

We know best how this cause started. We have studied in every way, ways and means in order that we might have something to take us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain. . . . [Cf: 1MR151.06] p. 1, Para. 1, [1885MS].

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that Conference. [Cf: 1MR152.01] p. 2, Para. 1, [1885MS].

It was there that the work began to branch out, and there it was that he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to take us to the Conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way in which we first introduced the truth into different places. [Cf: 1MR152.02] p. 2, Para. 2, [1885MS].

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving. When he came into the house singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?" [Cf: 1MR152.03] p. 2, Para. 3, [1885MS].

He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us." [Cf: 1MR153.01] p. 2, Para. 4, [1885MS].

I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but, said he, "I have not a penny. What shall I do?" He went to the post office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work. *Ms 14*, 1885, pp. 1, 2. (Talk before the European Council, Sunday, September 20, 1885.) [Cf: 1MR153.02] p. 2, Para. 5, [1885MS].

Excerpts from the E. G. White Diary--Basel, Sept. 25, 1885. I went into the early morning meeting. Several prayers were offered in French and English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and to impress our hearts with the sacredness and importance of His work. [Cf: 2MR112.02] p. 2, Para. 6, [1885MS].

I had the burden upon me at the early stage of this meeting to say some plain things. I presented the great and solemn truths that had been given to us from God to be proclaimed to the world. We should certainly fail if we did not walk in the light. Our success and prosperity in this great and good work depends on our seeking daily counsel and help from God. With divine aid His servants can do what ought to be done and never fail. However strong the powers of darkness may press upon us, one can chase a thousand and two put ten thousand to flight. [Cf: 2MR112.03] p. 3, Para. 1, [1885MS].

I was wrought upon by the Spirit of God to tell them that as a people and also as God's ambassadors, we are far behind our opportunities and privileges. We stand condemned by the Word and especially by the law of God according to our delinquencies. God looks upon the heart. No people have been favored with the measure of grace which has been manifest to us living in these last days. If the people having so great light and superior privileges have not improved them, our condemnation must be in accordance with the non-improvement of the talents given us. Many testimonies were borne evidencing that some were determined to consecrate themselves wholly to God. [Cf: 2MR112.04] p. 3, Para. 2, [1885MS].

We had in the forenoon a conversation with Brother Daniel Bourdeau. Elder Whitney, Elder Lane, W. C. White, and Brother Bourdeau's wife were present. I was compelled to bear a testimony of reproof, not pleasant for me but very grievous. May the Lord set home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Bourdeau the victory--the conviction through His Holy Spirit of his mistakes. We sought the Lord in earnest prayer. We presented the whole matter of our difficulties before Him who cannot err. He knoweth all our perplexities, and we believe He did hear us and will take this case of painful difficulties in His own hands. [Cf: 2MR113.01] p. 3, Para. 3, [1885MS].

We see that some of our brethren are coming to the light. We are rejoiced to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts we have made. Thank the Lord. [Cf: 2MR113.02] p. 3, Para. 4, [1885MS].

We had arranged for a meeting of the ministers alone in the evening. This was carried out and we had about seventeen assembled--ministers and their companions. Brother Bourdeau was present. The Spirit of the Lord rested upon me as I prayed for light and grace from heaven. My faith laid hold upon the promises of God. His Spirit came into our meeting in large measure. Hearts were broken and contrite before him. Brother Bourdeau was wrenching himself from the shackles of Satan. He was surrendering his will to God. Satan had thought to gain the victory over our brother whom we love in the Lord, but he was signally defeated. All but one prayed most earnestly and many tears were shed. Brother Albert Vuilleumier's prayer was in French, but we understood the spirit. The angels of God were in our midst. Light and power from God were there. Brother Matteson's prayer was indited by the Lord and was most fervent, offered in great brokenness. I felt the peace of Jesus. I had carried a heavy load and now I rolled that load upon the great Burden Bearer. I could do nothing. Jesus could do all things and

I felt the peace of Christ in my heart. Oh, what can we do without Jesus! How dark and lonely would be our lives! He is our only helper. [Cf: 2MR113.03] p. 3, Para. 5, [1885MS].

Sabbath day was set apart by fasting and prayer. A becoming solemnity rested upon all assembled. We are assured we shall have the victory. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). [Cf: 2MR114.01] p. 4, Para. 1, [1885MS].

Basel, Sept. 26, 1885. Rainy morning. The early morning meeting was appointed at six o'clock. I had been so burdened I spent some time in prayer. I could not sleep much. I felt unable to attend the morning ministers' meeting, but felt that I should lose a blessing if I remained away. We found twenty-three assembled in a small room. I opened the meeting with prayer and the Lord indeed came preciously near unto me and apparently to all those assembled. Brother Bourdeau then prayed and confessed his weakness in yielding to the temptations of the devil. He made a more full surrender to God and was coming to the light, and light from God was coming into his heart. The prayers offered were fervent and in brokenness of heart, with weeping, and the blessing of the Lord was in our midst. [Cf: 2MR114.02] p. 4, Para. 2, [1885MS].

I was helped and strengthened by the Spirit of the Lord to speak to my brethren with many tears, and present before them the pure, holy character of our work and the necessity of the improvement of all the talents God had given us. In the night previous a book was opened before me with the record of the past year's labor of the workmen, just as God viewed it. As I traced down the record, there stood every defect. With some, many hours spent in visiting and talking, occupied with unimportant matters, were registered as idle time which should have been devoted to intense, interested work in the cause of God. How different from their report appeared the record of some of the laborers! How unsatisfactory to themselves! Every time that they associated with their fellow men opportunities were open, could they have seen them, to draw minds to the Saviour and to drop seeds of truth. But opportunities came and passed and were not seen or improved. Words of no consequence were spoken and the evidence was given that the message of warning was not uppermost in their minds. It was not resting as a burden of their souls, that whenever their lips opened it would flow out in reflecting the light of Christ given them to bless others. This is the profitable, true education for all ministers who labor in word and doctrine. [Cf: 2MR114.03] p. 4, Para. 3, [1885MS].

This register recounted unfulfilled duties--days spent without prayer, and night comes with nothing to show for the day's labor. There were recorded large expenses and but little results. Other reports showed that the laborers had done their work with less expenditure of means but better results. [Cf: 2MR115.01] p. 4, Para. 4, [1885MS].

There was instruction given by the One whose hands held the records and whose eyes were tracing every feature of the records. His words were, You cannot trust in your own human ability or wisdom. You must have union of effort, union of faith; and you must counsel together. Not one of you is sufficient to be a leader. God will work for His people if they will give Him a chance--give Him their hearts and minds.

[Cf: 2MR115.02] p. 4, Para. 5, [1885MS].

You are not working for men, that you may receive your wages, in one sense; but shall we call this your wages? Oh no! The eternal reward is to be given the faithful workers. Jesus will give you your wages. All our faculties must be cultivated for eternity, doing better and still better work.--Ms 24, 1885, pp. 1-4. ("Labors in Switzerland," No. 1. Diary, Sept. 25-Oct. 5, 1885; MR No. 378.) [Cf: 2MR115.03] p. 4, Para. 6, [1885MS].

Christiania, Norway, Nov. 1, 1885. Sabbath was a pleasant day. I spoke to the people in the hall where the church met to worship, from 1 Peter 1:13-17. I had freedom in presenting to the people the importance of practical godliness. All listened with great attention. The hall was full. In the afternoon the ordinances were administered, and the washing of feet. In the evening a discourse was given by Elder Matteson. [Cf: 2MR116.02] p. 5, Para. 1, [1885MS].

Christiania, Nov. 2, 1885. Sunday forenoon spoke in a hall to a crowded assembly. It was estimated fourteen hundred were present. The text was 1 John 3:1-3. The Lord gave me much freedom and clearness in presenting the infinite love of God in giving His Son to die for the world. Although the aisles were crowded and every seat filled, and even standing place occupied, large numbers were obliged to go away because they could obtain no entrance. The crowd held perfect attention to the close of the discourse. We hope this effort will not be in vain, but that through Christ's help much good may be the result. [Cf: 2MR116.03] p. 5, Para. 2, [1885MS].

Nov. 3, 1885 [Tuesday]. We went on the cars twenty miles to fill an appointment at Drammen. The fog settled down so thick we could not obtain a sight of the country through which we were passing. We were two hours on the cars. We found a hall full of people at the appointed hour. The hall could only accommodate seven hundred people. The passageway was filled. All the standing room was crowded, and respectful attention was given as I addressed them from John 3:16. [Cf: 2MR117.01] p. 5, Para. 3, [1885MS].

Nov. 4, 1885. We left Drammen at eight o'clock for Christiania. It was raining, but the fog had cleared away so that we could see the country through which the cars were passing. The scenery is very fine. The country is broken. There are high bluffs and rocky mountains, lakes and islands. In summer this would be a very pleasant place to live in. Spoke Wednesday night in the hall, which was well filled. I spoke from Luke 10:25-29. [Cf: 2MR117.02] p. 5, Para. 4, [1885MS].

Christiania, Nov. 5, 1885. It is rainy, disagreeable weather. We have done much writing today. Visit at Brother Hansen's. We had a very pleasant, profitable visit. I conversed some through an interpreter, relating some incidents in our earlier experience. We conversed some upon the habits of the people in regard to eating so frequently. . . . I related to them a little of my experience upon health reform and the manner of my eating since receiving the light from heaven. I also related to them the experience we had passed through in the first rise of this work. [Cf: 2MR117.03] p. 5, Para. 5, [1885MS].

Christiania, Nov. 6, 1885 [Friday]. It is rainy, disagreeable weather.

I spoke in a hired hall to a large audience from 2 Peter 1:1-13. All listened with respectful attention. [Cf: 2MR117.04] p. 5, Para. 6, [1885MS].

Christiania, Nov. 7, 1885. It is a foggy, rainy day. I long for the pleasant sunshine, but we will seek to make all the sunshine we can by cheerful, pleasant conversation and in opening our hearts to let the Sun of Righteousness in that we may, amid clouds and disagreeable surroundings, be ourselves sunbeams of happiness to others because Christ abides in our hearts by living faith. [Cf: 2MR117.05] p. 5, Para. 7, [1885MS].

Colossians 1:24-29. The Lord gave me freedom and power in addressing the people. There is indeed a work to be done for them, and if the Lord will use me as an instrument to arouse them from the irreligious state they are in I will praise His holy name. I presented before them the great need of those who teach in word and in doctrine to take heed to themselves to be very circumspect in their course of action, and in word and example seek to elevate the people to correct views and correct practices by their own habits and customs, and to be sure that in no way they belittle the requirements of God--especially the fourth commandment, which enjoins the observance of the Sabbath. [Cf: 2MR118.01] p. 6, Para. 1, [1885MS].

There is in the Sabbath of the fourth commandment a test. It is God's test. It is no man-made test. This is to be the separating line to distinguish the loyal and the true--him that serveth God from him that serveth Him not. Some professing to be keeping all the commandments of God were sending their children to school upon the Sabbath. They were not compelled to do this, but because the schools objected to taking in their children unless they should attend the six days in the week, they sent them to the school to study and also learn to work. If they could not, by wise and judicious means, make some special contract with the authorities of the school, reserving the privilege to keep the Sabbath of the fourth commandment, then there is but one way--to keep the Sabbath of the fourth commandment strictly. [Cf: 2MR118.02] p. 6, Para. 2, [1885MS].

Special pains should be taken to establish schools among ourselves. Elder Matteson has not given to our people a correct example. He has sent his children to school upon the Sabbath, and to justify his course has used the words of Christ, "It is lawful to do well on the Sabbath days." He may urge the same reason why men should work on the Sabbath, because they must earn bread to feed to their children, and there is no boundary line to tell what should and should not be done upon the Sabbath. And while holding the claims of the fourth commandment so loosely, these leaders were, by their example, encouraging the false tests which man has manufactured. The matter of dress was the subject to test character. [Cf: 2MR118.03] p. 6, Para. 3, [1885MS].

Thus the commandments of God were made of little account by their traditions, while their own ideas and notions were binding heavy burdens and grievous to be borne. They were separating themselves such a great distance from the people that their influence could not reach them. They were giving altogether a wrong impression of the truth. There would be just such impressions given as would please Satan, that the Sabbathkeeping Adventists be regarded as a set of fanatics and

extremists. The Lord's precious cause is not exalted, but the impression given to unbelievers is that it is the doctrine that makes them unkind, uncourteous, and really unchristian, in their character. [Cf: 2MR119.01] p. 6, Para. 4, [1885MS].

The Lord would have the subjects of His kingdom represent the character of their Sovereign. His commandments are not left for man to trim down to suit his ideas or his convenience. God's great moral standard is His ten precepts, the foundation of the faith of prophets and apostles. The Sabbath is the great test question, and He has made precious promises to those who keep His Sabbath from polluting it. His infinite wisdom and power and love are engaged in our behalf. The heavenly host are registering our names as among the loyal and the true. It is safe always to be on the Lord's side, and by faith to commit our whole interest, temporal and eternal, into the hands of Him who reigns over all in heaven and on earth. [Cf: 2MR119.02] p. 6, Para. 5, [1885MS].

God is not pleased with His people in this place, for they have belittled His holy requirement, striving to bring His law into subjection to themselves, rather than bring themselves into subjection to His law. There has been a spirit prevailing of contention, of faultfinding, of making little items a test of Christian fellowship while they have at the same time been lax and loose in keeping the Sabbath. [Cf: 2MR120.01] p. 7, Para. 1, [1885MS].

After speaking with great plainness, I invited those to come forward who felt they were sinners, not in harmony with God, and who needed His converting power. About fifty came forward. We then knelt before the pulpit with the congregation and by request I prayed while Elder Matteson interpreted. There was some of the melting Spirit of the Lord in our midst, but some remained hard and unimpressed. Their hearts are rebellious. Opportunity was given for testimonies to be borne and quite a number confessed they had about given up the truth and separated from God, and now wished to repent and come back with God's people. We tried to find a place to close the meeting, but it seemed impossible. Three were on their feet at once and our meeting lasted about three hours. The work must go deeper yet. [Cf: 2MR120.02] p. 7, Para. 2, [1885MS].

Christiania, Nov. 8, 1885. The weather continues foggy and sunless. I write many pages today. [Cf: 2MR120.03] p. 7, Para. 3, [1885MS].

At five o'clock, by appointment I spoke in the large soldiers' military gymnasium. There were about seventeen hundred people assembled to hear the woman from America speak. The secretary of the temperance association introduced Mrs. White to the audience. As a canopy above the pulpit was the stars and stripes, which I highly appreciated, for I consider it an honor to be born in America, the land of the brave and the free. [Cf: 2MR120.04] p. 7, Para. 4, [1885MS].

I spoke for one hour and twenty minutes, Brother Oyen acting as my interpreter. The people listened with deep interest. I showed them that the Bible was full of history upon temperance. I showed them the part Christ had taken in temperance. It was all due to Christ that man was given a second trial after Adam's fall. Christ redeemed Adam's disgraceful failure and fall by withstanding every temptation of the wily foe. I mingled Christ in this temperance lecture from beginning to

end. [Cf: 2MR121.01] p. 7, Para. 5, [1885MS].

The Bishop of the state church was present. There were a number of the clergy present. The higher class of society were my hearers. After I had ceased speaking and stepped from the desk, Dr. Nysson took the stand and endorsed every word that had been spoken and that Brother Oyen had interpreted for me. He was very liberal in his thanks to the speaker for giving them the discourse. He then introduced me to some of their leading temperance men and women. Not a few came to greet me by shaking hands and saying, "I am so thankful to have heard you tonight. I never listened to a temperance discourse like this before." Indeed, when I was speaking the congregation looked as solemn as if attending a funeral. No smiles were seen and no stamping of feet was heard, for it was too solemn a subject to excite laughter or merriment. Dr. Nysson expressed the ardent desire that I should address them again, but I feel that our people here need my help and I must do all for them that is in my power.--Ms 27, 1885, pp. 1-6. ("First Visit to Norway," Diary, Oct. 31-Nov. 19, 1885.) [Cf: 2MR121.02] p. 7, Para. 6, [1885MS].

I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it was essential for us to know, He would have told us plainly. [Cf: 2MR146.06] p. 8, Para. 1, [1885MS].

The things He has revealed are for us and for our children. There are things we do not now understand. We are ignorant of many things that are plainly revealed. When these subjects which have close relation to our eternal welfare are exhausted, then it will be ample time to consider some of these points that some are unnecessarily perplexing their minds about. [Cf: 2MR147.01] p. 8, Para. 2, [1885MS].

Children of Believing Parents. I know that some questioned whether the little children of even believing parents would be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, "How can little children have this test and trial?" I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians. [Cf: 2MR147.02] p. 8, Para. 3, [1885MS].

The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from a lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. It was shielded from the destroyer's power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. This is a symbol to show that the faith of the parents extends to their children and covers them

from the destroying angel. [Cf: 2MR147.03] p. 8, Para. 4, [1885MS].

