close beside them. Many need to be educated on this point; for they might as well talk in an unknown tongue, as far as others are concerned. The brethren cannot even say "Amen" intelligently; for they have not heard more than one or two words, if any. These dear souls can talk loud enough at home, or while engaged about their work; and they ought to be so grateful to God for the great plan of salvation, and that the gift of eternal life is brought within their reach, that they will be joyful witnesses for the Master. Then none would think that they were ashamed to speak of Jesus,--ashamed to acknowledge the truth. It is not enough to live in the atmosphere of truth; the truth itself must be in our hearts, its principles being interwoven in our lives day by day, hour by hour, minute by minute. Then we shall have a knowledge of the truths, of the Bible, and they will have an influence on all the faculties, freeing all from this backward spirit in meetings where they have the privilege of testifying for God. They will speak with a freedom from hesitancy, and their testimonies will be invigorating and refreshing. Such will be living channels of light, and their mental powers will expand as they grow in grace and in the knowledge of the truth. If Christ's spirit is in them, it will not create disorder and confusion, but will rectify all these mistakes and disturbances. Then let all drink deep of the fountain of truth, that through you may flow forth the living, refreshing streams that come from the fountain of life and salvation. [Cf: RH 12-02-84 para. 11] p. 332, Para. 4, [1884MS].

We listened with deep interest to remarks made by Eld. Canright at the close of the morning meeting, which were reported by Eld. Daniells. Eld. Daniells spoke Sunday afternoon from Rom. 2:11: "For there is no respect of persons with God." [Cf: RH 12-02-84 para. 12] p. 333, Para. 1, [1884MS].

We were invited to occupy the Congregationalist church Sunday evening. This kindness was appreciated by us all, as more could be accommodated there than in the Seventh-day Adventist church. Notwithstanding the stormy weather, the house was filled, extra seats having to be placed in the aisles; and all listened with interest to the words spoken. This closed our series of meetings at Otsego. We were wearied from the labors at the General Conference, and dreaded any additional labor; yet we bless God for this precious season with our brethren and sisters assembled at this meeting. [Cf: RH 12-02-84 para. 13] p. 333, Para. 2, [1884MS].

Monday forenoon we visited Bro. and Sr. Russel; and Bro. and Sr. Brackett, Eld. Canright, Bro. Clemons, and Bro. J. Rumery, were present. After spending some time in profitable conversation, we bowed in prayer, and the sweet, subduing influence of the Spirit of God came into our hearts. We felt assuredly that Jesus was in our midst, and that to bless. We parted with our friends, not knowing as we should meet them all again in this life, but with a strong hope that we might again meet around the throne of God. [Cf: RH 12-02-84 para. 14] p. 333, Para. 3, [1884MS].

We hope to see our Bro. Charles Russell firmly making his way to the light, rejoicing in every point of present truth, and doing work in the Master's vineyard in bringing others to the knowledge of the truth. There is work for all to do. At Otsego we met Bro. Philip Strong, whose voice has been silent for years. We hope to see this our brother and his wife again engaged in the work, giving the trumpet a certain sound, that the people may make ready to stand in the day of the Lord. Moments are precious; we have no time to lose. We must individually do our work, and then we shall hear the "Well done" from the lips of the Master. [Cf: RH 12-02-84 para. 15] p. 333, Para. 4, [1884MS].

The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort. We were continually grateful to God that we felt indeed at home, and that Bro. Canright had met with so great a change in his feelings, that he had been transformed by the sanctifying grace of Christ, and that peace, and hope, and faith in present truth were again cherished in his heart. My heart was filled with joy as I looked upon his wife and his children, and thought, These will follow Eld. Canright in the path of light, and peace, and faith. While he shall go forth from his family to his labors, responsibilities must rest heavily upon his companion, to educate and discipline and mold the characters of the dear ones in her charge. Mingling firmness with love and tenderness, under the sanctifying influence of the grace of God, she can be in the fullest sense a home missionary, gathering and reflecting divine light every day, cheering, encouraging, and seconding the efforts of her husband in his work of saving souls. They are a precious family, and angels of God look upon them with interest. Angels will minister to the mother in her efforts,--the home missionary doing her appointed work,--and to the children as they may bear their lesser responsibilities. The reward that will be given the self-sacrificing worker in the vineyard, will also be given the faithful home missionary who tarries "by the stuff." I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright I could but make melody to God in my heart every moment as I considered the work that had been wrought so wonderfully in this case. Eld. Canright saved to the cause! His precious family led into the ways of truth and righteousness! I said in my heart, as I looked upon them, Saved, saved, from ruin! If there is joy in the presence of the angels in heaven, why should there not be joy in our hearts? I do rejoice, I do praise the Lord, that mine eyes have seen his salvation. E. G. White. [Cf: RH 12-02-84 para. 16] p. 334, Para. 1, [1884MS].

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of

great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ. [Cf: RH 12-09-84 para. 1] p. 334, Para. 2, [1884MS].

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,--one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God. [Cf: RH 12-09-84 para. 2] p. 335, Para. 1, [1884MS].

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from him to mortal man, whose sinful, defective character made it necessary for him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds. [Cf: RH 12-09-84 para. 3] p. 335, Para. 2, [1884MS].

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,--not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds. [Cf: RH 12-09-84 para. 4] p. 335, Para. 3, [1884MS].

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and his cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellowmen by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life. [Cf: RH 12-09-84 para. 5] p. 335, Para. 4, [1884MS].

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will neither heed a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,-- attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love. [Cf: RH 12-09-84 para. 6] p. 336, Para. 1, [1884MS].

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin. [Cf: RH 12-09-84 para. 7] p. 336, Para. 2, [1884MS].

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that

demoralize. [Cf: RH 12-09-84 para. 8] p. 336, Para. 3, [1884MS].

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. I present before you, my brethren and sisters, an object, the European mission. In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "ever green," suggest the holy work of God and his beneficence to us; and the loving heart work will be to save other souls who are in darkness. Let your works be in accordance with your faith. I heard Eld. Butler read a touching letter a few days since from Eld. Whitney, of Europe. The good work is going forward there, but it ought to have been done six years ago. Let not this work be hindered. Let it advance. If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake. [Cf: RH 12-09-84 para. 9] p. 337, Para. 1, [1884MS].

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,--all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,--offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to him for the gift of his Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to his cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. Christmas is not observed as its name implies it should be. Man has forsaken God in almost everything, and has turned the attention to self. He has left the pure springs of living waters which flow from the throne of God, and hewn out to himself broken cisterns, which can hold no water. God gave man a probation that he might be fitted for heaven. He was to look upward to God, who was to be the soul's adoration; but talent, skill, and inventive powers are all exercised to make self the supreme object of attention. Man has withdrawn his gaze from Deity, and fastened his eyes upon the finite, the earthly, the corruptible. [Cf: RH 12-09-84 para. 10] p. 337, Para. 2, [1884MS].

Satan is in this work to put God out of the mind and interpose the world and self that the eye shall not be single to the glory of God. Satan captivates and ensnares the mind. His infernal wisdom is continually exercised to mold and fashion the material with which he has to deal, to make God the least and the last object of devotion. [Cf: RH 12-09-84 para. 11] p. 337, Para. 3, [1884MS].

The various amusements of society have been the ruin of thousands who, but for these devices of Satan, might be servants of the living God.

There are wrecks of character seen everywhere who have been destroyed by gilded, fashionable pleasure; and still the work is going forward. Thousands more will go to ruin who will not open their eyes to see and sense the fact that, although they are professed Christians, they are lovers of pleasure more than lovers of God. [Cf: RH 12-09-84 para. 12] p. 338, Para. 1, [1884MS].

I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others. The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men." [Cf: RH 12-09-84 para. 13] p. 338, Para. 2, [1884MS].