God sent a word of comfort to the bereaved mothers of Bethlehem that the weeping Rachels should see their children coming from the land of the enemy. Christ took little children in His arms and blessed them and rebuked the disciples who would send away the mothers, saying, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven." Christ blessed the children brought to Him by the faithful mothers. He will do this now if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, for parents stand in the place of God to their children. [Cf: 2MR147.04] p. 8, Para. 5, [1885MS].

Some parents allow Satan to control their children, and their children are not restrained but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die these children would not be taken to heaven. The parents' course of action is determining the future welfare of their children. If they allow them to be disobedient and passionate, they are allowing Satan to take them in charge and work through them as shall please his satanic majesty, and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them. [Cf: 2MR148.01] p. 8, Para. 6, [1885MS].

I said to Brother Matteson, Whether all the children of unbelieving parents will be saved, we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word. [Cf: 2MR148.02] p. 9, Para. 1, [1885MS].

This is a most delicate subject. Many unbelieving parents manage their children with greater wisdom than many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish, and to teach them to obey, and in this the unbelieving show greater wisdom than those parents who have the great light of truth but whose works do not in any wise correspond with their faith. [Cf: 2MR148.03] p. 9, Para. 2, [1885MS].

Another question upon which we had some conversation was in regard to the elect of God--that the Lord would have a certain number, and when that number was made up then probation would cease. These are questions you or I have no right to talk about. The Lord Jesus will receive all who come unto Him. He died for the ungodly and every man who will come, may come. Certain conditions are to be complied with on the part of man, and if he refuses to comply with the conditions, he cannot become the elect of God. If he will comply he is a child of God, and Christ says if he will continue in faithfulness, steadfast and immovable in his obedience, He will not blot out his name out of the book of life but will confess his name before His Father and before His angels. God would have us think and talk and present to others those truths which are plainly revealed, and all have naught to do with these subjects of speculation, for they have no special reference to the salvation of our souls.--Ms 26, 1885, pp. 10-13. ("First Visit to Sweden," Diary, Oct. 15-30, 1885.) [Cf: 2MR149.01] p. 9, Para. 3, [1885MS].

[For Use in Spirit of Prophecy Correspondence Course Lessons.] [Cf: 2MR153.01] p. 9, Para. 4, [1885MS].

Brother Matteson suggests that it would please the people if I speak less about duty and more in regard to the love of Jesus. But I wish to speak as the Spirit of the Lord shall impress me. The Lord knows best what this people needs. I spoke in the forenoon [Sabbath, Oct. 17, 1885] from Isaiah 58. I did not round the corners at all. . . . My work is to elevate the standard of piety and true Christian life, and urge the people to put away their sins and be sanctified through the truth.--Ms 26, 1885, p. 5. [Diary, Oct. 15-30, 1885.] [Cf: 2MR153.02] p. 9, Para. 5, [1885MS].

These institutions which are placed here in our midst are one inducement and one constant appeal to the churches here to keep themselves in the love of God. Here is a place for youth where they may come as students to receive an education in the sciences. But is this the end of their work? If it is, they could just as well go to the colleges anywhere in our land, but it is not the end of the matter.--Ms 2, 1885, p. 2. (Sermon in Battle Creek Tabernacle, July 25, 1885.) [Cf: 2MR211.02] p. 9, Para. 6, [1885MS].

Just such a work as I hope has been done in Healdsburg, will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard, because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder Daniels has erred in some things, but has his error been of that character that it makes him unworthy of a place among God's people?--Letter 10, 1885, p. 3. (To J. H. Waggoner, November 4, 1885.) [Cf: 5MR244.02] p. 9, Para. 7, [1885MS].

It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance, the mountain peaks rising above mountain peaks, some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens and live up so high, was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges. [Cf: 2MR304.02] p. 10, Para. 1, [1885MS].

These mountains of rocks towering up so high, of every shape and of immense magnitude led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur, they point us heavenward to God's majesty, saying "He changeth not." With Him there is no variableness nor shadow of turning. His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of

God's works, and are never weary. Here is a range of mountains extending the whole length of a continent piled up one above another like a massive irregular wall reaching even above the clouds. That God who keeps the mountains in position has given us promises that are more immutable than these grand old mountains. God's word will stand forever from generation to generation. . . . [Cf: 2MR305.01] p. 10, Para. 2, [1885MS].

These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before Him?--Ms 29, 1885, pp. 15-17. (Diary, "First Visit to Italy," Nov. 26-Dec. 15, 1885.) [Cf: 2MR305.02] p. 10, Para. 3, [1885MS].

Says John, in speaking of the deceiver that doeth great wonders: He shall make an image to the beast, and shall cause all to receive his mark. Will you please consider this matter? Search the Scriptures and see. There is a wonder-working power to appear, and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher, and boasting of themselves. [Cf: 2MR348.02] p. 10, Para. 4, [1885MS].

Look at Moses and the prophets, look at Daniel and Joseph and Elijah. Look at these men, and find me one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellency, will fall before Him with shamefacedness. [Cf: 2MR348.03] p. 10, Para. 5, [1885MS].

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou are greatly beloved." And he fell prostrate before the angel. He did not say, Lord, I have been very faithful to You and I have done everything to honor You and defend Your word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions. Was that the way Daniel prayed to God? No. He prayed and confessed his sins, and said, Hear O Lord, and deliver; we have departed from Thy Word and have sinned. And when he saw the angel, he said, My comeliness was turned into corruption. He could not look upon the angel's face, and he had no strength; it was all gone. So the angel came to him and set him upon his knees. He could not behold him then. And then the angel came to him with the appearance of a man. Then he could bear the sight. [Cf: 2MR348.04] p. 11, Para. 1, [1885MS].

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was fourteen years old, if I knew what the

will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year.--Ms 5, 1885, pp. 8-9. ("Hearing and Doing," Sermon at Santa Rosa, March 7, 1885.) [Cf: 2MR349.01] p. 11, Para. 2, [1885MS].

August 11, 1885. (en route to Europe.) The sea is boisterous. . . . The waves rise high in green and blue and white spray, mingled, and dash with force against the porthole. If the porthole were open buckets full of water would dash in upon us. . . . The boat rocks fearfully and every timber seems to be strained and shocked. There are but few upon deck. The deck is wet. Chairs are tied with ropes. Ropes are stretched from point to point that those who walk on deck may take hold of the ropes to keep from falling. There is indeed a heavy roll. I cannot lie on the sofa. Trunks are rolling about in the staterooms. . . . Everything that is not secured by ropes is dancing about. . . . I have precious seasons of silent prayer. The Lord Jesus seems very near to me. I am so thankful that I can trust in my Saviour at all times. [Cf: 3MR178.04] p. 11, Para. 3, [1885MS].

August 12. We all rested well last night. None were seasick. I was glad to see the light of day. . . . The water is much calmer. It is foggy, and the fog whistle is bellowing out its warning signal that vibrates through every nerve of the body. [Cf: 3MR179.01] p. 11, Para. 4, [1885MS].

August 17. I slept but little last night. The fog whistle kept up its mournful warning all night. I thought of ourselves being on the broad water. A little atom! How easy for us to be swallowed up in the hungry waters. I can only look to God and trust in Him. [Cf: 3MR179.02] p. 11, Para. 5, [1885MS].

(Arrived Liverpool) *August 18, 1885.* It is a beautiful day. We arose from our berths, leaving them not to enter them again. We have spent many pleasant days and nights in our stateroom. It seems like home.--Ms 16a, 1885, pp. 12-14. (The Journey to Europe, diary, July 7 to September 24, 1885.) [Cf: 3MR179.03] p. 11, Para. 6, [1885MS].

(From E. G. White diary, Dec. 15, 1885, trip from Italy to Switzerland.) [Cf: 3MR213.01] p. 12, Para. 1, [1885MS].

I was so very weary I lay down on the seat and slept for two hours, and in doing this lost some interesting part of the scenery, but we made as much as possible of the rest of the journey. [Cf: 3MR213.02] p. 12, Para. 2, [1885MS].

It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance. The mountain peaks, rising above mountain peaks. Some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens and live up so high was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges. [Cf: 3MR213.03] p. 12, Para. 3, [1885MS].

These mountains of rocks towering up so high, of every shape and of immense magnitude, led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur they point us heavenward to God's majesty, saying "He changeth not." With Him there is no variableness nor shadow of turning. His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of God's works, and are never weary. Here is a range of mountains extending the whole length of a continent piled up one above another like a massive irregular wall reaching even above the clouds. That God who keeps the mountain in position has given us promises that are more immutable than these grand old mountains. God's word will stand forever from generation to generation. [Cf: 3MR213.04] p. 12, Para. 4, [1885MS].

If man complies with the conditions, then God will fulfill His part, though the foundations of the earth should be broken up and the heavens should pass away. God's Word, God's will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes--and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains. [Cf: 3MR214.01] p. 12, Para. 5, [1885MS].

God's word, the blessed guide, given to man declares concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, "The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith." The range of the mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath. [Cf: 3MR214.02] p. 12, Para. 6, [1885MS].

These mountains to me are significant. Subterranean fires although concealed in them are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a

sea of fire beneath our feet. There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before Him?--Ms 29, 1885, pp. 15-17. (Entries from E. G. White diary - "First Visit to Italy," Nov. 26 to Dec. 15, 1885.) [Cf: 3MR215.01] p. 13, Para. 1, [1885MS].

General Topic--"Ellen G. White and the Worldwide Work"-- *Day One*: The proposed journey across the plains and the voyage upon the broad waters to the old country was, to me, a matter of dread, but it was the will of the General Conference for me to visit Europe.--Ms 16, 1885, p. 3. (Diary, July 7-12, 1885.) [Cf: 3MR372.01] p. 13, Para. 2, [1885MS].

Day Two: There could not be found standing room for all who would come in. A crowd filled the aisle and around the door. They listened with the deepest interest. The hall was so densely packed one woman fainted. . . . Accommodations for places of meetings are not healthy or safe.-- Ms 26, 1885, p. 7. (First Visit to Sweden, diary October 15 to 30, 1885.) [Cf: 3MR372.02] p. 13, Para. 3, [1885MS].

Kopparberg, Sweden, October 22, 1885. It is a beautiful day. Clear and cold. We learned we could not leave this place until twelve o'clock p.m. Thursday. We called for breakfast. The custom in Sweden in houses and good-sized hotels is to keep a table whereon is placed bread, butter, cold meat, canned fish, and several other articles of food. It is the custom for all who are entertained to go to this table and help themselves, always cutting the bread and butter first at this large table. There are several smaller tables. If you call for food and specify the articles you want they are brought to you, and when anything on the large table is desired the guests arise, walk to the table and help themselves, and take it to the small table, but at the large general table you remain standing to cut bread and butter. It looked so odd to see men, one after another, come in, go to the long table, eat their bread and butter--walking about talking and eating--then sit at the small tables for a special dish; but eat and walk and talk from the long table until the dish they called for is brought in, and they take it to the small table and eat it, but always first eat the "butter goose"--which is bread and butter--at the large table. There is no stinginess manifested. There is a most liberal supply placed before you and you can eat plentifully of any and every dish for 40 cents each. [Cf: 3MR382.01] p. 13, Para. 4, [1885MS].

From this place I wrote six pages and sent a letter of this written matter yesterday and today to Brother E. P. Daniels at Healdsburg, California. Wrote three pages concerning our travels. I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it was essential for us to know He would have told us plainly. [Cf: 3MR382.02] p. 13, Para. 5, [1885MS].

The things He has revealed are for us and for our children. There are things we do not now understand. . . . [Cf: 3MR383.01] p. 14, Para. 1,

[1885MS].

Grythytted, Sweden, October 23, 1885. We reached this place about four o'clock. At the depot we met Brother Hedin and wife, who led the way to their house. We were welcomed heartily by these dear friends. We regretted we could not speak to them in their own tongue. We were accommodated with two good rooms, well warmed, and good beds. The sky is cloudless. Stars and moon are shining in the heavens. I was unable to sleep for some hours after retiring. [Cf: 3MR383.02] p. 14, Para. 2, [1885MS].

In the morning a fire is kindled in the stove, which is built in the house of manufactured material. The surface looks like porcelain, white as milk and highly polished. These reach to the top of the room and a fire is made in them as in a fireplace. The draft at the top is opened. The doors are opened and we have a bright, cheerful fire which throws out its heat into the room. When the wood is burned down to a coal, then the draft is closed, the doors are closed, and this whole structure becomes warm and remains warm all through the day. At seven o'clock we were brought a cup of hot water and milk and bread. [Cf: 3MR383.03] p. 14, Para. 3, [1885MS].

At eight o'clock we were called to breakfast. There was a round table with a cloth upon it and a flower pot in the center, and bread, a quarter of uncut cheese, hot milk, and fried cakes, which constituted our breakfast. There were no plates at first, two knives and two forks. We were invited to come to the table, all standing. A blessing was asked and then we stood around the table, took something in our hands, and walked about, talking and eating. Plates were then brought in and we put our food upon the plates and I was offered a chair. Some seated themselves on the lounge, others walked about, eating with the plate in their hands. All the while when we wished anything we would take it from any part of the table. This was a new style to us but we shall get used to it, I think. After the meal is finished the guests shake hands with the landlord and landlady, thanking them for the food. [Cf: 3MR384.01] p. 14, Para. 4, [1885MS].

We walked out through the town and had the opportunity of looking into the old State church. The first room we entered was the priest's study. There was rather a priestly chair by a table, two small libraries of the priest's books, two windows. A more miserable, dismal place I would not want to be in. We then entered the auditorium. There was a circular altar with a cushioned seat for the communicants to kneel upon when taking the holy wafer and a place within the circle for the priest, for him to wait upon the people. Then in another corner of the house was an hourglass to measure the hours, and there were many steps which led up to the pulpit. It was very high. The seats were most uncomfortable--torturing to occupy. The backs had a piece of wood running the whole length of the seats, pressing you forward. The seats were very narrow, the backs high, and everything was cold and uncomfortable and seemed like a product of the Dark Ages. Everything looked as though it had been asleep for many hundreds of years--at least since Luther's day. [Cf: 3MR384.02] p. 14, Para. 5, [1885MS].

As I looked at this building, very large and roomy, constructed with logs and shingled upon the outside with tile-like shingles, I thought of the worshipers. They had been standing in positions generations back

without making any advance. Old arbitrary laws made long ago, the most cruel and heartless, they had not life or light enough to change. They were retaining barbaric practices in their laws, not discerning the unreasonableness of their proceedings in this enlightened age. God had said to His people, "Go forward"; but this old State Church said, "No, I will stand still; I will do as my fathers have done before me." If they had only lived up to the light and been as conscientious as their fathers were, then they would have been better men. But they did not even have the piety their fathers had, and they will not walk in the increased light which shines from God's word upon their pathway. They do not do as their fathers would have done had they been in their place. [Cf: 3MR385.01] p. 15, Para. 1, [1885MS].

The order of God in relation to His people is progress or continual advancement heavenward in the way of truth and righteousness. The necessary result of continuance in well-doing is increased knowledge and love of God till the warfare is over. But the worshipers in this church have the same spirit that the popes and priests had against those who embrace and walk in the light. The claims of the gospel are far in advance of their faith or obedience. They do not feel inclined to comply with the conditions on which hang the fulfillment of the promise. They jealously claim honor from men and the world, but they are unacquainted with the wisdom and power from above. They cannot reckon themselves dead unto sin or alive unto God. [Cf: 3MR385.02] p. 15, Para. 2, [1885MS].

This church cannot present the divine credentials that her doctrines and authority are of God. She does not say "The . . . works that I do, bear witness of me" (John 5:36); and "If I do not the works of my Father, believe me not" (John 10:37). Taking the name of Lutheran, she refers back to Luther, his works, his testimony, and while she has not cherished his spirit as a Reformer she reckons herself as the only lawful inheritor of the blessings God has promised to His church, as did the Jews. But she has turned away from the holy commandment, refused to walk in the brighter path of truth that would have renewed her knowledge and true holiness and given her the victory over the world. She is sitting in darkness and her condemnation is great in proportion as the grace and truth proffered her were abundant and powerful. . . . [Cf: 3MR386.01] p. 15, Para. 3, [1885MS].

Grythyttehed, Sweden, October 26, 1885. We rise this morning weak, but feeling better than yesterday. I have no appetite for food. Took a cup of milk and a couple of toasted crackers. We cannot leave this place before past three this afternoon. I feel deeply grateful that the Lord has sustained me in speaking to this dear people who have taken their position on the commandments of God. I feel so anxious for them that they may be overcomers and saved with the redeemed at last. [Cf: 3MR386.02] p. 15, Para. 4, [1885MS].

We had an interview with a Swedish sister who can speak English. She spent two years in Chicago. She was keeping the Sabbath when she went there. The family she worked for was kind to her and permitted her to keep the Sabbath. She says she had a place when she first went to Chicago where there was but little work but the mistress for whom she worked scolded her for everything and she was sad all the time. Her mistress was not willing she should leave her but she felt so full of sorrow she could not stay. She found a place where the work was much

harder but everything was pleasant. Her heart was light all the time, because she was not fretted at and scolded. This seems to be a woman of good judgment. She came back from America with the purpose of taking care of her father; but if the work had not been as hard she would have remained longer. The dresses to wash and the ruffles and white shirts to do up in warm weather, with all the rest of the work for a family of seven, was hard for her. [Cf: 3MR386.03] p. 15, Para. 5, [1885MS].

We had an invitation to take dinner with a merchant's wife. He does not keep the Sabbath. She is fully with us in the faith. Her name is Akman. They have a large, commodious house but built on the same plan as all houses are here, of logs. After the logs have settled they then board them up on the outside and have a very respectable-looking building. We were taken first into a room where we laid off our outer garments; then she gave me her arm and waiting upon me, taking me into a large dining hall which was very nicely and thoroughly furnished. Here I was seated on a sofa, and the next thing in order was the dinner. [Cf: 3MR387.01] p. 16, Para. 1, [1885MS].

A round table stood in the center of the room, with bread, butter, cheese, and cold sliced meat. We all stood around this table while Elder Matteson asked a blessing in Swedish. We then took bread and butter--if we eat the articles--and either stood and walked about and ate, or sat in chairs or sofas, of which there were several. Before these sofas and chairs were small tables covered with linen cloths. Next came the plates of plum soup and meat soup. The first soup was made of prunes, raisins, apples, and I know not how many kinds [of fruit]. These [plates of soup] were placed on the small tables. After this dish was brought wild meat and fish prepared in a very nice manner. After this was the dessert, of cooked peeled pears with cream. Then all stand and ask a silent blessing; then each guest shakes hands with the host and hostess and thanks them for the dinner, and the ceremony is ended. [Cf: 3MR387.02] p. 16, Para. 2, [1885MS].

The lady of the house gave me her arm and conducted me into a room precisely like the one we first entered. Here we conversed through an interpreter. Elder Matteson read and explained the Scriptures. We had a season of prayer. Now a table is placed before us with hot water and cream and white biscuit and two kinds of cakes. The custom is to have tea or coffee, but they knew it was not our practice to take either tea or coffee. We only drank the hot drink out of their tiny China cups. We had no occasion to eat anything. We bade them farewell. [Cf: 3MR388.01] p. 16, Para. 3, [1885MS].

They took the horse and carriage and drove to where we had made our home, and the parting with these dear friends was more ceremonious than our arrival. Thus it is in Sweden.--Ms 26, 1885, pp. 9, 10, 13-19. (Diary, October 15 to 30, 1885, first Visit to Sweden.) [Cf: 3MR388.02] p. 16, Para. 4, [1885MS].

We left Basel. I am fifty-eight years old today. . . . We took the cars bound for Torre Pellice, Italy. We were much favored. The sun partially dispelled the clouds. There was no fog and we could get a view of the country through which we passed.--Ms 29, 1885, p. 1. (Diary entries. First visit to Italy, November 26 to December 15, 1885.) [Cf: 4MR40.01] p. 16, Para. 5, [1885MS].

There were several hands employed beside himself who were irreligious, rough men. They agreed among themselves to make it hard for the minister, for as he was unaccustomed to such stern hard work, they would run him down and drive him from the field. He knew at that time nothing of this, but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him. . . . As he entered the field, they put the minister to lead in mowing the swath. He took a wide swath. Those who followed, . . . bent to with all their energies to keep up close to him, which led him to quicken his steps. . . . They had gone across the large field but twice when they threw down their scythes and said, "White, do you mean to kill yourself and us? . . . We thought you were a minister and could not know by experience how to handle a scythe, but we give you the credit of being far ahead of us and the best mower we ever saw--and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company. . . . We have had to give up."--Ms 19, 1885, pp. 2, 3. (Talk at European General Council, September 21, 1885.) [Cf: 4MR238.01] p. 16, Para. 6, [1885MS].

Just such a work as I hope has been done in Healdsburg, will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard, because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder Daniels has erred in some things, but has his error been of that character that it makes him unworthy of a place among God's people?--Letter 10, 1885, p. 3. (To J. H. Waggoner, November 4, 1885.) [Cf: 5MR244.02] p. 17, Para. 1, [1885MS].

There was a man, perhaps you know him. He claimed to be holy. The idea of repentance, said he, is not in the Bible. If, says he, a man comes to me and says that he believes in Jesus, I take him right into the church, whether he is baptized or not; I have done so with a good many. And, says he, I have not committed a sin in six years. There are some on this boat, says he, that believe that we [are] sanctified by [keeping] the law. There is a woman on this boat, by the name of White that teaches this. [Cf: 4MR341.04] p. 17, Para. 2, [1885MS].

I heard this, and I stepped up to him and said, Elder Brown, you hold right on, I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies anyone. We believe that we must keep that law or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies anyone, nor saves us; that law stands and cries out, repent, that your sins may be blotted out. And then the sinner goes to Jesus, and as the sinner promises that he will obey the requirements of the law, He blots out their guilty stains and sets them free, and gives them power with God.--Ms 5, 1885, p. 7. (Sermon at Santa Rosa, "Hearing and Doing," March 7, 1885.) [Cf: 4MR342.01] p. 17, Para. 3, [1885MS].

There were several hands employed beside himself [James White] who

were irreligious, rough men. They agreed among themselves to make it hard for the minister, for as he was unaccustomed to such stern hard work, they would run him down and drive him from the field. He knew at that time nothing of this, but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him. . . . [Cf: 4MR407.01] p. 17, Para. 4, [1885MS].

As he entered the field, they put the minister to lead in moving the swath. He took a wide swath. Those who followed . . . bent to with all their energies to keep up close to him which led him to quicken his steps. . . . They had gone across the large field but twice when they threw down their scythes and said, "White, do you mean to kill yourself and us? . . . We thought you were a minister and could not know by experience how to handle a scythe, but we give you the credit of being far ahead of us and the best mower we ever saw--and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company. . . . We have had to give up." . . . [Cf: 4MR407.02] p. 17, Para. 5, [1885MS].

My husband thanked them for their compliments but he felt that he had One to thank whom they did not love, trust, or serve--the God of heaven. [Cf: 4MR407.03] p. 18, Para. 1, [1885MS].

This day's work proved to him a blessing in more ways than one. It broke down the stiff prejudice that existed against him as a minister; and the severe strain of nerve and muscle he was under while enduring the heat of the noonday sun, . . . [caused] the cords in the limb [to become] relaxed, [and] he found himself bringing his wounded foot squarely to the ground. After this he stepped so firmly, no one would imagine he had ever been lame."--Ms. 19, 1885, pp. 2, 3. ("European General Council," September 21, 1885.) [Cf: 4MR407.04] p. 18, Para. 2, [1885MS].

My mind has been burdened in regard to the condition of the church in this place. When the mission fields in this country were opened before me I was shown many things in every branch of the mission that needed a different mold. There was much need of exalting the standard in this place in many respects before a correct and saving influence could go forth to other places. As the truth has been presented here it has taken persons from the world and from the churches and brought them together in church capacity; but not all who have professed to believe the truth are sanctified through it. . . . [Cf: 5MR2.01] p. 18, Para. 3, [1885MS].

God calls upon the workers in this mission to elevate the standard, and to show their regard for His requirements by honoring the Sabbath. Christiania is an important point in our mission fields: it is the great center of our work for the Scandinavian peoples. From this place the publications are sent out, and the laborers go forth to proclaim the commandments of God; and it is of the greatest importance that a right influence be exerted by this church, both by precept and example. The standard must not be placed so low that those who accept the truth shall transgress God's commandments while professing to obey them. Better, far better, would it be to leave them in darkness until they could receive the truth in its purity. [Cf: 5MR2.02] p. 18, Para. 4, [1885MS].

There are those who are watching this people to see what is the influence of the truth upon them. The children of this world are wiser in their generation than the children of light; when the claims of the fourth commandment are set before them, they look to see how it is regarded by those who profess to obey it. They study the life and character of its advocates, to learn whether these are in harmony with their profession of faith; and upon the opinions thus formed many are influenced very largely in the acceptance or rejection of the truth. If this people will conform their lives to the Bible standard, they will be indeed a light in the world, a city set upon a hill. . . . [Cf: 5MR2.03] p. 18, Para. 5, [1885MS].

From the first, some in Christiania have bargained that they will come so far in their faith, and no farther. They only decided to hold with the church and the world, and unless they are converted, when these [the church and the world] separate they will be swept in with the world. With some, business has come first; it has been a mental reservation with them; and when it comes in conflict with the truth, it is more afflicting with them to give up their idol than to retain a wicked heart. Conscience is on the side of the truth, but their hearts are with the world, and Satan makes speedy work with all such, when the test comes. All who venture to choose their own way before God's requirements are on dangerous ground. . . . [Cf: 5MR3.01] p. 18, Para. 6, [1885MS].

There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists of going to church to hear sermons and to have a good, happy feeling. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief that Jesus is the Saviour of the world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner. This fair-weather Christianity will not do in the time toward which we are rushing. Under the sun of scorching trial all such will be found withered away. . . . [Cf: 5MR3.02] p. 19, Para. 1, [1885MS].

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. A new life is descending from on high and taking possession of God's people. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches that it will be most difficult to bring them to their senses and arouse them to see their God-given responsibilities. If they will with real contrition of heart confess their sins they may, through watchfulness and prayer, come off conquerors. But they must look beyond earthly gain, away from worldly advantages, to the great beyond. They must hesitate at no sacrifice for Christ's sake, who has paid for them the penalty of the law transgressed. [Cf: 5MR4.01] p. 19, Para. 2, [1885MS].

We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation

and affliction of soul. The greatest care was enjoined that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination. How much more while the antitypical atonement is going on in heaven, should those who minister in sacred things be holy. "Be ye clean that bear the vessels of the Lord." Said Christ, "I sanctify Myself that they also may be sanctified." Those who are sent to the people in Christ's stead should be men of God, pure in life, pure in conversation, ensamples to the flock. They have a solemn work before them, 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."--Ms 3, 1885, pp. 1, 8, 9, 11-13. (Sermon, "The Obedience of the Sabbath," October 8, 1885.) [Cf: 5MR4.02] p. 19, Para. 3, [1885MS].

We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ; it is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them; this is your Christian duty. You may think that your brother is wholly in the fault, but if your brother does not come to you you must go to him, and try to come together. You must be in harmony; unless you are in harmony with another [person] Christ cannot abide in your heart. Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts? And do not cease pleading with God until every evil thought and feeling is overcome. Christ says, "Confess your faults one to another, and pray one for another, that ye may be healed." How much of this work have you done? Should the spirit of confession come into the church you would surely see of the salvation of God. . . . [Cf: 5MR5.01] p. 19, Para. 4, [1885MS].

The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that it makes us kind, courteous, self-denying; and begets in us love and reverence for God, and makes us Christian ladies and gentlemen. We must pray more earnestly for the grace of Christ which is essential for us if we preserve our integrity and spiritual life. If any one comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the Doxology. Vain talkers and mischiefmakers are Satan's agents in doing his work. There is a great work to be done for this church, and the sad part of it is there are so many well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty soul-purifying truth, and this truth is to sanctify us individually. Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he [Satan] will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers we want to be minutemen and give no place to the devil. . . . [Cf: 5MR5.02] p. 20,

Para. 1, [1885MS].

There is something for every one of us to do to clear the King's highway. We want to confess and forsake our sins and have them go beforehand to judgment that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. . . . [Cf: 5MR6.01] p. 20, Para. 2, [1885MS].

And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat of you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers them to His bosom. Put your heart into the work.--Ms 4, 1885, pp. 3-6, 8. (Sermon, "Christian Fellowship," November 9, 1885.) [Cf: 5MR7.01] p. 20, Para. 3, [1885MS].

Ellen White's Visit to Copenhagen, Denmark--[In Copenhagen] there are flowers rich and rare in many of the windows of the stores. From our sleeping room we see a clear lake--artificial. We look down upon the roofs of houses, for we are far up in the world. [Cf: 5MR156.02] p. 20, Para. 4, [1885MS].

A short distance from this is a hospital where the sick, wounded, and diseased are taken and provided with everything--room, food, bedding--for thirty cents per day. This is one of Copenhagen's great blessings, especially for the poorer classes, who must suffer with want of proper care and conveniences if it were not for this merciful provision for rich and poor and suffering humanity in general. We see here the hand organs and strolling musicians seeking to gain a few pence by their music. . . . [Cf: 5MR156.03] p. 20, Para. 5, [1885MS].

There is an appointment out for me tonight. We descend the many steps, turn the corner of the block, then pass under an arch into a court and begin to ascend until we mount four pairs of stairs into the hall. . . . [Cf: 5MR156.04] p. 20, Para. 6, [1885MS].

Copenhagen, Sunday, October 11, 1895--It is raining this morning. Brother Matteson preached this forenoon and left an appointment for me at five o'clock this afternoon in the city. We are now out from the hustle and confusion of the city. Wrote eighteen pages. I had not been well all day and felt that unless the Lord helped me I could not speak. I cast myself wholly upon my Saviour. . . . [Cf: 5MR157.01] p. 21, Para. 1, [1885MS].

I felt as deeply in earnest for the small congregation before me as if ten thousand were present. I have felt in doing the work of God I must do my best on every occasion, if there are no more than two hearers. Their souls are precious in the sight of God and they need to receive the very best instruction we can give them, because they have manifested interest enough to come to hear. God wants us to do our very best on all occasions and under all circumstances. "He that is faithful in that which is least is faithful also in much." The Lord will not accept of careless, indolent work at any time, for the few or for the many. We are His employed servants to bear His message to all who will hear it. [Cf: 5MR157.02] p. 21, Para. 2, [1885MS].

For nearly all my speeches I have my interpreters, often two, who speak to the hearers. I have to keep close attention, and my interpreters--reporting in two languages, and sometimes three--are at work before the different nationalities. . . . [Cf: 5MR157.03] p. 21, Para. 3, [1885MS].

Copenhagen, Monday, October 12, 1885--Brother and Sister Matteson and Willie and myself rode ten miles on the cars into the country. We saw much that was interesting--very fine houses, large fisheries, many nets that were hung to dry. We walked out upon the pier looking into the ocean. The water for a long distance was as clear as crystal. The bottom was pure-white sand, with some mounds of moss, which made the sight very beautiful. We walked to the park. It is a forest of beech trees principally, but there are some evergreens also interspersed. [Cf: 5MR157.04] p. 21, Para. 4, [1885MS].

These pleasure resorts are for rich and poor, high or low. Every pain is taken to make them attractive, convenient with seats, and beautiful graveled roads, smooth as a floor, and the forest is kept like a very fine cultivated garden. No underbrush, nothing offensive or that will litter in any way. We had not time to go far in the forest, as I had an appointment to speak in the hall in the evening. [Cf: 5MR158.01] p. 21, Para. 5, [1885MS].

I have not been well through the day but walked about one mile to the meeting. The room was crowded. There were many not of our faith present and they looked like intelligent men and women. I spoke from Titus 2:10-14. They listened with the greatest attention. I sought to impress upon them our duty to God and His high claims upon us. Several strangers came to shake hands with me. We rode home in the hack. p. 21, Para. 6, [1885MS].

The cold made me hoarse but I am glad I did not disappoint the people. There were several who I afterwards learned were convinced of the truth, understood it all, but have not faith and confidence in God to come out and be separate from the world and lift the cross in obeying the commandments of God. Pleasure loving, dancing, and amusement is that which the people in Copenhagen are living for. . . . What is to arouse the people? What can arrest their attention to have a care for their souls? [Cf: 5MR158.03] p. 21, Para. 7, [1885MS].

Copenhagen, Tuesday, October 13, 1885--It is a beautiful morning. I am thankful to God I am as well as I am this morning. We visit the dentist and he advises the filling of the tooth that has had the nerve destroyed. I am not prepared to do this yet. It feels very uncomfortable and it may have to be taken out. [Cf: 5MR158.04] p. 22, Para. 1, [1885MS].

Brother Matteson, Willie, Sarah, and I walk to the large and beautiful building of the Panopticon. Here are the great men of the kingdom in wax life-like figures. They appear exactly as if alive. We saw the king of Denmark and his wife, the princess, the prince of Wales and his wife. She is a very beautiful woman, the daughter of the king of Denmark. The king of Norway and his wife both are noble-looking, especially the king. The view was much better than to have seen them in life. All the historic men were dressed exactly as was the custom of

their day and time. It seemed difficult to think that these were not living, breathing human beings before us. The expression of the eye and the countenance seemed so perfectly natural. . . . [Cf: 5MR159.01] p. 22, Para. 2, [1885MS].

The city is extensive. It has broad streets which give plenty of room without crowding, large open spaces, ample grounds around large buildings. It is a curious sight to see ships standing in the inlet of water, crowded as thick as possible--many loaded with produce, vegetables and fruit--and on either side of this water crowded with ships are large mercantile buildings, in solid blocks. I never saw anything to resemble Copenhagen. To all intents and purposes the ships look as though they compose a part of the city. . . . [Cf: 5MR159.02] p. 22, Para. 3, [1885MS].