Then was the melody of heaven heard by mortal ears, and the heavenly choir swept back to heaven as they closed their ever memorable anthem. The light faded away and the shadows of the night once more fell on the hills and plains of Bethlehem; but there remained in the hearts of the shepherds the brightest picture mortal man had ever looked upon, and the blessed promise and assurance of the advent to our world of the Saviour of men, which filled their hearts with joy and gladness, mingled with faith and wondrous love to God. In simple trust, the shepherds hastened to follow the direction of the heavenly messengers, to find the royal babe, not in a palace, not in even a common inn, but in a stable. They bowed in reverence to the infant king, committing no idolatry. But how certain is it that idolatry is committed by those who profess to be lovers of Jesus! Their attention, thought, and powers are devoted to poor, finite mortals. Relatives and friends come in for the worship which belongs to God alone. [Cf: RH 12-09-84 para. 14] p. 338, Para. 3, [1884MS].

I entreat my brethren and sisters to have a special object in view. The European mission is in great need of means to carry forward the work. In Switzerland they are building a printing office which is greatly needed; and means is wanted to carry forward this work to

completion. It now seems an impossibility to supply this great need for lack of means. The missionary work must go forward. Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the storehouse of God. [Cf: RH 12-09-84 para. 15] p. 339, Para. 1, [1884MS].

You that have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars flowing into the treasury, that God's storehouse may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly. Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of self and of Christ take the place of idolatrous thoughts and love of self. Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom. By Mrs. E. G. White. [Cf: RH 12-09-84 para. 16] p. 339, Para. 2, [1884MS].

Another year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work--have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire? [Cf: RH 12-16-84 para. 1] p. 340, Para. 1, [1884MS].

The need of fidelity is overlooked by many. There is a great deal to be done in this world--not in our way, but in God's way--for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that

will meet the divine standard. God is not pleased with his representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation stone, gold, silver, and precious stones,--works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Taskmaster's eye, whether our painstaking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, hap-hazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purposes and strengthening his principles with this thought, "I do this for Christ." [Cf: RH 12-16-84 para. 2] p. 340, Para. 2, [1884MS].

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumblingblock whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, hap-hazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining. [Cf: RH 12-16-84 para. 3] p. 340, Para. 3, [1884MS].

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God's law requires all this of us, and more,--we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by. [Cf: RH 12-16-84 para. 4] p. 341, Para. 1, [1884MS].

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellowmen. His

integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor's house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the word of God we can prove them to be right. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the greatness or insignificance of an action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty. [Cf: RH 12-16-84 para. 5] p. 341, Para. 2, [1884MS].

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice. [Cf: RH 12-16-84 para. 6] p. 341, Para. 3, [1884MS].

If there have been difficulties brethren and sisters,--if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as this? There is too much coldness and indifference--too much of the "I don't care" spirit--exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters. [Cf: RH 12-16-84 para. 7] p. 341, Para. 4, [1884MS].

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. Press together. "United, we stand; divided, we fall." Take a higher, nobler stand than you ever have before. [Cf: RH 12-16-84 para. 8] p. 342, Para. 1, [1884MS].

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them,--the tenderness and love which marked the character of the great Pattern. If a brother errs from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the

judgment seat and condemn and disfellowship. They do not obey God's word, which says, "Ye which are spiritual, restore such an one in the spirit of meekness." The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as he worked? [Cf: RH 12-16-84 para. 9] p. 342, Para. 2, [1884MS].

Keep back that disposition to crowd out a brother, even if you think him unworthy, even if he has hindered your work by manifesting a spirit of independence and willfulness. Remember that he is God's property. Err always on the side of mercy and tenderness. Treat with respect and deference even your most bitter enemies, who would injure you if they could. Let not a word escape your lips that would give them opportunity to justify their course in the least degree. Give no occasion to any man to blaspheme the name of God or speak disrespectfully of our faith for anything you have done. We need to be wise as the serpent, and harmless as the dove. [Cf: RH 12-16-84 para. 10] p. 342, Para. 3, [1884MS].

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up,--commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,--go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 12-16-84 para. 11] p. 343, Para. 1, [1884MS].

Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will fulfill his promises? I believe he will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren; God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and upbuilding of the church. Therefore let

us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the vail of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus. [Cf: RH 12-16-84 para. 12] p. 343, Para. 2, [1884MS].

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that "pardon"--blessed pardon--may be written opposite our names? Shall we not be truly Christians--Christlike? [Cf: RH 12-16-84 para. 13] p. 343, Para. 3, [1884MS].

Try it in every church. Have special meetings when you can,--meetings of humiliation, of afflicting the soul,--meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and he will fulfill on his part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ's school meekness and lowliness of heart, drawing closer and closer to Jesus. [Cf: RH 12-16-84 para. 14] p. 344, Para. 1, [1884MS].

The prevalent evils in our homes are faultfinding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that their efforts were appreciated, and teach them justice. If mistakes and defects are continually pointed out, often impatiently, and sometimes in the white heat of anger; if no kindly notice is taken of any improvement or progress, the children become disheartened. They feel that they are treated mercilessly, that they are left to struggle along without appreciation or encouragement. Shall not this state of things be changed? It must if parents want their children to enjoy religion. [Cf: RH 12-16-84 para. 15] p. 344, Para. 2, [1884MS].

The same difficulties exist in the church. Many have fainted and become discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. My brethren and sisters, come to your high calling. [Cf: RH 12-16-84 para. 16] p. 344, Para. 3, [1884MS].

Jesus, precious Jesus! How dear the name! how soul-inspiring! Jesus never suppressed one syllable of the truth; but he uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in

his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When he denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour; but he regarded them with pitying tenderness, and sorrow so deep that it broke his heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity; yet he bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was his mission to save. [Cf: RH 12-16-84 para. 17] p. 344, Para. 4, [1884MS].

Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should any one show disrespect to one who differs with him in doctrine? Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt. [Cf: RH 12-16-84 para. 18] p. 345, Para. 1, [1884MS].

As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one hundredfold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ. [Cf: RH 12-16-84 para. 19] p. 345, Para. 2, [1884MS].

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying his great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies he has made for a wise use. We are to glorify him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to him,--a sweet savor. The glorious gifts God has bestowed upon us are to be used in his service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections--a working of the works of righteousness--will meet the mind of God. We may bring--he requires us

to bring--our natural endowments and our acquired, educated powers to his feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others. [Cf: RH 12-16-84 para. 20] p. 345, Para. 3, [1884MS].

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God? as though it was not a possible thing for one to do so great a crime; but if God has ever spoken through me, there has been grievous robbery from him in tithes and offerings. [Cf: RH 12-16-84 para. 21] p. 346, Para. 1, [1884MS].

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven. [Cf: RH 12-16-84 para. 22] p. 346, Para. 2, [1884MS].

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year a higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters. By Mrs. E. G. White. [Cf: RH 12-16-84 para. 23] p. 346, Para. 3, [1884MS].

"Oh! sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and come into his courts. Oh! worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also

shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." [Cf: RH 12-23-84 para. 1] p. 346, Para. 4, [1884MS].

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for he has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all his mercies that have been given us all through the year. But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with his goodness and mercy. This is wrong. We should be enjoying the sunshine of his golden blessings, that have crowned the year with plenty. When God pours his blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express. [Cf: RH 12-23-84 para. 2] p. 347, Para. 1, [1884MS].

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies--giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of his glory fills the temple. [Cf: RH 12-23-84 para. 3] p. 347, Para. 2, [1884MS].