Copenhagen, Wednesday, October 14, 1885--It is foggy this morning, but think it will clear away. Last night I spoke in the hall to all that it would seat. They listened with interest. My text was Psalm 16:8, 9. I had much freedom in speaking.--Ms 25, 1885, pp. 3, 5-9. ("First Visit to Denmark," diary, October 6-14, 1885.) [Cf: 5MR159.03] p. 22, Para. 4, [1885MS].

If I should relate to you the experiences I have had in regard to money matters since I returned home, you would laugh, I know. I can laugh now, but I assure you in the pinch it was no laughing matter.--Letter 19, 1885, p. 2. (To Elder Uriah Smith and wife, March 23, 1885.) [Cf: 5MR174.01] p. 22, Para. 5, [1885MS].

Send to Daniel Bourdeau at Geneva four pages of letter paper with words of comfort to him. Received from him today the present of a watch as a memorial of his kind regards to me whom he says he loves as a mother.--Ms 30, 1885, p. 5. ("Labors in Switzerland #3," diary, December 16 to 31, 1885.) [Cf: 5MR182.04] p. 22, Para. 6, [1885MS].

He [Elder E. P. Daniels] is hasty; he feels strongly and acts impulsively. . . . He is not a perfect man, but I know how God regards him--as a man of erring, impulsive disposition, but one who loves and fears Him, and one who will reach hearts if he has those in whom he can have confidence as counselors to help him.--Letter 10, 1885, pp. 1, 2. (To J. H. Waggoner, November 4, 1885.) [Cf: 5MR242.01] p. 22, Para. 7, [1885MS].

September 18, 1885. Dr. Vincenzo Guerini, a most promising, affable Italian, filled a tooth for me, from which the filling had come out. He is considered a superior workman in Naples, Italy. He is full in the faith. He filled three hundred cavities at the last conference for our people, for which he would receive nothing. [Cf: 5MR267.01] p. 23, Para. 1, [1885MS].

September 19, 1885. At half past six had a consultation with the Brethren Bourdeau, their wives, and Brother Whitney and his wife. We were talking in regard to the best way to help the Italian brethren. We received some light by talking over the matter together. [Cf: 5MR267.02] p. 23, Para. 2, [1885MS].

September 21, 1885. Brother Mallon bore an excellent testimony. He is an Italian. His wife was educated in Holland and speaks three

languages. She is a woman of uncommon ability. [Cf: 5MR267.03] p. 23, Para. 3, [1885MS].

September 23, 1885. It was considered advisable that as soon as it could be well brought about, A. C. Bourdeau should go to Torre Pellice in Italy to labor, to hold what the truth has already gained and to gain still others to the truth. Brother and Sister Mallon live in this place. Brother Mallon is a publisher; has a printing office. . . . [Cf: 5MR267.04] p. 23, Para. 4, [1885MS].

Daniel [Bourdeau] then presented his plans that France and Italy be not encouraged to unite with Switzerland, but become a separate conference and use their means among themselves to build up their own conference. This I earnestly opposed, for the influence would be bad. It would not lead to union and harmony in the work, but to separate interest and they would not labor for that oneness that the Lord demands. [Cf: 5MR267.05] p. 23, Para. 5, [1885MS].

September 24, 1885. Attended early morning meeting. "If any man thirst let him come unto Me and drink." I had the burden to speak of the different nationalities and the necessity of union and harmonizing in their efforts, that Italians, Germans, French, Swedes, and every tribe and nation have, not six paths, but only one model to copy, and this one mould to receive--Jesus Christ the perfect example.--Ms 16a, 1885, pp. 23-27. (Diary, "The Journey to Europe," July 7 to September 24, 1885.) [Cf: 5MR268.01] p. 23, Para. 6, [1885MS].

I present that my brethren shall understand just how I treat this matter. . . . [Cf: 5MR268.02] p. 23, Para. 7, [1885MS].

The law of God was the great subject of controversy in heaven. It is the great subject of controversy ever since the fall of Satan and will continue to be the great test question showing the loyal and the transgressors in two parties.--Ms 22, 1885, pp. 6, 9. (Diary, Torre Pellice, Italy, circa November 30, 1885.) [Cf: 5MR268.03] p. 23, Para. 8, [1885MS].

November 20, 1885. I have a conversation with Elder Whitney. He presents before me that necessity of our speedily visiting Italy. They need help at this time. [Cf: 5MR268.04] p. 23, Para. 9, [1885MS].

November 23, 1885. Have conversation with Elder Whitney. He read letters from Brethren D. and A. C. Bourdeau, urging our going to Italy, and Daniel urges us come around through Geneva. But this will cost time and money, and as our tickets take us on that route in returning we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us into Torre Pellice about noon.--Ms 28, 1885, pp. 1, 4. (Diary, "Labors in Switzerland," November 20-25, 1885.) [Cf: 5MR268.05] p. 24, Para. 1, [1885MS].

December 6, 1885. In the evening I spoke from Matthew 14:52. A young man consented to serve as my interpreter. His father encouraged him to do this. We hope this effort will help him. He says it is the first time he has interpreted for anyone. He has a good education, and we hope he will have moral courage to take his stand on the true platform. His father seems interested to hear me speak. . . . [Cf: 5MR269.01] p. 24, Para. 2, [1885MS].

December 9, 1885. How little knowledge these people have of the laws of life and health! But should you try to enlighten them, they would take it as an offense. We can only hope that the truth will take hold upon the hearts of some and then they will be elevated and sanctified through the truth. . . . From what we see with our eyes we think the cattle generally are well cared for--much better than the women. [Cf: 5MR269.02] p. 24, Para. 3, [1885MS].

December 11, 1885. He [the owner of a hall Adventists wished to rent] was smooth as only an Italian can be, but none the less determined. [Cf: 5MR269.03] p. 24, Para. 4, [1885MS].

December 13, 1885. Two brothers, and a son of one, are ministers. These three understood English.--Ms 29, 1885, pp. 8, 11, 12, 13. (Diary, November 26 to December 15, 1885.) [Cf: 5MR269.04] p. 24, Para. 5, [1885MS].

December 22, 1885. Received a large bundle of letters from Brother Daniel [Bourdeau]. He writes tenderly. May the Lord guide His servant in judgment is my prayer and spare his life until his work is done. He does too much, and we know not how to hinder him. He has an active brain that cannot find repose and rest.--Ms 30, 1885, p. 4. (Diary, "Labors in Switzerland--#3," December 16 to 31, 1885.) [Cf: 5MR269.05] p. 24, Para. 6, [1885MS].

I attended the morning meeting. There was quite a large gathering of Germans, French, Italians, and English. . . . [Cf: 5MR270.01] p. 24, Para. 7, [1885MS].

After meeting, Dr. Vincenzo Guerini, an Italian, filled a tooth for me. He is a refined gentleman, a dentist. He is considered the best workman in Naples. He is fully in the truth. A man of excellent spirit. . . . [Cf: 5MR270.02] p. 24, Para. 8, [1885MS].

At half past six a.m. had a consultation with Brethren Bourdeau, Whitney, and their families. We were considering the best way to help the Italian Mission. We can see only one way, if we can bring it to pass, to connect Brother and Sister Mallon from Torre Pellice with the Basel Publishing House, and A. C. Bourdeau with his family go to Italy and occupy their house. . . . The talent of Brother and Sister Mallon is much needed in the publishing house at Basel. . . . [Cf: 5MR270.03] p. 24, Para. 9, [1885MS].

One brother who has been laboring in Naples, Biglia by name, had been unwilling to come under the control of the conference. Yet he depended on them for means to carry on the work in his own way. He had manifested a spirit of independence. He expressed himself with deep feeling and confessed his unconsecrated condition. He said, "I have heard and read about the mission of Sister White, but now I have seen and handled this matter myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from God. I humble myself before God. God's voice in reproof of my sins has come to me through Sister White." . . . [Cf: 5MR270.04] p. 25, Para. 1, [1885MS].

I had a talk with Brother Whitney in regard to Brother and Sister

Mallon's uniting their talent with the publishing house in Basel. It is thought best to carry this through. May the Lord help in working up this matter.--Letter 23, 1885, pp. 1-4. (To Elder G. I. Butler, September 18, 1885.) [Cf: 5MR271.01] p. 25, Para. 2, [1885MS].

We know best how this cause started. We have studied, in every way, ways and means in order that we might have something to carry us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work, and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain. . . . He would say, "Wife, we must be sure to keep \$5.00 by us, and if we come short of means we will not use that five dollars." [Cf: 5MR307.01] p. 25, Para. 3, [1885MS].

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that conference. [Cf: 5MR307.02] p. 25, Para. 4, [1885MS].

It was there that the work began to branch out, and here is where he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to carry him to the conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way that we first introduced the truth into different places. [Cf: 5MR307.03] p. 25, Para. 5, [1885MS].

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know, the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving, and when he came into the house singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?" [Cf: 5MR307.04] p. 25, Para. 6, [1885MS].

He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us. . . ." [Cf: 5MR308.01] p. 26, Para. 1, [1885MS].

This is the way that we commenced this work. . . . [Cf: 5MR308.02] p. 26, Para. 2, [1885MS].

This is the way the Lord has taught us to trust in Him. This is the way the truth has entered many places. And for years we worked constantly day and night in order to carry forward this work. I might stand here and relate instances such as I have given you till tomorrow morning, but I will present only these few. I want to tell you now that we have been working to the utmost of our ability to establish missions in different places. [Cf: 5MR308.03] p. 26, Para. 3, [1885MS].

At the time when the mission was first started here, I had received a present of a nice silk dress. It cost forty-five dollars. I looked at that dress and thought of our friends over here. Brother Andrews had just sent in a letter stating that there was a certain work that they wanted to do but they had not the means. [Cf: 5MR308.04] p. 26, Para. 4, [1885MS].

Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they might lay up treasure in heaven. [Cf: 5MR308.05] p. 26, Para. 5, [1885MS].

I went to one of our merchants, a Sabbathkeeper, and said, "Sell that dress for all you can get for it." He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time. [Cf: 5MR309.01] p. 26, Para. 6, [1885MS].

We are establishing missions and building meetinghouses in America. I have had some property I could not sell, and as I could not sell, I hired money and tried to invest it where it was most needed in the cause. Already we have placed thirty thousand dollars in the treasury of heaven. Our treasury now is, I might say, about empty. In many places we have had very close financial pressure. A night or two ago I dreamed that I was pleading with God. I awoke myself pleading with Him to send means to advance His own cause and work. I propose, brethren and sisters, that we present our empty treasury to God in living faith and ask Him to supply our needs. [Cf: 5MR309.02] p. 26, Para. 7, [1885MS].

In California we wanted so much to build a boarding house for our students. . . . All we could do was to send up our earnest petitions to God for that object. With many tears we did it. Then I went into my room and commenced writing. I heard a knock at the door and opened it to Sister Scott. She said, "I have some money that I want to put into the cause. Do you know where it is needed most?" [Cf: 5MR309.03] p. 26, Para. 8, [1885MS].

"Yes," said I, "we have just been pleading with God to send us some means." "Well," said she, "I can let you have \$5,000 and help you to find more. I have felt such a burden that I feel it a relief to get rid of it." The tears ran down her face. [Cf: 5MR309.04] p. 26, Para. 9, [1885MS].

She was thankful that she could discharge this burden. And so we had money to start our boarding house. [Cf: 5MR310.01] p. 27, Para. 1, [1885MS].

Why cannot we come to God with these matters? I think we depend too much upon others. Now let us have living faith in God. I have lain awake night after night until I have gotten into an almost sleepless condition since I have been here. . . . I can see no other way but that we must pray. The Lord has gold and silver, and the cattle upon a thousand hills are His. And while we rely upon Him and do the very best we can, He will send help to advance His cause.--Ms 14, 1885, pp. 1-4.

("Before the European Council," September 20, 1885.) [Cf: 5MR310.02] p. 27, Para. 2, [1885MS].

Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they may lay up treasure in heaven. I went to one of our merchants, a Sabbathkeeper, and said, "Sell that dress for all you can get for it." He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time.--Manuscript 14, 1885. ("Talk Before the European Council," September 20, 1885.) [Cf: 5MR434.01] p. 27, Para. 3, [1885MS].

Elder Andrews, when he was driving his oxen, had his Bible with him and he would take it out and read a few words and then think of these while he went on with his work. Thus he obtained a knowledge of the Scriptures and of the love of God to man. We can all have our Bibles with us and when we have a spare moment we can read a verse and thus keep our minds fixed upon God.--Manuscript 33, 1885. (Sermon, November 10, 1885.) [Cf: 5MR434.02] p. 27, Para. 4, [1885MS].

Discouragement--When difficulties arise, as they will, remember that Jesus is by your side, a very present help in time of need. To meet trial bravely is part of the Christian warfare, and in this warfare all heaven is interested. Christ knows what temptations you will meet. He knows that when one accepts the truth, he will have a cross to lift, and He is ready to give the needed help. . . . [Cf: 6MR49.01] p. 27, Para. 5, [1885MS].

If, after accepting the truth, you are sad and gloomy, cast down by discouragement, you give evidence that you do not enjoy the peace of God; you are misrepresenting Him by giving others a false impression regarding the religion of Christ. How can you rise above this depression and unbelief? "In everything give thanks" for the keeping power of God through Jesus Christ, and the peace of God will rest upon you. If you believe that Jesus will do just as He has said He would, the peace that passeth all understanding will rest upon you. At the moment when you are offering your prayer for help, you may not feel all the joy and blessing that you would like to feel, but if you believe that Christ will hear and answer your petition, the peace of Christ will come. If you rely upon His word, the promise will be fulfilled, as surely as the throne of God exists.--Ms 8, 1885, pp. 2, 3. ("Soldiers of Christ," Sermon, October 24, 1885.) [Cf: 6MR49.02] p. 27, Para. 6, [1885MS].

We have comfortable lodgings [in Sweden] but the meals and manner of eating are not at all like our American style; but they try to make it as pleasant for us as they can. We try to talk and cannot be understood. Then we laugh at one another for our blunders and make the best of the situation.--Ms 26, 1885, p. 21. (Diary, October 15 to 30, 1885.) [Cf: 6MR93.03] p. 28, Para. 1, [1885MS].

We know how our cause started. We know that we have counted pennies and means in every way in order that we might have enough means for the bare necessities of life and to carry us from place to place, to present the truth to others. I well remember the first conference that

was ever held by our people. It was in Connecticut (1848). My husband worked at cutting cordwood at twenty-five cents a cord to earn money to take us to this meeting. He was not accustomed to this kind of labor and the rheumatism came in his wrist. He was unable to sleep nights, and night after night our prayers ascended, that God would relieve him of pain. He said, "Wife, we must keep five dollars on hand, and even if we get short of food we must not use that." I fainted to the floor, with a nursing child in my arms more than once for the want of necessary food to eat. But when the call came from a few faithful souls, Cannot you come and hold a meeting with us in Connecticut, we felt the Lord would have us go. When my husband settled with his employer, he had ten dollars. With this we made the journey. . . . [Cf: 6MR129.03] p. 28, Para. 2, [1885MS].

Urgent invitations came from New York for us to hold a series of meetings among them. What could we do? We had no means, we were poor. We prayed over the matter and my husband decided to buy a scythe and go into the harvest field, and earn money for to take us to New York. He was an invalid, could not retain food upon his stomach but we prayed over the matter, morning and night, and he was strengthened. He worked thus until he earned forty dollars, which paid our fare to New York. [Cf: 6MR130.01] p. 28, Para. 3, [1885MS].

I was shown at that time that light was shining out from my husband's pen and these rays of light were penetrating the darkness of error and the beams of light were increasing and growing brighter and more powerful. [Cf: 6MR130.02] p. 28, Para. 4, [1885MS].

It was at this meeting that the truth began to spread in New York. My husband worked at handling stone for months until his fingers were worn through and dropped blood, and this, too, was the very place where he had stood in the desk before thousands of people to proclaim the coming of Christ. Through injustice of his employer he did not receive the money for his labor and we were in want. He obtained a few things for our absolute necessities. [Cf: 6MR130.03] p. 28, Para. 5, [1885MS].

My husband went through the streets of Brunswick, Maine, with a bag upon his shoulder in which were a few beans, and a little meal and rice and flour to keep us from starvation. When he entered the house singing, "I am a pilgrim and I am a stranger," I said, "Has it come to this? Has God forgotten us? Are we reduced to this?" He lifted his hand and said, "Hush, the Lord has not forsaken us. He gives us enough for our present wants. Jesus fared no better." I was so worn that as he said this, I fainted from the chair. The next day a letter came asking us to go to another conference. We had no money. When my husband went to the post office for his mail he found a letter containing five dollars. When he returned he gathered the family together and offered a prayer of thanksgiving. This is the way the work began. [Cf: 6MR130.04] p. 28, Para. 6, [1885MS].

At one time light came that we should go to Portsmouth. But we had no money. We got all ready and were waiting when a man came riding very fast to our door. Jumping from his wagon, he said, "There is somebody here that wants money. I have come fourteen miles at the highest speed that my horse would go." Said my husband, "We are all ready to start to attend an important meeting, but were waiting for money. We shall not have time to catch the cars now unless you take us." He did so, and we

had just time to reach the cars, step upon the platform without purchasing tickets when the car started. This was the way the Lord educated us to trust in Him. In this way the truth has entered many places. Our faith and trust in God has been tested and tried again and again. For years we labored constantly to carry forward the work under the pressure of feebleness and great poverty. We have tried to the best of our ability to save means in every way possible that the work of God might go forward. [Cf: 6MR131.01] p. 29, Para. 1, [1885MS].

I had about the time of Brother Ertzenberger's visit to America a present of a nice silk dress which cost forty-five dollars. Brother Andrews had just sent word that there was a great need of money to carry forward the work. I thought it was my privilege to so use the gift I had received that those who generously presented it to me would receive a reward and lay up treasure in heaven. I went to a merchant and told him to sell it for me for all he could get. He sold it for fifty dollars, and I sent the money to this mission. When others knew what I had done, they donated much larger sums. Thus the act of my doing this little, brought in the means from other individuals, so that Brother Andrews wrote us that the very sum needed came at the right time, and he expressed gratitude to God for this timely response. . . . [Cf: 6MR131.02] p. 29, Para. 2, [1885MS].

I have lain awake night after night, turning over in my mind, how we could help the different missions in the best way, and I am in just as much perplexity now as before. I can see no other way but to pray, believe and act as God gives us wisdom. The Lord has gold and silver. The earth and all its treasures belong to Him. The cattle upon a thousand hills are His also. If we trust in Him, exercising living faith, He will send help to advance His work. He has always proved Himself a prayer-hearing and a prayer-answering God.--Ms 19, 1885, pp. 1, 2-6. ("European General Council," September 21, 1885.) [Cf: 6MR132.01] p. 29, Para. 3, [1885MS].

There was a little company assembled of intelligent, noble looking men and women--Danes. They had accepted the truth through Brother Brorson's and Matteson's labors and many of them had received the truth under difficulties that our American brethren know nothing of. . . . [Cf: 6MR142.01] p. 29, Para. 4, [1885MS].

It is an encouragement to me to see that the light given through the testimonies reaches hearts that never saw the instrument that the Lord has employed.--Ms 25, 1885, pp. 4, 5. (Diary, October 6 to 14, 1885.) [Cf: 6MR142.02] p. 29, Para. 5, [1885MS].

Attended Testimony Meeting-- [Copenhagen] October 10, 1885. We had a social meeting after the discourse. Testimonies were borne, intelligent and interesting, that made my heart rejoice.--Ms 25, 1885, p. 4. (Diary, October 6 to 14, 1885.) [Cf: 6MR294.01] p. 29, Para. 6, [1885MS].

Another Testimony Meeting-- [Stockholm] October 17, 1885. We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted.--Ms 26, 1885, p. 5. (Diary, October 15 to 30, 1885.) [Cf: 6MR294.02] p. 30, Para. 1, [1885MS].

Elder W. read to me the matter you had written for a tract or

publication to come to the public to notify them of your meetings. [Cf: 8MR106.01] p. 30, Para. 2, [1885MS].

Now, my dear Brother Daniel [Bourdeau], I think it would not leave the best influence upon the people for you to advertise in this manner. Although we are not to be ashamed of our nationality, as Brother L_____ and some others have appeared to be in that they have sought to imitate the customs and blend with the peculiarities of the nations where and for whom they labor, thinking this would give them influence with the people, yet we must also consider in what manner we shall best introduce ourselves to the people with the object of gaining their confidence and engaging their attention. [Cf: 8MR106.02] p. 30, Para. 3, [1885MS].

I have been shown that we need to move with the greatest wisdom that we shall not in anything create prejudice by giving the impression that Americans feel themselves superior to people of other nations. There have been two errors,--one error in seeking in our words and actions to exalt foreign national customs above our own American habits and practices and suiting our American stamp to adapt it to foreign countries which will bring us no influence. Then there has been still another error of extolling in conversation and in the labor for souls American practices as far above those of other nations. We need to be constantly guarded on every point. The religion of these nations they think superior to all others, and are exceedingly jealous on this point. They send their missionaries to the uncivilized heathen, and to bear on the front in our approach to them that we are sent to this country from America as missionaries, will create the suspicion and jealousy at once that [they] are regarded as heathen. . . . This is missionary ground; we are doing missionary work, but the peculiar prejudice will be stirred against us if we put it just as it truly is. [Cf: 8MR106.03] p. 30, Para. 4, [1885MS].

Now, my brother, I think it would be better if you did not put before the people so distinctly that you are an American and a missionary. I do not think it wise to present the sayings of men in reference to our own capabilities. Let nothing appear before angels or men savoring of self-exaltation, elevating yourself, that you are a smart man or a great man, and quote not the praises of men. But just go to work in the fear of God. Make no great spread, but keep self out of sight and let Jesus appear, and commence in a humble manner. It is not best to arouse in this country, and in such a place as Geneva, the special attention of the clergy. If you enter large halls and then have to come down to the smaller buildings, it will not have the best influence. It would be best to take the lowly seat and then come up higher.--Letter 24, 1885, pp. 1, 2. (To Daniel T. Bourdeau, November 23, 1885.) [Cf: 8MR107.01] p. 30, Para. 5, [1885MS].

I understand that you have desired to have my judgment in regard to matters that trouble you in reference to marriage with Brother _____'s daughter. I understand that the father of the one upon whom you have placed your affection is not willing that his daughter should connect with you in marriage. While I would feel due sympathy for you because of your disappointment, I would say that who should feel interested in his own child more than her own father, and also her mother? The very fact of your urgency of this matter against the wishes of the parents is evidence that the Spirit of God has not the first place in your

heart and a controlling power upon your life. You have a strong will, a firm, persistent determination to carry out anything you have entered upon. [Cf: 8MR429.02] p. 30, Para. 6, [1885MS].

Will my brother please look to his own spirit and criticize his motives and see if he has a single eye in this matter to act in all things for the glory of God? I was shown the cases of several in _____ who were very much exercised upon the subject of marriage, that they had their minds so fully engrossed with this subject that they were disqualifying themselves to do the work God would have them to do. Some of these were in _____, but not all. There were several in other places. From what I learn of your case, you must be one of these, for one was presented before me who would not submit to any objections to his marriage. He was a young man of determined will but this persistency of will he interpreted as an evidence that his plans and purposes were right when he was deceived in himself. [Cf: 8MR429.03] p. 31, Para. 1, [1885MS].

Now, my brother, will you show that you want your will to be in subjection to the will of God?--Letter 25, 1885. (To Brother V., December 16, 1885.) [Cf: 8MR430.01] p. 31, Para. 2, [1885MS].

Tell her [Marian Davis] I have just one minute ago read the letters in which she has specified the improvements to be made in articles for Volume 1 [*Patriarchs and Prophets.*] I thank her. Tell her that she has a point about Zedekiah's having his eyes put out. That needs to be more carefully worded--also the rock, when the water flowed--something in reference to this. I think I can make the articles specified more full. . . . [Cf: 8MR445.01] p. 31, Para. 3, [1885MS].

Well, my dear Willie and Edson and Emma, let us draw very nigh to God. Let us live daily as we would wish we had lived when the judgment shall sit and the books shall be opened, and when everyone will be rewarded according to his works. I am not cast down nor discouraged, but I feel weighed down as a cart beneath sheaves. We have had several days of beautiful weather. It has commenced raining this afternoon. Tell Mary to find me some histories of the Bible that would give me the order of events. I have nothing and can find nothing in the library here.--Letter 38, 1885. (To Edson and Willie White, from Basel, Switzerland, December 22, 1885.) [Cf: 8MR445.02] p. 31, Para. 4, [1885MS].

You have but a little time. The judgment is to sit, the books to be opened, and every man to be judged according to what is written in the book, and how stands the record? Have you been trying to maintain a dignity? Have you been trying to fasten the attention of people on you? Or have you been seeking to follow Jesus, to walk before Him in similitude of mind? Have you felt that God has given you talents of importance, and those talents are not to remain just as He gave them to you? They are to be improved. [Cf: 9MR41.01] p. 31, Para. 5, [1885MS].

One has ability to take care of a farm, the merchant has ability to take care of merchandise, and is it to that that will be said, "Well done"? It is, if one conducts his business on the strict rule of honesty and right. Then he will earn the "Well done" from the Master. But is it to end there? No, there is a greater work. What have you done for the Master? What have you been doing in order that souls might see their duty? What have you been doing to bring souls to the Master? If

you have been doing the work, and you can bring sheaves to Him, you will have the "Well done." [Cf: 9MR41.02] p. 31, Para. 6, [1885MS].

What are we to do? Very many here have become connected with the world. Christ says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). It is a constant guardianship. It is to stand as faithful sentinels. It is to have everything connected with us sanctified, the powers which God has given us in order to press humanity, in order to elevate, to ennoble; for Christ said, "I sanctify Myself, that they also might be sanctified" (verse 19). To do this work, it will be constant watchfulness, constant care. They must be [as] those who are constantly watching and guarding themselves that they shall not offend God.-- *Manuscript 2*, 1885, pp. 5,6. ("Sermon in the [Battle Creek] Tabernacle," July 25, 1885.) [Cf: 9MR41.03] p. 32, Para. 1, [1885MS].

Thankfulness and Resolution.--We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted. These testimonies expressed their thankfulness that the Lord sent them help from America and expressed their gratitude to God for the truth and for the increased light Sister White had given them. They could see, they said, as they had not done before, the necessity of greater strictness in keeping the Sabbath and could sense the offensive character of sin, and they would make earnest efforts to put sin away. Some expressed with tears their regret that they could not communicate with us, but were thankful that when we reach heaven we can all have one language and enjoy each other's society. They spoke of receiving great light from the writings of God's servant, but they never expected she would visit them. The testimonies were all given in a tender, melting spirit, and it was evident that these precious souls had indeed a love for the truth, and the very similar experience to all brethren in America.-- Manuscript 26, 1885, p. 5. ("First Visit to Sweden," October 15, 1885.) [Cf: 9MR98.03] p. 32, Para. 2, [1885MS].

VI. *To Direct, Not Dictate--Do Not Lord it Over God's Heritage--* I have been shown that there is one practice which those in responsible places should avoid, for it is detrimental to the work of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this in blind faith, without exercising their own judgment upon the matter which they have in hand. If those who were placed as directors were not present they have followed their implicit directions just the same. [Cf: 9MR173.01] p. 32, Para. 3, [1885MS].

But in the name of Christ I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of others and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. [Cf: 9MR173.02] p. 32, Para. 4, [1885MS].

Our leading brethren have made a great mistake in marking out all the directions that the worker should follow, and this has resulted in

deficiency, in a lack of care-taking spirit in the workers.-- *Letter* 12, 1885, p. 1. [Cf: 9MR173.03] p. 32, Para. 5, [1885MS].

Every unselfish action makes the character more Christlike. . . . A true, noble life is characterized by thoughtful attention to the needs of others. . . . [Cf: 9MR369.02] p. 33, Para. 1, [1885MS].

There is no graduation from the school of Christ. Throughout the ceaseless ages of eternity Christians will be learners in this school.-*Letter* 6, 1885, p. 3. (To Edith Andrews, cir. 1885.) [Cf: 9MR369.03] p. 33, Para. 2, [1885MS].

Your case has been presented before me. God has given you abilities, and you should use every faculty to His glory. There are dangers which you need to avoid. You need to learn to be unselfish in the home life. Your character needs to be molded after the divine model. A mold has already been given to your character which is not for your best good. [Cf: 10MR53.01] p. 33, Para. 3, [1885MS].

False views of life prevail everywhere. We meet this evil in our daily intercourse with society. If you cherish these false views, there will grow from them other errors, which not only affect your character, but the characters of those with whom you associate. [Cf: 10MR53.02] p. 33, Para. 4, [1885MS].

Right thinking lies at the foundation of right doing. It is not safe to follow inclination or to allow a peculiar temperament, inherited or cultivated, to control the mind. [Cf: 10MR53.03] p. 33, Para. 5, [1885MS].

There are precious souls whose usefulness has been greatly lessened by misconceptions. By cherishing false ideas they have weakened their physical and mental powers, cutting short lives that might have been preserved for many years. [Cf: 10MR53.04] p. 33, Para. 6, [1885MS].

We do the truth violence and injure ourselves and others when we live in careless indifference with regard to our relation to God. The fear of the Lord is the beginning of wisdom. [Cf: 10MR53.05] p. 33, Para. 7, [1885MS].

God is love. He it is whom we should love supremely. The wealth of our affection may flow without restraint in this divine channel. To love God supremely and our neighbor as ourself--this is the fulfilling of the law. [Cf: 10MR53.06] p. 33, Para. 8, [1885MS].

Many love self supremely. They seek their own enjoyment, disregarding the good of others. Those in whose hearts love of self is strong will hate those who refuse to sustain them in a wrong course of action. [Cf: 10MR54.01] p. 33, Para. 9, [1885MS].

There is a great deal said about religion, and many claim to possess religion. But true religion is very rare. There are many external forms, but in many cases these only serve as a cloak to cover up the most soul-destroying selfishness. [Cf: 10MR54.02] p. 33, Para. 10, [1885MS].

True religion may be distinguished from its counterfeit. There is a

test which shows the difference between the precious coin and the base metal. This test is to be daily applied. "By their fruits ye shall know them." Do we reveal love for God and His truth? Do we love our neighbor as we love ourselves? [Cf: 10MR54.03] p. 34, Para. 1, [1885MS].

True religion shines forth in self-forgetfulness. The religion which must be closed within monastic walls in order to grow is no religion at all, but a mere form. It is amid the activities of life, in the everyday contact with one another, that we are to reveal that love which is made of deeds. Like a thread of gold this love must run through the daily experience. [Cf: 10MR54.04] p. 34, Para. 2, [1885MS].

To separate one's self from all the disagreeable things of life, to choose a certain line of work to the exclusion of all other things, is self-pleasing. [Cf: 10MR54.05] p. 34, Para. 3, [1885MS].

The youth must fasten themselves firmly to God. Then they will see that they have a part to act in the world's work. They will see duties to be performed. These duties will not always be agreeable. Notwithstanding this, they are to be performed cheerfully and willingly. [Cf: 10MR54.06] p. 34, Para. 4, [1885MS].

The essence of true religion is a desire to be useful to others, to lighten their burdens and lessen their cares, to do not merely the most pleasing things, but all that needs to be done. It calls for the crucifixion of selfishness. Happiness will come to those who live this religion. [Cf: 10MR54.07] p. 34, Para. 5, [1885MS].

Those who neglect the common duties of life--which somebody must do--to pursue a course of self-pleasing, are gaining a one-sided education. Only those who forget self, who are always studying the happiness and needs of others, are building a symmetrical character. [Cf: 10MR55.01] p. 34, Para. 6, [1885MS].

Remember that every action adds to or takes from the happiness of others. [Cf: 10MR55.02] p. 34, Para. 7, [1885MS].

In neglecting the duties which someone must do, in withdrawing to your room to put upon paper in glowing language your devotion to God and the truth, or to relate some incident which had taken place, were you not pleasing self? Was this done solely for the glory of God? Did no selfishness alloy the pure gold of your action? Was it not your duty to help those who were taking weary steps to add to the general comfort and convenience of the family? Did not the duties they performed lie directly in their pathway? Was there no cross for you to bear? [Cf: 10MR55.03] p. 34, Para. 8, [1885MS].

God's law is broken by those who disregard the good of others. Those who seek to do good to others act upon true principle. Self-love does not control the life. As we do this, we are making a record which we shall not be reluctant to meet when the judgment shall sit and the books shall be opened. [Cf: 10MR55.04] p. 34, Para. 9, [1885MS].

Every unselfish action makes the character more Christlike. When self is crucified, a change takes place in the life. The heart responds to the touch of the heavenly angels. The wrong tendencies transmitted as a

birthright and strengthened by education are dropped out of the life. The current of the thought is changed. A love, broad, deep, noble, Christlike, fills the heart and overflows to all Christ's children. [Cf: 10MR55.05] p. 35, Para. 1, [1885MS].

Whenever the time and attention are absorbed in self-gratification, the law of God is broken. No one has a right to live only for self. The mind should never be confined in the narrow chambers of self. God has given us a broader sphere of action. The life is to be inspired by deeper, truer motives. A true, noble life is characterized by thoughtful attention to the needs of others. The love of Christ in the soul is a constant wellspring of joy, ever flowing forth to others. [Cf: 10MR55.06] p. 35, Para. 2, [1885MS].

We talk of graduating from our colleges, but there is no graduation from the school of Christ. Throughout the ceaseless ages of eternity Christians will be learners in this school. [Cf: 10MR56.01] p. 35, Para. 3, [1885MS].

Those who, when they graduate from college, think that they have learned all they need to learn have a very imperfect idea of education. If they looked at the matter in a right light, they would see that their education in practical life was just commencing. They must now use their knowledge and skill in new and untried ways. They will meet with many disappointments. They will be confronted by disagreeable duties. There will be need for patient, persevering effort. They are now to put their education to practical use. Day by day they will need divine power. [Cf: 10MR56.02] p. 35, Para. 4, [1885MS].