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all your blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return. The Lord sometimes withdraws his mercies to bring people to their senses. Shall we make it necessary in our case for him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts

of self out of your heart. Cease self-service, and serve the only true and living God. Let his melody be in your heart, and his praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon his love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench. [Cf: RH 12-23-84 para. 4] p. 347, Para. 3, [1884MS].

Let us give thanks unto the Lord; for he is good, and his mercy endureth forever. What kind of a Thanksgiving shall we keep,--one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that he has preserved our lives another year. [Cf: RH 12-23-84 para. 5] p. 348, Para. 1, [1884MS].

Parents, do not neglect to impart to your children the very education they should have. Upon their birthdays, instead of calling their attention to themselves by giving them presents, teach them to come with an offering to God. It is a sad fact that there are many children who have been left to come up willful, disobedient, unthankful, and unholy, yet whose birthdays are respected and honored with feasting and with gifts, when it would have been better had they never been born. Their birthdays might better be observed with fasting, clothing them with sackcloth, instead of making them occasions of amusement and giving gifts; for their steps are rapidly leading to perdition and ruin. In many cases, birthday gifts have proved a detriment rather than a blessing. The children should be educated to look to God as the giver of life, their protector and their preserver, and to come to him with an offering for all his favors. Every opportunity should be employed to implant in their hearts right views of God and his love for us. Nothing should be done to foster in them vanity, self-esteem, or pride. Teach them to review the past year of their life, to consider whether they would be glad to meet its record just as it stands in the books of heaven. Encourage in them serious thoughts, whether their deportment, their words, their works, are of a character pleasing to God. Have they been making their lives more like Jesus, beautiful and lovely in the sight of God? Teach them the knowledge of the Lord, his ways, his precepts. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." We want the children to learn to look away from self to heavenly things, there to bestow their thanksgiving. [Cf: RH 12-23-84 para. 6] p. 348, Para. 2, [1884MS].

God has spared our lives till this day; now how shall we keep it, with feasting and gluttony? Is this a true thanksgiving to God? No; we are to render thanks and thank offerings for the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving?--"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be

recompensed at the resurrection of the just." This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God? Satan has sought to destroy the true purpose and design of Thanksgiving, to turn away from God the honor due him, and to center it upon ourselves. [Cf: RH 12-23-84 para. 7] p. 349, Para. 1, [1884MS].

Now is the time when God should be praised for his goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us?"--Much in every way. You have the products of the earth, filling your barns, your granaries, your storehouses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into his courts with a thank offering. How many of us have trained ourselves to bring an offering to him? I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed." I said, "Who gave you these things you have just shown me! Was it not the God of heaven? You say it was; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration. God help you to open your hearts to suffering humanity; for they are the purchase of high heaven. Christ identifies his interests with those of his needy, suffering children; and neglect done to them is registered in the books of heaven as done to Christ in the person of his saints. [Cf: RH 12-23-84 para. 8] p. 349, Para. 2, [1884MS].

Brethren and sisters, you ought to be willing to do anything you can for his suffering children, that good deeds may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for him; but Christ saw that these deeds of kindness had been done through love for him and his dear children. Let us be careful that we are not deceived in this matter. [Cf: RH 12-23-84 para. 9] p. 349, Para. 3, [1884MS].

There are a great many who seem to have a great burden to do missionary work; but I have thought that if such would only begin in their own households, it would be the very best thing they could do. Whenever you take up the duty that lies nearest you, then God will bless you, and hear your prayers. There are too many doing outside missionary work, while their own households are left destitute of any such efforts,--going to ruin through neglect. They do not seem to

understand that it should be their first work to take heed to home duties. The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do today? What tender word can I speak? Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them. Now let us make a thanksgiving at home. How easy it might be for us to bring sunshine, mellow and beautiful, right into our homes, if our hearts were filled with the grace of God! This may be done by kind words and loving ministrations. If there had been more of them in the past, I believe that more of us would have come into this house with the praise of God in their hearts for his loving kindness unto us and ours. It ought to be the desire of every heart to make as much heaven below as possible. We ought to be just before we are generous. There needs to be a home religion, a home thanksgiving. There needs to be the very soul of a pure life right at home. Then when you come to such a place as this, you will make melody to God in your hearts. They would be full of the tenderness of love. You could speak of the mercy and love and goodness of Christ in your soul. Your hearts would be full of melody all the day. Your song would be, "Bless the Lord, O my soul; and all that is within me, bless his holy name." This kind of piety is of some value. There is a great deal of meetinghouse religion; but there is little home religion. Cultivate it, that when you come into the house of God, you will love to talk of Jesus. You cannot make your tongue be silent. The love of Jesus will be like fire shut up in your bones. [Cf: RH 12-23-84 para. 10] p. 350, Para. 1, [1884MS].

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing? Does he not call upon us to answer their prayers as far as is in our power, ministering unto their wants? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to himself. Call into your houses the poor, the afflicted, the halt, and the blind. [Cf: RH 12-23-84 para. 11] p. 351, Para. 1, [1884MS].

Your blessings do not come from mortal hands. God has ministered to you all these years. It is he who has kept your children. And now in return, why not make him a thank offering. Even today bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for? It is that the love of God may come streaming down to us,-- poor unworthy mortals. Never have his blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh! let us make this the best thanksgiving we have ever had. Let us look back and see how many thanksgiving days we have spent without acknowledging God's gifts to us, and render to him that which is his own. [Cf: RH 12-23-84 para. 12] p. 351, Para. 2, [1884MS].

When you take heed to the word of God, and follow its instructions to the letter, you will enjoy blessings from the God of Jacob. Hear what Isaiah says: "Bring the poor that are cast out to thy house; when thou seest the naked, cover him. . . . Then shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters

fail not. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Do you want to hear that voice respond to your call, saying, "Here I am?" Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear his voice answer, "Here I am." [Cf: RH 12-23-84 para. 13] p. 351, Para. 3, [1884MS].

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel; but she refused him, saying, "I want to keep them; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor! [Cf: RH 12-23-84 para. 14] p. 351, Para. 4, [1884MS].

I thank God for my life--not that it has been one of ease or of pleasure. I am not glad because of any such thing; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grown precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in that kingdom of glory. If I am faithful, I expect to meet the loved ones there. Oh! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints,--the white-robed ones about the throne, singing, the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, he that was crowned with majesty, glory, and honor,--he leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here; but throughout eternity will be unfolded the rich treasures of truth. I am so glad that he has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of his self-denial and suffering, and finally of his glory. I thank him with all my heart; with all my voice will I praise the Most High, and glorify him on the earth. Soon we shall know as we are known. If there are any who have had wrong feelings of jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let him enter, and you will have such a Thanksgiving as you never experienced before. By Mrs. E. G. White. [Cf: RH 12-23-84 para. 15] p. 351, Para. 5, [1884MS].

Dear young friends, Let me point you to the life of Christ, to his compassion, his humility and love, his inexpressible tenderness. You are to copy his example. God has given you life and all the rich blessings that make it enjoyable, and in return he has claims upon you for service, for gratitude, for love, for obedience to his law. These claims are of the first importance, and can not be lightly disregarded; but he requires nothing of you that will not make you happier, even in this life. He requires you to control passion, to restrain selfish thoughts and actions, and to leave fretful words unspoken. Would Jesus require this self-control, if it were not for your real happiness to practice it? No; he wishes you to cultivate such traits of character as

will bring peace to your own hearts, and enable you to brighten other hearts and lives with the sunshine of love, joy, and cheerful contentment. [Cf: The Youth's Instructor 01-30-84 para. 01] p. 352, Para. 1, [1884MS].

If you are truly converted, if you are children of Jesus, you will honor your parents; you will not only do what they tell you, but will watch for opportunities to help them. In doing this you are working for Jesus. He considers all these caretaking, thoughtful deeds as done to himself. This is the most important kind of missionary work; and those who are faithful in these little everyday duties are gaining a valuable experience. Would it not be well to talk these matters over when you are together, and see what plans you can devise to become home missionaries? By cheerful obedience and manifesting a loving, helpful disposition in the home circle, you lighten the cares and burdens of your parents, and thus show true love for them, while exemplifying the grace of Christ. Take your older friends into your counsel, and see what you can do in this direction. [Cf: The Youth's Instructor 01-30-84 para. 02] p. 352, Para. 2, [1884MS].

Many children go about their home duties as though they were disagreeable tasks, and their faces plainly show the disagreeable. They find fault and murmur, and nothing is done willingly. This is not Christlike; it is the spirit of Satan, and if you cherish it, you will be like him. You will be miserable yourselves, and will make all about you miserable. Do not complain of how much you have to do, and how little time you have for amusement, but be thoughtful and caretaking. By employing your time in some useful work, you will be closing a door against Satan's temptations. Remember that Jesus lived not to please himself, and you must be like him. Make this matter one of religious principle, and ask Jesus to help you. By exercising your mind in this direction, you will be preparing to become burden bearers in the cause of God, as you have been caretakers in the home circle. You will have a good influence upon others, and may win them to the service of Christ. [Cf: The Youth's Instructor 01-30-84 para. 03] p. 353, Para. 1, [1884MS].

Some young persons who have the privilege of attending school, do not improve their advantages. They would like to read and write accurately, but the price of excellence is hard work, and they will not pay it. They remind me of the youth whose father sent him to school, and gave him every advantage for gaining a good education; but he neglected to study, saying that his father was able to give him a liberal education, and he was not going to bother his brains about it. You will all say at once that he would remain ignorant, for there is no royal road to learning. But wishing for a healthy religious experience without making earnest, self-denying effort, will be equally useless. Sighing over your ignorance of divine things will never make you wise unto salvation. There are ten thousand sluggish tears and sighs toward heaven that will never win one smile of approval from Jesus. Do not think that a Christian experience will come to you of itself. When you make up your mind to do something on which your heart is set, you do not give up for difficulties, but try again and again. Put the same energy and determination to succeed into the service of Christ, and you will not fail of a reward. [Cf: The Youth's Instructor 01-30-84 para. 04] p. 353, Para. 2, [1884MS].

I point you, dear young friends, to Jesus. I commend you to his grace. He invites your confidence; and if you trust him in the simplicity of faith, he will come into your heart, and take up his abode with you, and will be to you an ever-present help in every time of need. Will you comply with the conditions laid down in his word? Will you come to Jesus? Many of you profess to be his followers; will you not begin now to imitate him in your lives? Mrs. E. G. White. [Cf: The Youth's Instructor 01-30-84 para. 05] p. 353, Para. 3, [1884MS].

The admonition to "search the Scriptures" was never more appropriate than at the present time. This is an age of unrest, and the youth drink deeply of its spirit. Would that they could be made to realize the importance and the peril of the position they occupy! Would that parents and Sabbath school teachers could be led to see their duty to guide them wisely! Never before have there been so many important interests at stake. Never were such momentous issues before any generation as await the one now coming upon the stage of action. Never were the youth of any age or country so earnestly observed by the angels of God as are the youth of today. All Heaven is watching with intense interest for every indication of the characters they are forming, whether, when brought to the test, they will stand firmly for God and the right, or be swayed by worldly influences. [Cf: The Youth's Instructor 05-07-84 para. 01] p. 353, Para. 4, [1884MS].

There are many who profess Christ, but are unacquainted with him. They do not serve Jesus, do not love his requirements. Satan is well pleased with such, for he can use them to decoy others from the right path. But those who are truly converted, whose hearts are fully set to do right and to press against the strong current of self-indulgence and pleasure seeking, are objects of his bitter hatred, and he will bring to bear against them all the opposing influences within his reach. [Cf: The Youth's Instructor 05-07-84 para. 02] p. 354, Para. 1, [1884MS].

God has a great work to be done in a short time. He has committed to the young talents of intellect, time, and means, and he holds them responsible for the use they make of these good gifts. He calls upon them to come to the front, to resist the corrupting, bewitching influences of this fast age, and to become qualified to labor in his cause. They cannot become fitted for usefulness without putting heart and energy into the work of preparation. Christian principle must be developed by being cherished and brought into active exercise. Self-control must be gained by earnest effort aided by the grace of God. The influence of the home and the Sabbath school should combine to aid in this work. [Cf: The Youth's Instructor 05-07-84 para. 03] p. 354, Para. 2, [1884MS].

When the young choose the service of Christ, and prove that through divine aid they have the moral principle to govern self, they are a power for good, and an influence goes out from them that leads others to glorify God. Satan knows this, and he seeks to gain control of the talents of the young, that he may use them in his service. His bewitching snares are ever around them. He excites the natural tendency to selfishness, self-indulgence, and impatience of restraint. He allures them to ruin by absorbing their time and taking their attention, so that there is neither time nor inclination for prayer and the study of the Scriptures. He tries to make them believe that the requirements of Christ restrict their liberty and hinder their

enjoyment. Is it not well to become wise as to his devices? [Cf: The Youth's Instructor 05-07-84 para. 04] p. 354, Para. 3, [1884MS].

The service of Christ is not so hard as Satan would make it appear. It is true that liberty to sin is restricted, and we must learn to suffer reproach for Christ's sake. But the requirements of God are made in wisdom and goodness. In obeying them, the mind enlarges, the character improves, and the soul finds a peace and rest that the world can neither give nor take away. When the heart is fully surrendered to Jesus, his ways will be found to be ways of pleasantness and peace. [Cf: The Youth's Instructor 05-07-84 para. 05] p. 354, Para. 4, [1884MS].

It is a divine law that blessings come at some cost to the receiver. Those who would become wise in the sciences must study; and those who would become wise in regard to Bible truth, that they may impart that knowledge to others, must be diligent students of God's holy word. There is no other way; they must search the Scriptures diligently, interestedly, prayerfully. Precious words of promise and encouragement, of warning, reproof, and instruction, are there found. They will learn of Christ's love, the value of his blood, and the wonderful privileges afforded by his grace. [Cf: The Youth's Instructor 05-07-84 para. 06] p. 354, Para. 5, [1884MS].

Oh that parents and Sabbath school workers would realize their responsibility to train the dear youth to love and understand the Bible! The knowledge of God's revealed will, in which men need make no mistake, and the faithful performance of the duties therein enjoined, would tax their mental powers to the fullest extent, and develop the moral power necessary to meet the demands of the time with energy and fidelity; and after all their research, there is beyond an infinity of wisdom, love, and power. [Cf: The Youth's Instructor 05-07-84 para. 07] p. 355, Para. 1, [1884MS].

The Bible should ever be the Christian's textbook; of all books it should be made the most attractive to the young. If they drink deep of its spirit, they will be prepared to withstand the wiles of Satan, and to resist the temptations of this infidel age. By its simple beauty of language, its elevated sentiment, its unerring truthfulness, its tenderness and pathos, the word of God is well calculated to impress the mind and impart rich lessons; and if teachers are wise in giving instruction, they can make its sacred truths of continual interest. Mrs. E. G. White. [Cf: The Youth's Instructor 05-07-84 para. 08] p. 355, Para. 2, [1884MS].