There are girls who dislike housework, who would much rather employ their time in sedentary work. This is a great mistake. Many girls die for want of physical exercise. When a girl employs part of her time in domestic work, both she and her mother are blessed. She learns what is of great use to her when the health and happiness of those she best loves depend upon her practical experience. [Cf: 10MR56.03] p. 35, Para. 5, [1885MS].

As possessors of God's free gift of life, we should do all in our power to reach the highest degree of usefulness. Those who do not possess a well-balanced mind in a sound body will fail in their lifework. [Cf: 10MR56.04] p. 35, Para. 6, [1885MS].

Attention to health is one of our most important duties. We owe this to ourselves, to society, and to God. Young men and young women are proverbially careless in regard to their health. Hundreds die in early life, not because of a dispensation of Providence, but because of a dispensation of carelessness. Many girls go half clad in cold weather. Others choose to sit reading or writing when they should be taking physical exercise. God gave them organs for use. The living machinery is not to be allowed to rust from inaction. To keep all the powers of the body equally taxed will require self-restraint. [Cf: 10MR56.05] p. 35, Para. 7, [1885MS].

The lives of many who have suffered premature death might have been prolonged to old age had they acted intelligently. Disease and death have become common because of the unpardonable ignorance of those who ought to know better. Exercise is indispensable to the health of every

organ. If one set of muscles is used to the neglect of others the living machinery is not being worked intelligently. [Cf: 10MR57.01] p. 36, Para. 1, [1885MS].

When physical exercise is taken the circulation is quickened. The heart receives blood faster and sends it to the lungs faster. The lungs work more vigorously, furnishing a greater amount of blood, which is sent with stronger power through the entire being. Exercise gives new life and strength to every part of the body. [Cf: 10MR57.02] p. 36, Para. 2, [1885MS].

The nerves gain or lose strength in accordance with the way in which they are treated. If used too long and too severely, they are overtaxed and weakened. If used properly, they gain strength. [Cf: 10MR57.03] p. 36, Para. 3, [1885MS].

In order to have health, equilibrium of action must be maintained. The mind must harmonize with this or the benefits are not realized. If physical exercise is regarded as drudgery, if the mind takes no interest in the exercise of the different parts of the body [the benefits will not be realized]. The mind must be interested in the exercise of the muscles. [Cf: 10MR57.04] p. 36, Para. 4, [1885MS].

In the education of the young physical exercise must be combined with mental taxation. [Cf: 10MR58.01] p. 36, Para. 5, [1885MS].

Young girls who have health never know how to appreciate its value. If their employment is sedentary, they have a distaste for other branches of labor. They complain of great weariness if they take exercise. This should be to them a convincing fact that they need to train their muscles. [Cf: 10MR58.02] p. 36, Para. 6, [1885MS].

Those who have not been accustomed to think and plan for anyone but themselves, who find no pleasure in making themselves useful, lose a great amount of happiness. Sentimentalism is a dangerous element to come into the life and experience of the youth.--Letter 6, 1885. [Cf: 10MR58.03] p. 36, Para. 7, [1885MS].

Alpine Clouds Remind Ellen White of Christ's Coming--[In northern Italy:] There are many towns and villages all through the mountain gorges and through the valleys. One valley opens into another. We see banks of cloud--white as the whitest snow--looming up in the mountain clefts and increasing in dimension. It is a beautiful sight. It looks like the billows of the sea, but perfectly white. [Cf: 10MR379.03] p. 36, Para. 8, [1885MS].

These white clouds are advancing, rolling first down the mountainsides and then rising higher and spreading over the snow-capped mountains. They appear like mountains of snow in the noonday sun. It was a picture of loveliness upon which I delighted to gaze. Some took the shape of thrones. I thought of Christ coming in the clouds of heaven with power and great glory. I can never give in language a description of this sublime scene. Was it not such a cloud as this that was sometimes the refuge of God's people that they might escape in its friendly shelter from the sight of their persecutors?--Ms. 29, 1885, p. 12. ("Entries From the Diary of Ellen G. White; First Visit to Italy," Nov. 26 to Dec. 15, 1885.) [Cf: 10MR380.01] p. 36, Para. 9, [1885MS].

Ever be true, open, sincere and frank. All affectation despise. Keep yourself aloof from young men. Let them know that there is one girl who will not be crazy and bewildered at their first notice and attentions. I want you to be prepared to travel with me and help me, if I want you. [Cf: 11MR31.02] p. 37, Para. 1, [1885MS].

You see those who have married cease their improvement and settle down to a dwarfed life. Be not afraid to tell me your whole mind and to seek counsel, and I will give you all the help I can. But above everything else preserve self-control, and a self-possession and womanly ways without appearing to know everything. Do not claim to know too much. Be modest in conversation, for people will be disgusted if a young girl talks as if she knew a great deal. You may evidence your wisdom by works, but do not do this by words and self-praise. Be cautious, discreet and humble.--Letter 28, 1885, p. 2. (To Addie Walling, Nov. 3, 1885.) [Cf: 11MR31.03] p. 37, Para. 2, [1885MS].

Management Responsibilities to Be Delegated--The management of the business interests of the sanitarium should not rest upon the doctor H. Kellogg] as it has done. Others must attend to such matters. A multitude of cares may thus be removed from him. He should make every exertion on his part to qualify men to engage with him in the work, and should give them an opportunity to share his responsibilities. This would be a mercy to himself and a great blessing to them. Unless he does make efforts to save himself, he will become, unexpectedly to himself, a complete wreck, when with proper exercise of his powers, restraining inclination, he might be able to do a good work, enduring as eternity. [Cf: 11MR78.03] p. 37, Para. 3, [1885MS].

This advice and warning was given to me to give to my husband, and has been given to many others. They were urged to unload, and not break under the continual strain and burden. . . . [Cf: 11MR79.01] p. 37, Para. 4, [1885MS].

Elder D might have lived had he encouraged and educated others to share the burdens with which he loaded himself down. He deprived them of an education they might have had, because he did so much himself and allowed them to rely upon his brain instead of doing their own thinking. Every man can be a man, a whole man. By patient, thoughtful effort, put forth with zeal and energy, all may overcome cowardice and ignorance and inefficiency. . . . [Cf: 11MR79.02] p. 37, Para. 5, [1885MS].

The Lord has said, "No one man's mind or judgment is sufficient to exert a controlling influence in any of our institutions." Therefore it is necessary that councils be held, that plans be considered by men of different stamp of character. Then if there are defects, they will be discovered and removed.--Letter 1, 1885, pp. 5, 6, 8, 9. (To Sanitarium Directors, October [probably November] 3, 1885.) [Cf: 11MR79.03] p. 37, Para. 6, [1885MS].

Let Others Develop Their Talents and Bear Responsibilities--You are not the only men whom God will use. Give the Lord room to use the talents he has entrusted to men in order that the cause may grow. Give the Lord a chance to use men's minds. We are losing much by our narrow ideas and plans. Do not stand in the way of the advancement of the

work, but let the Lord work by whom He will. Educate, encourage young men to think and act, to devise and plan, in order that we may have a multitude of wise counselors. . . . [Cf: 11MR79.04] p. 37, Para. 7, [1885MS].

This same character of spirit [centralization of power] is found here in Europe. For years Elder D held the work back from advancing, because he feared to entrust it to others lest they should not carry out his precise plans. He would never allow anything to come into existence that did not originate with him. Elder E also held everything in his grasp while he was in California and England, and as a result the work is years behind in England. . . . [Cf: 11MR80.01] p. 38, Para. 1, [1885MS].

The children of this world are wiser in their generation than the children of light. Jesus said this, and we see that the world works on a different plan in these matters. Weighty responsibilities connected with the business of the world are not placed wholly upon one man. In large business enterprises responsible men choose others to share their burdens and lift their responsibilities so that in case one should fail there is someone ready to step into his place. Someone should feel a burden over these matters, and a decided change should take place in the manner of our work.--Letter 12, 1885, pp.3-5. (To G. I. Butler and S. N. Haskell, October 28, 1885.) [Cf: 11MR80.02] p. 38, Para. 2, [1885MS].

En Route to Europe, 1885--(En route east) July 13, 1885: We left Oakland. There were twelve in our party. We were well accommodated. About twelve more occupied one end of the car until we reached Mojave. Then we changed cars, Wednesday noon. There were only three men in our car besides our party. The heat was very great, but we had no dust. We passed over heavy sand. We passed over a very large body of sand which was like a lake almost as white as snow. [Cf: 11MR148.02] p. 38, Para. 3, [1885MS].

July 14, 1885--We have very good accommodations. The weather is excessively hot--thermometer 125 degrees in the shade. I endure the heat much better than I had any reason to expect I could. I tell our party the best way to endure the heat is not to think about it or talk about it. As we came to Fresno, Brother [Moses] Church and son came on the cars bringing a box of peaches, a large box of grapes, and a very large watermelon. [Cf: 11MR148.03] p. 38, Para. 4, [1885MS].

July 15, 1885--As the rough class are no longer in our car we commenced religious services--singing and prayer. There was one of the workers on the train that looked as though he did not know whether to laugh or to cry. He afterward told Brother Lunt it was the first prayer he had heard for five years. His father and mother were praying people. He left home and had been in rough company, but the prayer he had listened to touched his heart and he felt a desire to be better than he was then. . . . [Cf: 11MR148.04] p. 38, Para. 5, [1885MS].

July 17, 1885--Friday. We had services in the morning and at the commencement of the Sabbath. I spoke to our people in regard to keeping the Sabbath on the cars. I told them there should be every effort made--yes, extra effort--on our part to keep our minds reflecting upon proper subjects and our words select. There should be a determined

purpose to honor the God of the Sabbath by keeping it holy. We did not want to lay aside our religion because we were on the cars. We did not want to backslide on the train, but to be in that spirit of devotion that we could keep our lips from uttering perverse things, and that we should be pure and holy, not light and jovial and trifling, but have our words seasoned with grace. The conductor seated himself in our little circle and remained until I had ceased speaking. . . . [Cf: 11MR148.05] p. 38, Para. 6, [1885MS].

July 20, 1885--I could not sleep much during the night for my pain was great in my hip. I was thankful for the light of day. We arrived at Chicago. Took cars at one for Battle Creek, Michigan. Arrived at Battle Creek about half past eight p.m. Met Brother Sawyer, who urged us to go to sanitarium. Edson was waiting for us and we took lunch at his house. W. C. White did not come with us on this last stage of the journey. He had business to transact in Chicago. The weather was excessively hot, not favorable for sleeping.--Ms. 16a, 1885, pp.2-3. (Diary, July 13-20, 1885.) [Cf: 11MR149.01] p. 39, Para. 1, [1885MS].

Levity Among Students Harmful to Character Development--It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness, immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents, but who have been unable to rise to any noble heights after their unwise marriages. . . . [Cf: 11MR154.01] p. 39, Para. 2, [1885MS].

Separation of the Sexes--They [certain school administrators] cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying and giving in marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate. [Cf: 11MR154.02] p. 39, Para. 3, [1885MS].

In our sanitarium, our college, our offices of publication, and in every mission, the strictest rules must be enforced. Nothing can so effectually demoralize these institutions, and our missions, as the want of prudence and watchful reserve in the association of young men and young women.--Ms. 4a, 1885, pp. 30, 33. ("Counsel to Physicians and Medical Students," July 27, 1885.) [Cf: 11MR154.03] p. 39, Para. 4, [1885MS].

(Written September 18 to 26, 1885, from Basle, Switzerland, to G. I. Butler.) [Cf: 15MR345.01] p. 39, Para. 5, [1885MS].

I attended the morning meeting. There was quite a large gathering of Germans, French, Italians, and English. The prayers were offered in all these languages. The Lord was near to bless His people. My heart was drawn out in earnest supplication that this meeting might be the beginning of better days for the laborers in these fields and for all assembled. I pleaded earnestly with God that heavenly wisdom might be given to everyone engaged in the work, that at this important council the Spirit of Jesus would soften and subdue hearts. I had the assurance of His word and Spirit that the Lord would hear and would answer our

prayers. Nearly all our American brethren bore good testimonies, as did also Elders Matteson and Oyen. [Cf: 15MR345.02] p. 39, Para. 6, [1885MS].

I have had testimonies for this people especially on the necessity of love and unity. I have felt urged by the Spirit of God to keep before them the necessity of being teachable, easy to be entreated; that it was entirely out of place for Christ's servants to be self-sufficient and independent. I have tried to impress upon them that we are individually bound together in the web of humanity, and all that we do has relation to others, and any one man is not a whole. It is not safe to follow one man's mind and one man's judgment. We are to be helps to one another but never to be the shadow of any man. God would have us think and act as free moral agents, gathering light from Him to reflect upon others, while we must be willing to be entreated of our brethren and to gain wisdom from men of experience. [Cf: 15MR345.03] p. 39, Para. 7, [1885MS].

I spoke upon James 3:13-18. Words went home to hearts. No one man is to consider himself authority in all things. We should be willing to learn one from another. Great and noble-minded men are teachable. Selfish and narrow minds are not willing to be taught. It is the privilege of men associating with men to lay under tribute every man's mind with which they come in contact, absorbing every particle of common sense that they can gain by the experience and education of others. If there are things that are not of value, cast that aside. If the heart is humble, the purpose true, they will have sanctified ears and perception to distinguish between the true and the false. [Cf: 15MR346.01] p. 40, Para. 1, [1885MS].

After meeting Dr. Vincenzo Guerini, and Italian, filled a tooth for me. He is a refined gentleman, a dentist. He is considered the best workman in Naples. He is fully in the truth. A man of excellent spirit. [Cf: 15MR346.02] p. 40, Para. 2, [1885MS].

September 19.--A half past six a.m. had a consultation with Brethren Bourdeau, Whitney, and their families. We were considering the best way to help the Italian Mission. We can see only one way, if we can bring it to pass--to connect Brother and Sister Mallon from Torre Pellice with the Basle Publishing House, and A. C. Bourdeau with his family go to Italy and occupy their house. Then Brother and Sister Mallon would feel that the work would go forward in Italy should they leave. Their property is involved, and by disposing of their printing material they could relieve themselves of financial embarrassment and still have their house and a lot left. May the Lord direct, is our prayer. The talent of Brother and Sister Mallon is much needed in the publishing house in Basle. [Cf: 15MR346.03] p. 40, Para. 3, [1885MS].

Brother D. T. Bourdeau spoke in the early morning meeting. In the afternoon I spoke to the people from Colossians 1:24-29. I felt great weakness before going into the desk. I pleaded most earnestly with God in prayer to help me and to bless the people in a special manner. The Spirit of the Lord rested upon me and upon the people. I was followed by three interpreters, German, French, and Danish, but this did not embarrass me in the least. The heavenly angels were in our midst. I was blessed in speaking, the people blessed in hearing. I cannot see but that my message is having a better impression than on the minds of my

American brethren and sisters. [Cf: 15MR347.01] p. 40, Para. 4, [1885MS].

After the discourse we had a most precious meeting. Our brethren of all nationalities spoke of being greatly blessed, and of being very grateful to God for the word spoken. One brother who has been laboring in Naples, Bieglija by name, had been unwilling to come under the control of the conference. Yet he depended on them for means to carry on the work in his own way. He had manifested a spirit of independence. He expressed himself with deep feeling, and confessed his unconsecrated condition. He said, "I have heard and read about the mission of Sister White, but now I have seen and handled this matter myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from God. I humble myself before God. God's voice in reproof of my sins has come to me through Sister White." [Cf: 15MR347.02] p. 40, Para. 5, [1885MS].

Other testimonies acknowledged the blessing of God which the people had received. Surely we could say with Jacob, "The Lord is in this place." Many with tears say this is the best meeting that they ever experienced. Our American brethren seemed to be blessed and bore testimonies with brokenness of heart. They were excellent, humble testimonies. The testimonies of the Spirit of God are received. I really think the testimonies for some reason have greater power upon our American brethren who are over here in Europe than when I addressed them in America. [Cf: 15MR348.01] p. 41, Para. 1, [1885MS].

We sit down again in quiet in our room. It is four hours that we have been in meeting. Brother Bourdeau regretted that I had not spoken in the early part of the day, for he feared the people would become drowsy through weariness, but I saw no sleepiness; all seemed to listen with intense interest. After one hour there was a Bible class held. [Cf: 15MR348.02] p. 41, Para. 2, [1885MS].

September 20.--I had a private interview with Brother John in regard to his manner of labor in holding open-air meetings. He now thinks that he had better connect with Elder R. F. Andrews in Ireland. Sister Ribton has written to him an urgent letter for labor where she is. I had talked with Brother Whitney in regard to Brother and Sister Mallon uniting their talent with the publishing house in Basle. It is thought best to carry this through. May the Lord help in working up this matter. [Cf: 15MR348.03] p. 41, Para. 3, [1885MS].

I attended the morning session of the council. I was requested to speak in regard to holding tent meetings in Europe. I told them that according to the light the Lord had given me tents could be used to good advantage in some places and if conducted properly would result in great good. I did not know at the time why they called me out on this, but learned it was because Brother John had previously spoken rather against tents being the best for meetinghouse purposes. [Cf: 15MR348.04] p. 41, Para. 4, [1885MS].