Jesus took our nature, and came to our world marred by the curse of sin, because he loved us. That he might rescue us from the pit of destruction into which we had fallen, he drank the cup of human woe and misery to its very dregs. He resisted all the temptations that Satan can bring to bear upon fallen man, yet without sin, thus showing that none, whether young or old, need feel helpless even when sorely tempted. He encircles us in arms of love and pity, while he grasps the throne of the Eternal, thus connecting us in our sinfulness and helplessness with the infinite God. He loves each of you, dear young friends, with a love that is deeper, more fervent, and more changeless than your parents can possibly feel for you; and you may trust in him just as confidently as you would trust in them. He was made subject to

Satan's temptations, that he might teach you how to resist and overcome him; and he will hear you when you pray, and will help you. [Cf: The Youth's Instructor 05-14-84 para. 01] p. 355, Para. 3, [1884MS].

Be careful to follow the example of Jesus. As the sunflower is constantly turning its open blossom to the sun, so let your heart, your thoughts, ever turn to Jesus, the Sun of Righteousness. Do not make self a center, and your pleasures and your wishes first. Seek the good of others; study to be a blessing to them, and to glorify your Creator. This is the only way to overcome selfishness. If you educate yourself to make your interest first, self-love will become an absorbing passion, and out of it will grow great evils; such as love of supremacy, and the desire to be thought very good, whether you deserve the good opinion you covet or not. These ambitious desires originated with Satan, and are the ruling principles in his character; and through the fall, and through the influence of his continued temptations, men have become like him in character, in motives, and pursuits. Man has steadily declined in moral excellence, until he has almost lost the image of the Lord, in whose likeness he was created. [Cf: The Youth's Instructor 05-14-84 para. 02] p. 355, Para. 4, [1884MS].

Young friends, Jesus can renew his image in your soul, but it must be your consent and cooperation. He rejoices to save all who will come to him, however low they may have fallen. Through him, you may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." The grace and perfection of Christ make up for our deficiencies; his character and righteousness are imputed to his believing, obedient children. [Cf: The Youth's Instructor 05-14-84 para. 03] p. 355, Para. 5, [1884MS].

If you would have a religion that will stand the test of the last great day, or that will not fail you when you are brought face to face with death, you must not take as your standard public opinion even in the Christian world. When the shadows gather about the soul, you will not regret that you attended so few places of amusement, that you took part in so few jovial scenes, and knew so little of worldly dissipation. In that solemn hour, how will your lifework be revealed in the light of eternity! Be careful, dear youth, to make no mistake where eternal interests are concerned. Cherish no uncertain faith, no unsound hope. Move understandingly, in a sure path. Avail yourselves of every means that will help you to become acquainted with Him in whom your hopes of eternal life are centered. [Cf: The Youth's Instructor 05-14-84 para. 04] p. 356, Para. 1, [1884MS].

If you abide in Christ, if he is in you, a well of water springing up into everlasting life, you will feast on the manna of a Saviour's love, and will have little relish for worldly amusements; for worldly things cannot satisfy the soul that is hungering and thirsting after righteousness. Religion will not make you gloomy or sad. How can it, when it brings your soul into harmony with Heaven, and fills the heart with light and peace and joy? Discontent, sadness, and gloom are the result of letting worldly pleasures and exciting festivities separate you from Christ. [Cf: The Youth's Instructor 05-14-84 para. 05] p. 356, Para. 2, [1884MS].

Young friends, if you take the name of Christ, seek to be all that your profession implies. Be real in your faith and in your works. The

reason that there are so few live, earnest testimonies in favor of Christ and the Christian religion, is because so many profess to be Christians who have never experienced the saving love of Jesus. They are not bound to him by cords of living faith. Dear youth, I invite you to try the wholehearted way, the surrender of all to God. Cheerfully lift the cross, and if need be, gladly suffer reproach for the dear name of Christ. Then his yoke will not be galling to your neck; it will be easy, and his burden light. Mrs. E. G. White. [Cf: The Youth's Instructor 05-14-84 para. 06] p. 356, Para. 3, [1884MS].

Dear young friends, do not flatter yourselves that in accepting Christ you will have no difficulties, no trials, no conflicts to meet. If at any time you begin to think that the life of the Christian soldier is one of ease and rest, study the Pattern. Christ, the founder of our faith, endured reproach; his life was one of self-denial and self-sacrifice. And when you accept him, you accept the suffering part of religion; you consent to share in his reproach, his self-denial, and his self-sacrifice. [Cf: The Youth's Instructor 05-28-84 para. 01] p. 356, Para. 4, [1884MS].

Christ told his disciples that in the world they should have tribulation. They would be brought before kings and rulers for his sake; all manner of evil would be spoken against them falsely, and those who destroyed their lives would think they did God service. And all, in every age, who have lived godly lives, have suffered persecution in some form. Many prophets and apostles have been persecuted, imprisoned, and even put to death for Christ's sake. They have suffered every indignity, outrage, and cruelty which Satan could move upon minds to invent. [Cf: The Youth's Instructor 05-28-84 para. 02] p. 356, Para. 5, [1884MS].

The world is as much opposed to genuine religion today as it ever has been. The same hatred and hostility toward God which prompted the rejection and crucifixion of Christ, and the persecution of his faithful witnesses, still burns in the hearts of the children of disobedience, and will soon break forth with malignant energy. We read that in the last days, Satan will come down in great wrath, knowing that his time is short, and will work with all deceivableness of unrighteousness in them that perish. Those who profess the religion of Jesus, but have not followed him in self-denial, will be wholly unprepared for this time. Their religion is a religion of ease and convenience. They lift no cross; they fight no stern battles with the natural desires of the human heart. When the claims of God cross their self-indulgent desires, they choose to please themselves. They have not known Christ; for they have not accepted him in his humiliation. These will be found with the company that oppose the truth, rather than with those who are suffering for the truth's sake. [Cf: The Youth's Instructor 05-28-84 para. 03] p. 357, Para. 1, [1884MS].

The spirit of persecution will not be excited against those who have no connection with God, and so have no moral strength. It will be aroused against the faithful ones, who make no concessions to the world, and will not be swayed by its opinions, its favor, or its opposition. A religion that bears a living testimony in favor of holiness, and that rebukes pride, selfishness, avarice, and fashionable sins, will be hated by the world and by superficial Christians. Marvel not, then, my youthful Christian friends, if the world hates you; for

it hated your Master before you. When you suffer reproach and persecution, you are in excellent company; for Jesus endured it all, and much more. If you are faithful sentinels for God, these things are a compliment to you. It is the heroic souls, who will be true if they stand alone, who will win the imperishable crown. [Cf: The Youth's Instructor 05-28-84 para. 04] p. 357, Para. 2, [1884MS].

If you were of the world, you would enjoy its approval; for the world will love its own. It is because you do not partake of its spirit, because by your blameless life and words of warning you rebuke its wickedness, that Satan's wrath is stirred up against you. But be not discouraged. It may appear to you that those who are floating with the current have a very pleasant time; for wide is the gate and broad is the way that leads to destruction, while the way to eternal life is strait and narrow, and you will have to press through many difficulties; but by persevering effort you may win eternal life--the future, immortal inheritance. And the rest, the peace, the glory at the end of the journey, will a thousand times repay every exertion and sacrifice that you can make. Mrs. E. G. White. [Cf: The Youth's Instructor 05-28-84 para. 05] p. 357, Para. 3, [1884MS].

Eden, the home of Adam and Eve in their purity and innocence, came from the hand of the Creator a garden of perfect beauty; but this favored pair transgressed God's command, and were driven from the lovely home that had been prepared for them. Their sin and its sad consequences were put on record for our profit, to serve as a warning to those who should live after them. In the providence of God, samples of character are given us in his word, illustrating vice and virtue, sin and righteousness. Inspired men wrote these histories, that we, viewing the characters of these good men as a whole, might copy their virtues and avoid their failures. [Cf: The Youth's Instructor 08-06-84 para. 01] p. 357, Para. 4, [1884MS].

We may look back, and detect the flaws that marred otherwise beautiful and well balanced characters; but we should never excuse sins or mistakes in ourselves because of the failures recorded on the sacred page. Adam and Eve, and others that lived so long ago, had not the light that we have; but we have the benefit of their experience. We are also favored above them in that the standard of all excellence is before us in the life and character of Christ. On us the Sun of Righteousness has arisen; and in his bright beams, sin appears in its true character. From the teachings of God's word, and the examples on record there, we know how offensive sin is, and what will be its sure consequences; and this throws upon us a responsibility that our first parents did not have. [Cf: The Youth's Instructor 08-06-84 para. 02] p. 358, Para. 1, [1884MS].

Jesus left his royal robe and throne, and came to the world, that he might redeem Adam's disgraceful failure. He passed over the ground where Adam fell; he endured temptations of tenfold greater power; and yet in every particular he obeyed the will of his Father. Of the scoffing Jews he could ask, "Which of you convinceth me of sin?" Adam and Eve were convinced of sin. They yielded to temptation, and in consequence of their transgression, the world has for long ages been flooded with misery. In contrast there is presented before us the life of Jesus, who, when tempted of Satan, came from the field of conflict a conqueror, pure and sinless. This victory he gained, not for himself,

but for the ruined sons and daughters of Adam. [Cf: The Youth's Instructor 08-06-84 para. 03] p. 358, Para. 2, [1884MS].

Dear young friends, you should early learn to copy the virtues of the pure and righteous characters that are delineated in the Holy Scriptures. While from the example of those who have erred you may learn what traits of character and what course of conduct God looks upon with displeasure; you may treasure up in your heart the memory of the piety and good deeds of the righteous of all ages; and you may take the same course that made their lives a blessing to their fellowmen. [Cf: The Youth's Instructor 08-06-84 para. 04] p. 358, Para. 3, [1884MS].

But above all, aim to copy the perfect Pattern. Jesus led a life of self-denial. In his example there is nothing for you to shun. It was his daily employment to comfort the sorrowing, to relieve the suffering, and to help and bless all who came to him. He is the same pitying Saviour now that he was eighteen hundred years ago, and he will not turn away a single repenting sinner. You may have access to his strength and wisdom. Through the merits of his blood, you may overcome every spiritual foe, and remedy every defect of character. Jesus "was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And by beholding, you may become changed into the same image. [Cf: The Youth's Instructor 08-06-84 para. 05] p. 358, Para. 4, [1884MS].

And now, which example will you copy, that of our first parents in disobeying God, or that set by the precious Saviour? The result of sin is before you, and the result of obedience. Adam lost Eden, not only for himself, but for the race, for you and for me. But through Jesus it will be restored in more than its original loveliness. The prize before you is eternal life in the kingdom of God; is it not worth striving for? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Says the psalmist, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Mrs. E. G. White. [Cf: The Youth's Instructor 08-06-84 para. 06] p. 358, Para. 5, [1884MS].

Every Christian, whether old or young, will be assailed by temptations; and our only safety is in carefully studying our duty, and then doing it at any cost to ourselves. Everything has been done for us to secure our salvation, and we must be not only willing but anxious to learn the will of God, and do all things to his glory. This is the Christian's lifework. He will not try to see how far he can venture in the path of indifference and unbelief, and yet be called a child of God; but he will study to see how closely he can imitate the life and character of Christ. [Cf: The Youth's Instructor 09-10-84 para. 01] p. 359, Para. 1, [1884MS].

Young friends, a knowledge of the Bible will help you to resist temptation. If you have been in the habit of reading storybooks, will you consider whether it is right to spend your time with these books, which merely occupy your time and amuse you, but give you no mental or moral strength? If you are reading them, and find that they create a morbid craving for exciting novels, if they lead you to dislike the Bible, and cast it aside, if they involve you in darkness and backsliding from God, if this is the influence they have over you, stop

right where you are. Do not pursue this course of reading until your imagination is fired, and you become unfitted for the study of the Bible, and the practical duties of real life. [Cf: The Youth's Instructor 09-10-84 para. 02] p. 359, Para. 2, [1884MS].

Cheap works of fiction do not profit. They impart no real knowledge; they inspire no great and good purpose; they kindle in the heart no earnest desires for purity; they excite no soul hunger for righteousness. On the contrary, they take time which should be given to the practical duties of life and to the service of God, time which should be devoted to prayer, to visiting the sick, caring for the needy, and educating yourself for a useful life. When you commence reading a storybook, how frequently the imagination is so excited that you are betrayed into sin. You disobey your parents, and bring confusion into the domestic circle by neglecting the simple duties developing upon you. And worse than this, prayer is forgotten, and the Bible is read with indifference or entirely neglected. [Cf: The Youth's Instructor 09-10-84 para. 03] p. 359, Para. 3, [1884MS].

There is another class of books that you should avoid, the productions of such infidel writers as Paine and Ingersoll. These are often urged upon you with the taunt that you are a coward, and afraid to read them. Frankly tell these enemies who would tempt you--for enemies they are, however much they may profess to be your friends--that you will obey God, and take the Bible as your guide. Tell them that you are afraid to read these books; that your faith in the word of God is now altogether too weak, and you want it increased and strengthened instead of diminished; and that you do not want to come in such close contact with the father of lies. [Cf: The Youth's Instructor 09-10-84 para. 04] p. 359, Para. 4, [1884MS].

I warn you to stand firm, and never do a wrong action rather than be called a coward. Allow no taunts, no threats, no sneering remarks, to induce you to violate your conscience in the least particular, and thus open a door whereby Satan can come in and control the mind. [Cf: The Youth's Instructor 09-10-84 para. 05] p. 360, Para. 1, [1884MS].

Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell. They will be to your soul like a corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual. These books are written by men whom Satan employs as his agents; and by this means he designs to confuse the mind, withdraw the affections from God, and rob your Creator of the reverence and gratitude which his works demand. [Cf: The Youth's Instructor 09-10-84 para. 06] p. 360, Para. 2, [1884MS].

The mind needs to be trained, and its desires controlled and brought into subjection to the will of God. [Cf: The Youth's Instructor 09-10-84 para. 07] p. 360, Para. 3, [1884MS].

Instead of being dwarfed and deformed by feeding on the vile trash which Satan provides, it should have wholesome food, which will give

strength and vigor. [Cf: The Youth's Instructor 09-10-84 para. 08] p. 360, Para. 4, [1884MS].

Young Christian, you have everything to learn. You must be an interested student of the Bible you must search it, comparing scripture with scripture. If you would do your Master good and acceptable service, you must know what he requires. His word is a sure guide; if it is carefully studied, there is no danger of falling under the power of the temptations that surround the youth, and crowd in upon them. Mrs. E. G. White. [Cf: The Youth's Instructor 09-10-84 para. 09] p. 360, Para. 5, [1884MS].

"Honor thy father and thy mother," is one of the commands spoken from Mount Sinai. It is the only one of the ten to which a promise is attached,--"That thy days may be long upon the land which the Lord thy God giveth thee." Jesus was the Son of God; yet the Bible record tells us that he was subject to his earthly parents, Joseph and Mary, the humble peasants of Galilee. He did as he was told, even when the task assigned him was not agreeable to his feelings. [Cf: The Youth's Instructor 09-24-84 para. 01] p. 360, Para. 6, [1884MS].

Consider the nature and the necessity of obedience. Children are not always taught this important lesson. The duty of obeying from right motives, and the sinfulness of disobedience, are not urged upon the conscience. Children must learn to submit to their parents; they must be trained and educated. No one can be truly good and great who has not learned to yield his will, first to his parents, and then to God, and to obey with alacrity. Those who learn to obey are the only ones who will be fitted to command. [Cf: The Youth's Instructor 09-24-84 para. 02] p. 360, Para. 7, [1884MS].