I then presented my objections in regard to open-air meetings. They are very wearing to our ministers, because taxing to the vocal cords. The voice is strained to an unnatural pitch, and would be greatly injured by this method of labor. Another objection was that discipline and order could not be preserved; such labor would not encourage

studious habits in diligently searching the Scriptures to bring from God's storehouse things both new and old. The worker is not qualifying himself to become a thorough workman; he cannot possibly prove his own work by concentrating his labors to bring out and organize a church. He does not do the very work so essential to be done, not only to preach but to follow up his labor by ministering, by becoming acquainted with interested ones, going to their homes, opening to them the Scriptures around the fireside, making plain essential points of present truth, and removing the objections which always will arise when the truth is brought in conflict with error. [Cf: 15MR349.01] p. 41, Para. 5, [1885MS].

The Bible talks, the humble, earnest prayer with the family, accomplish a greater work than the most powerful discourse can accomplish without this personal effort. In the open-air meetings there cannot be that complete work done in binding off the work, that he may present every man perfect in Christ Jesus. [Cf: 15MR349.02] p. 41, Para. 6, [1885MS].

Sometimes great good may be done by this manner of labor. But as a practice it is better to reach the people in some other way. Our ministers have not the physical strength to endure the taxation of the vocal organs in this kind of labor. Our ministers should be guarded in regard to preaching long discourses. It is a great tax upon the speaker and a tax upon the people to digest so much matter. Sermons of one half the length would be of far more value than the long sermons usually preached, which are wearing out the strength of the ministers by exhausting efforts that are not necessary. [Cf: 15MR349.03] p. 42, Para. 1, [1885MS].

If ministers would work intelligently in their ministry, they would have left a source of strength to be given to more personal efforts and to the work that is essential to be done for the perfection of the work in all its parts. Many of our workmen wear themselves out when God does not require it. Many of them cripple their energies, or become martyrs to their imprudence. Our workers need to become educated upon these points. There is a great work to be done in this cause, and the laborer can do much more work if he does not preach at one time so long as to weary himself and his hearers. [Cf: 15MR350.01] p. 42, Para. 2, [1885MS].

September 21.--Reports of labor and the manner of laboring, and the extending of the work into new fields, were discussed. I attended the morning meeting. There were two seasons of prayer, both in French and English. Brother Mallon bore an excellent testimony. He is an Italian, having a printing office and publishing a paper. His wife is an excellent woman--intelligent, and speaks several languages. She translates and is a real general. I spoke to the people in reference to the laborers going out two by two. I told them that this was Christ's arrangement. I spoke at some length on this point. [Cf: 15MR350.02] p. 42, Para. 3, [1885MS].

Meetings in the forenoon were upon the work of entering new fields and of carrying forward the work in the most economical manner. W. C. White related with what poverty the message was proclaimed in its first rise. He spoke ably and with deep feeling. I followed, relating our experience in our early work. I spoke of the embarrassment of the cause

now because of empty treasuries. The only course I could see to pursue was to lay these empty treasuries before the Lord and plead for Him to supply the great need. I exhorted the workers to have more faith. The Lord has means somewhere entrusted with His stewards, and He now calls for this means to be invested in His work. [Cf: 15MR351.01] p. 42, Para. 4, [1885MS].

I have had to break off writing to have an interview with Brother Albert Vuilleumier. He is in some perplexity. His brethren urge him to be ordained, but he wishes to wait one year longer. He will work, he says, all the same, but he fears that he has not sufficient experience. I believe him to be an excellent man. He wished to know how he should present the truth in entering new fields, whether the Sabbath should be presented first. I told him that the best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk upon practical godliness, devotion, and piety, and present the self-denying, self-sacrificing life of Jesus as our example until they will see the contrast between that and their self-indulgent life and become dissatisfied with their unchristian lives. [Cf: 15MR351.02] p. 42, Para. 5, [1885MS].

Then present to them the prophecies; show them the purity and binding claims of the law of God. Not one jot or tittle of this law is to lose its force, but hold its binding claims upon every soul to the end of time. When the law of God is made void, when the Christian world is joined with the Catholic and the worldly in making of none effect the commandments of God, then God's chosen people arise to defend the law of Jehovah. [Cf: 15MR351.03] p. 43, Para. 1, [1885MS].

This is the guile that Paul used; this is the wisdom of the serpent and the harmlessness of the dove. When we come to a community acquainted with our faith, this cautious course need not be pursued, but in every case special efforts should be made to come close to hearts by personal labor. Avoid running down the churches. Do not let the people receive the idea that your work is to tear down; it is to build up, and to present the truth as it is in Jesus. Dwell much upon the necessity of vital godliness. [Cf: 15MR352.01] p. 43, Para. 2, [1885MS].

September 21.--Brother and Sister Whitney, Brother and Sister Mallon, W. C. White, and myself had a conversation in regard to Brother and Sister Mallon connecting with the office. Sister Mallon was our interpreter. Her husband cannot speak English. We greatly desire that this change should be made, for the talent they possess is greatly needed in this printing office. The work would be enlarged and publications multiplied in different languages. In case Brother Mallon should leave Italy, then someone would have to take their place to hold what has already been gained to the cause of truth and gather in others. [Cf: 15MR352.02] p. 43, Para. 3, [1885MS].

We see no one to go but Brother A. C. Bourdeau. Italy would be a good field for him to work in. His experience would enable him to do a good work, we hope. We told them that Daniel and Augustine should labor together and help each other. In the next six months work should be put forth in or near Geneva, where several colporteurs have been at work. From Brother Mallon we learned many important facts in regard to the Italian field. It will require a strong, determined, persevering effort

to move things there, but when once the work takes hold, there will be numbers gathered to the cause of truth. [Cf: 15MR352.03] p. 43, Para. 4, [1885MS].

We expect to see the work of God advancing rapidly the coming year in fields which we now contemplate the workers entering. I feel very solemn in view of the work that God would have done in this country, and consider that if it can be entered upon in the right way the Lord will make the cause of truth to triumph. [Cf: 15MR353.01] p. 43, Para. 5, [1885MS].

We must make special efforts while the angels are holding the four winds, but there is constant danger of going forth to labor in self-confidence and leaving Christ out of the question. We want a strong hold from above; we want to press our petitions to the throne of grace; we must grasp the promises of God by living faith, in America and also here in Europe. In Christ we can be a host. Without Christ defects and mistakes will be seen in all the work. We are nearing the end; we are doing up the last great work for eternity; we are learning ourselves, and teaching others, that a people may be prepared to stand in the day of God's preparation. We cannot afford to work at random; we cannot afford to be doubleminded; we should now consecrate all our powers to God without reserve. [Cf: 15MR353.02] p. 43, Para. 6, [1885MS].

We should not work to the point where we exhaust our powers and cut short our days, but work in accordance with the laws of life and health, and do no more than we can do intelligently and with thoroughness. We have thought too much depended on what we could do, and have not depended enough on the Lord God of Israel to work for His people. God does not require any one of us to preach long discourses and offer long prayers, and raise the voice to a high pitch, and hold so many meetings that the physical and mental powers are nearly wrecked. [Cf: 15MR353.03] p. 44, Para. 1, [1885MS].

September 22.--We had a very precious season in the early morning meeting. There were many prayers offered in French and English, and a number of interesting testimonies were given. I then gave a little talk upon faith, setting before them that it is our unbelief that is offensive to God, and withholds us from God. If our faith is in accordance with our light and privileges in this age, then heaven is open before us, and the rich promises of God are fulfilled concerning us; nothing is wanting that Christ requires. The experience and character of His followers should be equal to the talents received. [Cf: 15MR354.01] p. 44, Para. 2, [1885MS].

Faith, obedience, and love are to be developed in the character, equal to the light and grace given. If there is not an increase of faith, there will be a decrease of light and blessings. Light is shining, and if we follow the light our experience will grow brighter and brighter unto the perfect day. All who walk in the truth will be renewed in knowledge and true holiness, and will be obtaining daily victories over self, pride, and the love of the world. [Cf: 15MR354.02] p. 44, Para. 3, [1885MS].

If there is not an improvement of the talents given of God, our condemnation will be in proportion to the grace and truth bestowed. If these were abundant and powerful, then our condemnation will be in

accordance with them. The general distrust of God, the dwelling in an atmosphere of constant unbelief, is an offense to God; it is dishonoring to His name; it is distrusting His word. Without faith it is impossible to please God. [Cf: 15MR354.03] p. 44, Para. 4, [1885MS].

Many testimonies were borne by the hearers in response, through the translator, expressing their gratitude to God, acknowledging that they were seeing new light, and that faith was better understood by them. They could see now why they had not advanced more in Christian experience. It was because they had wanted to walk by sight and not by faith. Some then urged that the meeting continue one week longer. They said the lessons they were having from Sister White were of great value to them; that they were gaining much knowledge by the Bible studies and the instruction given upon the work of colporteurs and canvassers. The meetings of counseling together made it essential that all should remain. The decision was in accordance with the proposition. [Cf: 15MR355.01] p. 44, Para. 5, [1885MS].

September 23.--I attended early morning meeting and had great freedom in prayer to our heavenly Father for the special blessing upon those assembled. I had a spirit of intercession that the servants of God should be fully qualified by the descent of the Holy Spirit to do their great work to perfection. The Spirit of the Lord was indeed in our midst, and there was a solemn impression that rich blessings are prepared for those who love God. While praying I felt deeply impressed that the church of Christ is called to respond to the light given, to the privileges granted them to be a powerful and holy people, a name and praise in all the earth. This is what Jesus is able to do for His church, and this is what He desires she shall be; and on this ground alone she can meet the claims of the gospel and enjoy its fullness. We seemed to be brought very near to God. Several excellent testimonies were borne of advancement and appreciation of the benefits they were receiving. [Cf: 15MR355.02] p. 44, Para. 6, [1885MS].

I made remarks from James 1:3 and onward in regard to appropriating faith. I presented before them the precious promise, "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. But let him ask in faith, nothing wavering" [verses 5, 6]. God requires heart service. To obey is better than sacrifice; without obedience and pure love the richest offering is too poor to be presented to the Owner of all things. The Lord gave me great freedom in presenting these ideas before the people, and I think they were received and appreciated. [Cf: 15MR356.01] p. 45, Para. 1, [1885MS].

We met Elders Bourdeau and their wives, Elder Whitney and wife, and Brother Kellogg. We were to consider the matter of Brother A. C. going to Torre Pellice, Italy, to commence a work there. We told them that this work would move slowly at first, but if they labored in wisdom souls would be converted. When one or two souls were converted they would begin to labor for others, and there would be an army for the Lord raised up in that place. There are quite a number of places in the valley, and if they made a beginning the work would spread through all these places. Many honest souls were buried up in the rubbish of superstition and erroneous doctrines, which they received from their preachers, who educate the people to look to them as if they were the

true teachers of righteousness. [Cf: 15MR356.02] p. 45, Para. 2, [1885MS].

There will be at some time, I know not how soon, a disturbance in the valleys of Italy. The confidence of the people in their teachers will be shaken; the eyes of many will be opened, and the truth will be proclaimed among them. It seemed light to us that A. C. Bourdeau should commence his work in these valleys, while Brother and Sister Mallon were still there. [It also seemed light to us] that Daniel and Albert Vuilleumier should commence in a place near Geneva, and thus the work go forward, the two Bourdeaus uniting when it was positively necessary. [Cf: 15MR356.03] p. 45, Para. 3, [1885MS].

We thought it wisdom to advise Charlie Andrews to go to America, with the purpose of learning to become an efficient workman in the binder's trade. Mother Andrews could have her choice to go to Italy with Martha and her husband, to remain in Basle, or go with Charles to America. Up to this point all ideas and decisions were unanimous. [Cf: 15MR357.01] p. 45, Para. 4, [1885MS].

Then Daniel presented his ideas in regard to France and Italy--that they should become a separate conference, standing separate from Switzerland. The means of France and Italy should not go into the conference at Basle, but be managed by these conferences, when as yet there were scarcely enough in either place to hold a meeting. I told Brother Daniel that this would not be in accordance with God's will. He pleaded that it would be better for the French that they should not unite with the Swiss Conference, for they were independent and naturally jealous, and if pressed to rules or order, there would be revolutionary feelings. [Cf: 15MR357.02] p. 45, Para. 5, [1885MS].

I told him these were the strong reasons that I would urge why they should unite with the Swiss Conference, and their interests be blended together, and they should not take on an independent spirit, but as followers of Christ be subject one to another. This is the very means that God has ordained that one shall have influence over another, and all be transformed and molded after the divine Pattern, that all the believers in Christ are to be sanctified through the truth. [Cf: 15MR357.03] p. 45, Para. 6, [1885MS].

The truth is one. It will take people from France and Italy and, mingling them with other elements, soften and refine them through the truth. Teach them that in humility and union there is strength. The love of Christ and living faith would have a transforming power upon the man, upon his ideas, upon his character. The temper and the life experience will be softened and ennobled by divine truth. The influence of the truth is to take away from man that which is impetuous and rebellious, and bring him into harmony with heaven. God's purpose is to bring all into harmony and unity on the platform of truth as it is in Jesus. There are to be no separate interests formed or maintained by the believer in present truth. [Cf: 15MR357.04] p. 46, Para. 1, [1885MS].

The cause in Europe is yet in its infancy. I can see in this proposition of Brother D. T. [Bourdeau] that which alarms me. It has not the divine enlightenment. God's will is that the interests of every lover of truth shall be combined. Whatever God requires is the very

best and safest course to follow. Now we find it profitable to yield obedience to God's plans. All who embrace the truth must be educated from the very first that their own ideas and will are not to be a power, but we are to study God's will. His will is to become our will. Our ways must be submitted to God's ways. [Cf: 15MR358.01] p. 46, Para. 2, [1885MS].

The truth is all-powerful and far-reaching. It will unite nationalities in one great brotherhood. I told them I could not see a greater evil to the now weak cause in Europe than that which Daniel was urging. Then Brother Daniel began to soar. He repeated his grievances in times past--the abuse he had suffered from his brethren in Battle Creek, that he was placed under Brother Andrews in Europe. He became very excited. I told them I had no more to say, and left the room. When he wants my counsel again I shall tell him that when he is willing to act like a reasonable man, I will talk with him. [Cf: 15MR358.02] p. 46, Para. 3, [1885MS].

This idea that French must stand French, and the Germans stand Germans, and thus the nationalities stand apart in their independence, is a device of the devil. It is the truth alone that saves the nationalities. The truth proves its power. It comes from God and it is His own Spirit in its agency which renders it effectual in the conversion and sanctification of those who hear and accept it. The sufficiency is not in the preacher, but in the mighty agency of the Holy Spirit, which gracious influence transforms the soul, bringing every thought into subjection to Jesus Christ. [Cf: 15MR359.01] p. 46, Para. 4, [1885MS].

Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one, and removes national prejudice. God forbid that any one of us will plan and devise to keep up separate interests. Nothing but the quick and powerful word of God, working in the heart of His delegated messengers to give the knowledge of the glory of Christ, can gain victorious results, which are essential for the blending of hearts and minds that they may be of the same judgement, speaking the same things. [Cf: 15MR359.02] p. 46, Para. 5, [1885MS].

Our private conference ended, I went into council, and resolutions were presented in reference to A. C. [Bourdeau's] removal into Italy. I presented some of the reasons I had given in the private council, why this change was advisable. These were well received. The decision was carried. [Cf: 15MR359.03] p. 46, Para. 6, [1885MS].

Then came the case of Brother Beglia. He was advised by the council not to confine his labors to Naples, but to go into new fields. I then stated that this was according to the mind of the Spirit of God for the workers to change from field to field, for should they be confined to one field there would be danger of the work being carried forward after one man's ideas. God would not have His church in any place to receive the mold of one man's mind, and He would not have His workers cherish the idea that no man can understand the situation of the church and do for them quite as well as himself. [Cf: 15MR359.04] p. 47, Para. 1, [1885MS].

The Lord speaks to His delegated servants. He will give them the very

message He wants them to have. The work of all bears the mark of imperfection. Self becomes interwoven more or less with the work. If the workers have weakness in some points of character, these defects are revealed and too often influence the people. Some cherish these weaknesses as a virtue, but another laborer coming into this field may be strong upon the very points where the other is weak, and he may be able to give a more perfect mold to the work. He presents new ideas and gives new impressions. The workers in any field must not become the people's pets, and idols, among the truth-believing people. One more council meeting is passed into eternity with its burden of record. [Cf: 15MR360.01] p. 47, Para. 2, [1885MS].

September 24. I went into the early morning meeting. I engaged in prayer, and my burden was for a special blessing upon the laborers, that they might be fitted up for the great work before us. I bore my testimony in regard to coming up to our high privilege. I presented before them the words of Christ, "if any man thirst, let him come unto Me, and drink." The promise is, "The water that I shall give shall be in him a well of water springing up unto everlasting life." I was afraid the meeting would close and we fail to receive all the good that the Lord has in store for us. I urged upon my brethren to make the most of the present opportunities to exercise greater faith that they would receive help and strength from the great Source of strength. [Cf: 15MR360.02] p. 47, Para. 3, [1885MS].