By learning the lesson of obedience, children are not only honoring their parents and lightening their burdens, but they are pleasing One higher in authority. "Honor thy father and thy mother," is a positive command. Children who treat their parents with disrespect, and disregard their wishes, not only dishonor them, but break the law of God. The earlier the will is made to yield to the will of the parents, and the more complete the submission, the less difficult it will be to yield to the requirements of God. And none can hope for the love and blessing of God who do not learn obedience to his commandments, and stand up firmly against temptation. [Cf: The Youth's Instructor 09-24-84 para. 03] p. 360, Para. 8, [1884MS].

Children, you want will, but not a self-will that will not endure advice or listen to the counsel of experience. If you have younger brothers and sisters, do not set them an example of disobedience to your parents. Your influence will tend to lead them in the right path, that of peace and safety, or it will prove an injury to them. If you are pursuing a course of disobedience and vanity, will you not think candidly and soberly, and turn about? Cease your folly and transgression, and the Lord will forgive and bless you, and avert the evils which such a course would surely bring upon you. [Cf: The Youth's Instructor 09-24-84 para. 04] p. 361, Para. 1, [1884MS].

Seek to be useful; help your parents by being caretaking and thoughtful. Do the duties nearest you, taking them just as they come, and doing them in a patient, cheerful spirit. You compose a part of the

family, and add to the family work and expense; and you should be ready to do your part without a word of complaint. Do not frown and fret when any task is required of you, but cheerfully carry the little burdens, and thus relieve your parents of extra care. They are nothing but plain, homely, everyday duties, and may appear to you very small and insignificant, but someone must do them. If you go about them with quick step, and a heart glad because you can do something to lighten the cares of your parents, you will be a blessing in the home. You do not know how much good you can do by always wearing a cheerful, sunny face, and watching for opportunities to help. [Cf: The Youth's Instructor 09-24-84 para. 05] p. 361, Para. 2, [1884MS].

It is by faithfulness in the minor duties of life that you are gaining an experience that will fit you for bearing larger responsibilities. Remember that your characters are not fully formed, but that day by day you are building for eternity. Fashion your characters after the divine model. Weave into them all the kindness, thoughtful obedience, painstaking, and love that you can. Educate yourselves to possess the ornament of a meek and quiet spirit, which in the sight of God is of great price. [Cf: The Youth's Instructor 09-24-84 para. 06] p. 361, Para. 3, [1884MS].

Cultivate quick sympathy; always have a cheerful, happy face, and be ready to lend a helping hand to those who need your aid. The faithful performance of the loving acts that seem so small is entered upon the ledger of heaven. God will make no mistake; he will make an accurate entry of every deed done to his glory. Go forward children, step by step, in the humble path of obedience, walking in God's ways; and in the great day of final accounts you will receive a glorious reward. You will be satisfied with long life in the beautiful new earth, "the land which the Lord thy God giveth thee." Mrs. E. G. White. [Cf: The Youth's Instructor 09-24-84 para. 07] p. 361, Para. 4, [1884MS].

Healdsburg, Cal., Feb. 17, 1884. Dear Brother and Sister____: I have been thinking much of the Health Institute at St. Helena. My thoughts crowd into my mind, and I wish to express some of them to you. I am sure that____ has a work to do for herself which she does not realize. All that she has thought and done, and all that her husband has thought and done, she has looked up as beyond criticism, as just right. I know that this is a deception of the enemy. If anything is said to question her course or his, it appears to both you that you are treated unjustly. This deception of the enemy will have to be broken before you will be right. [Cf: The Kress Collection p. 68 para. 04] p. 361, Para. 5, [1884MS].

I have been calling to mind the light God has given me, and through me to you, on health reform. Have you prayerfully and carefully sought to understand the will of God in these matters? The excuse has been, that the outsiders would have a meat diet, but even if they had some meat, I know that with care and skill, dishes could be prepared to take the place of meat in a large degree. But if one performs the cooking whose main dependence is meat, she can encourage meat eating, and the depraved appetite will frame every excuse for this kind of diet. When I saw how matters were going,____ that if____ had not meat to cook, she knew not what to provide as a substitute, and that meat was the principle article of diet,____ I felt that there must be a change at once. There may be consumptives who demand meat, but let them have it

in their own rooms, and do not tempt the already perverted appetite of those who should not eat it. [Cf: The Kress Collection p. 69 para. 01] p. 362, Para. 1, [1884MS].

I became satisfied that no reform could be while _____ was cooking at the Institute. All that we might try to do would be undone in one week, because the appetite of a few had control in this matter. Large expenses have resulted, for meat is the most expensive diet that can be had. I could not see how the Lord could bless either of you in the course you have pursued, for it was directly contrary to the light He has given for years. [Cf: The Kress Collection p. 69 para. 02] p. 362, Para. 2, [1884MS].

Now as to my own experience; meat seldom appears on my table: for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger, and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat. It caused unnatural action of the heart. I knew it was not the right kind of food. I wanted to keep house by myself, but this was overruled. If I could have done as I wished, I should have remained at the institution several weeks longer. The use of meat while at the Retreat awakened my old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not under any circumstances eat meat and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. I firmly refused to have meat bought or cooked. I was weak and trembling, as everyone will be who subsists on meat when deprived of the stimulus. But now my appetite has returned. I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well. [Cf: The Kress Collection p. 69 para. 03] p. 362, Para. 3, [1884MS].

We ought to have seen the evil of allowing certain ones to control the preparation of food for the Retreat. Hot biscuit and flesh meat are entirely out of harmony with health reform principles. If we would allow reason to take the place of impulse and love of selfish indulgence, we would not taste of the flesh of dead animals. That is more repulsive to the sense of smell than a shop where flesh meats are kept for sale. The smell of raw flesh is offensive to all whose senses have not been depraved by the culture of unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured. Persons who live largely on a meat diet are in danger of putrefaction should they contract disease. If the light God has given in regard to Health reform is disregarded, He will not work a miracle to keep in health those who are pursuing a course to make themselves sick. [Cf: The Kress Collection p. 69 para. 04] p. 363, Para. 1, [1884MS].

Now had another stood just where you have stood, and had prepared the meals as you have done, and you two had been lookers on, I wonder what position you would have taken in regard to the matter. You would not have let things continue as they have been going, not one week. You would have had a reform, or discharged the cook. But I have learned that it is not an easy matter to change the ideas and plans of some

persons. They are very set, and are not easily turned about. As I think of these things, I feel sad and sick at heart. I know that all that is said to change the order of things is taken as fault-finding. [Cf: The Kress Collection p. 70 para. 01] p. 363, Para. 2, [1884MS].

I have thought it a hopeless undertaking to right matters at the Retreat. Then I have thought notwithstanding your ideas and feelings, and impressions, it must be done. Your influence, your appetite, has moulded the Institute, but it can be so no longer. You must change your manner of living. You may think you cannot work without meat: I thought so once, but I know that in His original plan, God did not provide for the flesh of dead animals to compose the diet for man. It is a gross, perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then the fact that meat is largely diseased, should lead us to make strenuous efforts to discontinue its use entirely. My position now is to let meat altogether alone. It will be hard for some to do this, as hard as for the rum drinker to forsake his dram; but they will be better for the change. [Cf: The Kress Collection p. 70 para. 02] p. 363, Para. 3, [1884MS].

"I write from fifteen to twenty pages each day. It is now 11 o'clock and I have written fourteen pages of manuscript for Volume IV. . . . As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay. [Cf: Notebook Leaflets, Volume 2 p. 188 para. 01] p. 363, Para. 4, [1884MS].

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight."--
Letter 11a, 1884. [Cf: Notebook Leaflets, Volume 2 p. 188 para. 02] p. 363, Para. 5, [1884MS].

I thought I would commence this letter at all events, then I shall obtain a better opportunity to finish it. I have been wanting to write you for some time. And I have so much wished this cold winter weather that you were all here in California. We have had most lovely weather in January. Dr. Chamberlain and I would take our canes and climb the mountains in St Helena. As she was sitting upon a rock on the twenty-third of January, with the warm sun shining upon her, with no outward wrappings on, bareheaded, I remarked I would be glad if her friends in Battle Creek could see her in the warm sunshine on the hillside. It was like a June day in the east. [Cf: Unpublished Manuscripts, Volume 1 p. 209 para. 1] p. 364, Para. 1, [1884MS].

I received much benefit in my three weeks' visit in St. Helena. I would write until weary and then go out and walk and climb the mountains. The scenery is most lovely, exceeding any picture of loveliness I have ever seen. Brother Smith's artist eye would take in the scenery and enjoy its beauty, if possible, more than myself. [Cf: Unpublished Manuscripts, Volume 1 p. 209 para. 2] p. 364, Para. 2, [1884MS].

I feel like expressing my feelings right here. I do wish someone would come in to take charge of the *Review and Herald* and let you go free. I believe you could do great good in the field--now, at this very time--in giving your clear and powerful discourses on United States in Prophecy. I wish your entire family were located here in California. Can you not work to that point, that not another severe winter like the present shall be spent in the east? [Cf: Unpublished Manuscripts, Volume 1 p. 209 para. 3] p. 364, Para. 3, [1884MS].

I am happy to report I am in excellent health. I have proscribed all meat, all butter. None appears on my table. My head is clearer, my strength firmer, and my conscience more free, for I know I am following the light which God has given us. I write from 15 to 20 pages each day. It is now eleven o'clock and I have written 14 pages of manuscript for Volume Four and seven pages of letters to different ones besides this. [Cf: Unpublished Manuscripts, Volume 1 p. 210 para. 1] p. 364, Para. 4, [1884MS].

I feel continually grateful to God for His merciful kindness. I will not allow one feeling of ingratitude to be harbored. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained me and blessed me, and returned me back in safety, my heart is filled to overflowing with His great love.--Letter 11a, 1884, pp. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 210 para. 2] p. 364, Para. 5, [1884MS].

Manuscript Release No. 1404. Letter 54a, 1884. Breathing Tobacco-Poisoned Air While Traveling. [Cf: Unpublished Manuscripts, Volume 5 p. 176 para. 1] p. 364, Para. 6, [1884MS].

The sleeping car conductor spoke to the gentlemen in the seat with us, asking them to go to another car, so we have the whole seat to ourselves. We are pleasantly situated. We are delayed--a box is heated, a fire smelling badly--but we are now started again. I shall endure the journey well, I think. [Cf: Unpublished Manuscripts, Volume 5 p. 176 para. 2] p. 364, Para. 7, [1884MS].

May 9. Since writing the above we have had some experience. I realized difficulty in breathing and was greatly annoyed by the effluvia of tobacco, but as I had crossed the continent from the Pacific to the Atlantic nineteen times I had found [that] on the northern route there could be secured in the sleeper every convenience without the annoyance of being obliged to inhale tobacco-poisoned air. [Cf: Unpublished Manuscripts, Volume 5 p. 176 para. 3] p. 365, Para. 1, [1884MS].

Once only was I grievously troubled. My husband and I were situated in the car opposite a gentleman, his wife, and daughter. This gentleman was a steamboat inspector. He smoked in the cars. Others took lenity from him and they smoked. We changed our seat for the smoke room which could be closed. I thought we were safe, but I realized no relief. I used lemon freely but felt the same strange emotion, and the tobacco-poisoned air was the same as in any [other] part of the car. I was determined to endure it and I laid down, but my head felt that a tight band was drawn around it. I was unable to think, and soon went into a spasm. It was one hour before this was overcome and I was relieved, but with a strange sensation of giddiness and weakness which lasted me three months. [Cf: Unpublished Manuscripts, Volume 5 p. 176 para. 4]

p. 365, Para. 2, [1884MS].

The smoking steamboat inspector was told it was the tobacco smoke which had acted like poison upon me. He threw away his cigar and we had no more smoking on the train. A physician on board stated that he feared it was to me a fatal poison and that I would never become conscious again. He told me never to consent to be in the room or in the car, carriage, or steamboats where I would be obliged to breathe the air poisoned by tobacco, for he had in his practice treated many cases of mothers and children with affection of the heart caused by living in and inhaling constantly tobacco-poisoned air. Notwithstanding he warned the husband and father of the sure result, he thought there could have been no change [in the man's habit]. for the afflicted ones lived only a short time and were [as] verily poisoned to death as if a dose of arsenic or strychnine had been administered. The blood was poisoned. [Cf: Unpublished Manuscripts, Volume 5 p. 177 para. 1] p. 365, Para. 3, [1884MS].

He further stated that a very large share of these wives and children who die with heart disease are purely the sure result of living in an atmosphere that is charged with tobacco. "Yours is." said he. "a miraculous escape. The twitching of the muscles of the face, the rigidity of the muscles followed with great prostration and relaxed muscles. are the sure tokens of poison. The violent action of the heart; followed by a feeble, intermittent pulse. I have met it very many times. It is the effect of tobacco poison. Hundreds are falling victims to this plague of men's own creating. and then have to suffer the consequence of their own perverted habits. They sacrifice wife and children and themselves for [an] indulgence which is a curse to themselves and to all around them." [Cf: Unpublished Manuscripts, Volume 5 p. 177 para. 2] p. 365, Para. 4, [1884MS].

On this short trip I have suffered great pain in my heart and dullness of the head. I questioned whether it would be safe to lie down and attempt to sleep. I was very weary, but the drawing room opening directly into the car with the door open was devoted to smoking. A party of Germans were on the car, and their habits are to smoke almost constantly. [Cf: Unpublished Manuscripts, Volume 5 p. 177 para. 3] p. 366, Para. 1, [1884MS].

I spoke to the ticket conductor. He said he had no control whatever of the passengers of the sleeping cars. He could do nothing. If the passengers wanted to smoke, they would, and no one could control the matter. I spoke to the porter, asking him if there was no place in the so-called palace car where I could be free from tobacco-poisoned air. He said he could not do anything; he was only a servant. I decided to try [to solve] the matter, and went into my berth, drew the curtains as closely as possible about us, and opened the windows; and, as there was no smoking after they took their berths, I [thought I] might sleep. In the morning I had a severe pain in my heart. and breathing was quite difficult. [Cf: Unpublished Manuscripts, Volume 5 p. 178 para. 1] p. 366, Para. 2, [1884MS].

I had yet ten hours on the cars. Close by our seats the Germans began their devotion, to offer up their morning sacrifice. To whom--to the Creator or to the devil? I spoke to the conductor. He said he could not hinder them but would speak to them in regard to it. He did. and they

desisted from smoking in that locality. They went into the rear department. In order to obtain correct information, inquired of the sleeping car conductor. He says that it is the custom to devote one end of the car to smoking. As the door is either left wide open or continually opening and shutting, the smoke was fully and thoroughly distributed through the car. I knew now what we had to hope for-nothing but poisoned air to breathe the entire journey. I must bear it as best I could. [Cf: Unpublished Manuscripts, Volume 5 p. 178 para. 2] p. 366, Para. 3, [1884MS].

We passed over some striking scenery. There is much on this route that is interesting in the scenery. The engine is climbing up the steep ascent with two engines tugging laboriously with their load of coaches in their serpentine course, bearing to the right, [then] to the left, going through the heart of [the] mountains. -- Letter 54a, 1884. [Cf: Unpublished Manuscripts, Volume 5 p. 178 para. 3] p. 366, Para. 4, [1884MS].