I told them that they should be constantly guarded not to build up separate interests between the different nationalities. Some have pleaded that we must be very careful in our labor, for these people have peculiarities and the truth must be presented to them with the greatest care. There is much more made of this than there should be. We have one Lord, one faith, one baptism. The gospel of Christ is to reach all classes, all nations, all tongues and people. The influence of the gospel is to unite in one great brotherhood. [Cf: 15MR360.01] p. 47, Para. 4, [1885MS].

We have only one model to imitate, and that is Christ. Then we shall all be in perfect harmony; nationalities will blend in Jesus Christ, having the same mind, the same judgment, speaking the same things, and with one mouth glorifying God. This is the work the world's Redeemer is to do for us. If we accept the truth as it is in Jesus, national prejudices and jealousies will be broken down, and the spirit of truth will blend hearts in one. We will love as brethren; we will esteem others better than ourselves; we will be kind and courteous, meek and lowly, easy to be entreated, full of mercy and good fruit. [Cf: 15MR360.02] p. 47, Para. 5, [1885MS].

I warn my brethren, Keep your partition walls down. In all your efforts as God's workmen, "preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). This can be done only by striving to meet the peculiarities of the different nationalities. Do not, my brethren, interpose yourselves between the work and God, for God knows better than you how to reach these men and women, and He will clothe His message to this people with that power which will reach their hearts and unite them with us in warning the world by giving the trumpet a certain sound. Men are not infallible, and we are not to bend to men's fallibility and human judgment. [Cf: 15MR360.03] p. 48, Para. 1,

[1885MS].

The third angel's message is infallible. It is to unite a people to do a special work, preparing them with perfection of character to unite in one great family in the mansions Christ has gone to prepare for those who love Him. And all the laborers are God's workmen to present infallible truth, to do the work of blending hearts in one. Never let your words or your efforts be directed to the end to disunite that which God would have united. You should influence France to work for the upbuilding of the cause in Switzerland. Do not encourage a one-sided interest, but all labor to cement together that they may have a molding influence on one another, that if any of the nationalities are encouraging peculiar ideas, that one may have a reformatory influence upon the other. Urge upon all to receive Christ's mold and imitate Christ's character. The apostle states, "Ye are all one in Christ Jesus." Christ in the German believer will recognize Christ in the French believer. [Cf: 15MR361.01] p. 48, Para. 2, [1885MS].

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 12:10). The truth will have the same molding influence upon hearts whatever their nationalities. Every human heart that accepts the truth will bow to the majesty of its sway, and when Christ is abiding in the heart by faith they will be of one mind, for Christ is not divided. They will be strong in His strength, happy and united in His peace. The truth is the same in its subduing power upon all hearts. It will refine and ennoble the character of the receiver. [Cf: 15MR361.02] p. 48, Para. 3, [1885MS].

This testimony was for the good of the people, especially for all the workers in this new field; but up jumps Daniel [Bourdeau] as though all I had said had been especially directed to him. He explained and justified and talked out his purpose, and made public the matter which we were seeking to keep dark. All our efforts had been to establish confidence in Daniel and to encourage his heart to be a man. Up to this point he seemed to be doing nobly; but he had cherished the pet plan of keeping France and Italy an independent conference, and to have me thwart this plan was next to death to him. Now he becomes the subject of Satan's strong temptations. [Cf: 15MR362.01] p. 48, Para. 4, [1885MS].

I had, during the meeting, spoken upon general principles, setting before our brethren the harm of long sermons and prayers, and loud talking, presenting to them the sure results of such a manner of labor. This he took all to himself. Now I had overturned his imaginary castle that he was building, and he acted as though he had received his death blow. He attended but a few meetings, and was working himself up into a frenzy. He was packing up to go home Friday morning. I had no desire to talk with him. I felt discouraged in regard to his case. I had no hope of leading him to see the offensive character of his course before God. A. C. [Bourdeau] wished me to talk with his brother and try to help his mind, but I had no courage to say a word more to him. [Cf: 15MR362.02] p. 48, Para. 5, [1885MS].

The Lord had been at work in the meetings. He gave me precious words to speak to the people day after day, not only to comfort but to set

before them the necessity of a radical change of heart, a transformation of character, that the laborers should go forth to their fields of labor imbued with the Spirit of Christ. I had treated Daniel tenderly, but the evil in the heart was not eradicated; it was only slumbering, ready to burst forth on the slightest provocation. That provocation had come, and now the results. We went along with the meetings, but Daniel entered no more into the spirit of them. [Cf: 15MR362.03] p. 49, Para. 1, [1885MS].

September 25. I attended the early morning meeting. My soul seemed in an agony as I prayed to God for Him to work. I knew our case was urgent. The ministers were not having that work done for them that must be accomplished before the Lord would work with any power. I felt that my prayer was heard, that the answer would come. Daniel was absent, taking counsel with Daniel and the adversary of souls. He was determined to go back to Geneva. His wife wept and implored him to stay. She said she could not go home with him in his state of mind. He said, "Well, so be it; we can separate as well now as any other time." I was solicited to try to do something to help him. [Cf: 15MR363.01] p. 49, Para. 2, [1885MS].

I prayed over the matter, and felt a burden upon my soul to speak to him again. I had walked my room in an agony of mind, saying to myself, I cannot talk with him; I cannot meet his defiant, stubborn spirit. He was like a man bereft of his reason. He would talk all the time, and while others were talking would break in upon them. [Cf: 15MR363.02] p. 49, Para. 3, [1885MS].

I sent for him and his wife to come to my room. Brethren Whitney, A. C. Bourdeau, Brother Lane, and W. C. White were all that were present. I began in a very decided but solemn manner to address him. He said he would rather see me alone. He repeated what he had suffered at Battle Creek, and in Vermont, from the abuse of his brethren. I told him I wished him to be silent, that I had the word of the Lord for him. [Cf: 15MR363.03] p. 49, Para. 4, [1885MS].

He became silent, and I gave such a message as I wish never to speak again to mortal man. I told him to look back upon his past life and see that when his track was crossed he had manifested the same spirit that now possessed him. It was the spirit of the devil, to all intents and purposes. [I told him] that I had no mild words to pet this demon racing within him, but I would combat it. I set before him his course--when he could not have his own way he was in a perfect frenzy. A man with as little self-control as he had was unfit to be entrusted with grave responsibilities in the work and cause of God. How could he expect [that] his brethren would have unlimited confidence in him when he at times abandoned himself to be controlled by Satan's power? His only hope was in being a converted man through and through. I asked him what dependence we could place in him if when his ideas were crossed the raging demon was aroused. I told him for his soul's sake not to leave the house until he was a converted man. [Cf: 15MR364.01] p. 49, Para. 5, [1885MS].

He felt abused because he thought I had made remarks to hit him. I said, Let us look back over the few days that we have passed together in these precious meetings. The most urgent appeals have been made by the Spirit of God. The true Christian character has been presented

again and again. The fullness of the blessings of the gospel of Christ has been presented to the people. No one could doubt but that the presence and power of God had been in our midst. Now after all these tokens of good from the Lord, because some ideas of yours are not received, you open the door of your heart to the devil, and let him control the citadel of the soul. We have dealt very tenderly with you. We have been dealing on general principles before the congregation, presenting the true Christian character. [Cf: 15MR364.02] p. 49, Para. 6, [1885MS].

Some who had been teaching the truth to others, themselves needed to learn its first principles--mercy and the love of Jesus. Some who ought to be strong men in Christ as far as experience is concerned, are weak as babies. Their age and experience, opportunities and privileges, should make them strong men under temptation, but their life and character reveals they are only children. Some come to this meeting with great self-confidence--firm to carry out their own ideas. Decided testimonies have been given to me to meet these cases. The arrows from the Lord's quiver wounded you. Why do you place yourself as a target, then flutter as though wounded? Why not get out of my way, and let the testimony from God be set home by His Holy Spirit to hearts that need this? You get up and begin to excuse yourself, and justify yourself, thus exposing yourself to the congregation, saying to all, "Sister White means me, but all do not understand my case." You are, by this course, hedging up my way and hurting yourself. [Cf: 15MR365.01] p. 50, Para. 1, [1885MS].

I remember in the Beethoven Hall in Portland, Maine, those who were looking for Christ's coming met there to preach the second advent. Upon one occasion the hall was crowded. No less than eight ministers were present who were in opposition to the message given. Brother Edmunds arose and said, "We have a message from the Lord to the people, but when we proclaim it, lifting up our voice like a trumpet to show the people their transgressions, and the house of Israel their sins, the ministers are offended, and say, 'You are abusing me.' They step in between us and the people and say, 'You are severe; you hit us.' But we say to the ministers, 'Stand aside from between us and the people, and let the sharp arrows of the Almighty reach the hearts of the people, and you will not then be hurt; but if you catch every arrow from the Lord's quiver, do not blame us. With tears I implore you to stand aside and let the warning voice arouse the people that they may get ready for the great day of the Lord.'" [Cf: 15MR365.02] p. 50, Para. 2, [1885MS].

Daniel, we entreat of you to set your heart in order that you will no longer be as a target continually being wounded. You have a determined will that is hard to bend. A few times in your life you have made a surrender to God, and you need to make that surrender again. Whenever your ideas are crossed, however perverted, then you lose that self-control so elevated and noble in the Christian character; you become untamable, unreasonable. Your self-love and independence become so strong [that] there is not one in your house or in connection with you who does not feel your presence and arbitrary power that will permit no liberty of conscience. By this course you alienate your brethren and even your own kindred from you. You force them to take a position at variance with you, and then you feel that they abuse you. Your own course pursued brought around these results. Your brethren saw these defects, that should you carry out your mind the results would be

disastrous to the cause of God. [Cf: 15MR366.01] p. 50, Para. 3, [1885MS].

Now, consider how many times Jesus has forgiven you and taken His willful and rebellious child back to His arms. He has pitied and forgiven you the heavy debt you owed to Him, and yet notwithstanding this amazing love exercised toward you, you go forth like a debtor presented in the Scriptures whom God forgave an enormous debt but who found one of his fellow servants which owed him a few pence and he laid hands on him and "took him by the throat, saying, Pay me that thou owest, and thrust him into prison till he should pay the debt." [Cf: 15MR366.02] p. 50, Para. 4, [1885MS].

For you to pursue a course similar to this, Daniel, is poor policy. God in mercy has forgiven you great sins, and your brethren, whom you grieve and afflict with your wrong, who have studied and planned how to help you--if their decisions and plans injured your dignity, you have held them to strict account. You will relate your grievances while you have no just sense of your own wrongs which led to the necessity of the action of your brethren in your case. Unless you are a thoroughly converted man before you leave this house, I believe the Spirit of God will never make another appeal to you. It is life or death with you. You will surely be stricken down with paralysis, or the devil will drive you to suicide. I have, in the message hitherto borne to you, tried to establish you in the confidence of your brethren. [I have tried] to strengthen and settle you; but if you leave this house with the devil as your counselor, you are a lost man. [Cf: 15MR367.01] p. 51, Para. 1, [1885MS].

I have not in this message any comfort to give to Satan. The arrows of the Almighty must wound you so sorely that you will feel that you need a physician. "I have torn," saith God, "and I will heal; I have smitten and I will bind you up." When you come, meek and lowly, then Jesus will pardon your transgressions. I charge you not to leave this house till the power of the enemy is broken. [Cf: 15MR367.02] p. 51, Para. 2, [1885MS].

We then knelt in prayer; my soul was drawn out in an agony for Daniel Bourdeau. He prayed for himself rather faintly. I prayed again and again, with strong crying and tears, for God to cast out the devil. Brother A. C. and Marian, his [D.T.'s] wife, prayed with great brokenness of spirit. A terrible struggle was going on with Daniel. He did not fully surrender, but his face looked as though soul and body were rent asunder. He made concessions but had not yet yielded. [Cf: 15MR367.03] p. 51, Para. 3, [1885MS].

September 25. In the evening we had a ministers' meeting. I had feared that Daniel would not be present, but he came into the meeting. I opened the meeting with prayer. The spirit of earnest intercession was upon me, and the power of God was in our midst. Daniel prayed after me; he began to break and confess. We had a remarkable meeting. All prayed with weeping and humiliation of soul and hearty confessions. [Cf: 15MR368.01] p. 51, Para. 4, [1885MS].

I told them all that the object of our assembly together was to seek the Lord. I told them I was alarmed that at this late stage of the meeting, being Friday, that Satan was developing his power; he was

stronger than they. We must have more than human help; we must seek God unitedly, and with strong faith claim His grace and strength to help us just now. [Cf: 15MR368.02] p. 51, Para. 5, [1885MS].

Brother Vuilleumier offered a most earnest prayer. I could not understand a word of it, since it was in French, but the Spirit of the Lord pervaded the meeting. Brother Matteson's prayer was full of the Spirit. All seemed to humble themselves before God. Brother Andrews began to feel and confess his coolness and to plead with God for help. Brother Wilcox began to throw his heart into the work. The council had advised his stay another year in England. This seemed to take life and soul out of him, and he took to his bed. He was quite sick for three days. He had a hard battle to fight. He needs a great work done for him before he can be a true missionary. [Cf: 15MR368.03] p. 51, Para. 6, [1885MS].

Light, precious light, was breaking in. My peace was like a river; Jesus was very near to me--how full of light and love, to impart to all who diligently seek Him! This was indeed a precious season to our souls. [Cf: 15MR368.04] p. 52, Para. 1, [1885MS].

September 26 was set apart as a season for fasting and prayer. I slept but little Friday night, but went into the ministers' meeting in the morning. I opened the meeting with prayer; the Lord poured upon me the spirit of supplication for my ministering brethren. Angels of God were in the building. Daniel broke out in most urgent prayer. He confessed and confessed, and pleaded for the forgiveness of God. Prayers and tears were mingled together. It was a most precious season. I bore a message with many tears, stating the solemn work of the watchmen and the necessity of faithfulness. The power of God rested upon me and upon those who heard. I never heard Brother Matteson talk as he did in that meeting. He seemed so humble, and his face shone with spiritual light. Every testimony was borne with deepest feeling. The crust over Elder Andrews is breaking. Daniel made a good confession in every way. [Cf: 15MR370.01] p. 52, Para. 2, [1885MS].

What a precious meeting this was to us all. The Lord's presence was in the meeting, and His power to bless. This has been a season of taxing labor to me, but the Lord has given me strength for my day. Daniel says he is now going to cease building up himself, and propping up Daniel Bourdeau, and poring over his past difficulties. He says he never loved his brethren as now. He is going to talk faith and hope and courage, and be a strong man for God. May the Lord give him might in the inner man. He says the peace of God is in his heart.--Letter 23, 1885. [Cf: 15MR370.02] p. 52, Para. 3, [1885MS].

(Written Nov. 23, 1885, from Basel, Switzerland, to W. C. White.) I have sent you one letter since coming back to Basel. In regard to Marian's coming I dare not say. If I was sure that we would go to America next May, I would not think it best to disappoint Marian's plans. I just want her to do the things that will be for her health and after-usefulness. If she really wishes to give some time to study, she ought to have the privilege of doing this. I dare not urge her to come to Europe. I will send matters to be published if I am able to write. I shall not write as diligently as I have done. [Cf: 17MR323.01] p. 52, Para. 4, [1885MS].

I certainly have never done as much work in the same amount of time as in the last four months, and I am thankful to the Lord for this. How long it will be duty to stay here, I cannot tell, but just as long as it seems to be duty to stay I will do this cheerfully, although expenses are going on of housekeeping at Healdsburg. I have my cow and horse that I have to feed, and my expenses are running on, but this is not of any consideration with me. I want to know my duty and do it cheerfully. [Cf: 17MR323.02] p. 52, Para. 5, [1885MS].

Although very weary I spoke to the people assembled on the Sabbath in the afternoon. Several not of our faith were present. There were four students from the theological college. Two came for the first time. The converted Jew has been turned out because he came to our meetings. This, Brother Whitney thinks, aroused the attention of other students, and two have come quite often to attend the meetings. They are interested. They have not heard a discourse but have come to the Sabbath afternoon meetings, and seemed interested. They have read the papers, and they came of themselves to talk with Brother Whitney and the hands in the office, of the reason for their faith. The name of one of the young men is Zree, and he says he will not be prevented from investigating. They seemed interested in the Sabbath afternoon meetings. Many good testimonies were borne. [Cf: 17MR323.03] p. 52, Para. 6, [1885MS].

Edith [Andrews] was brought into meeting and she bore her testimony, but I am sorry to say she is not spiritual and does not know how to come to the light. [Cf: 17MR324.01] p. 53, Para. 1, [1885MS].

Sunday morning I attended early meeting with the office workers, prayed with them and talked with them. They seemed interested and, some, deeply affected. Then after the meeting closed I talked with the girls in the office in relation to Edith and the close friendship and attention they were giving her. I told them they had made her an idol and had flattered her and petted her until she was entirely deceived in regard to herself. She was not awake to her needs. She felt not [that] she needed a Physician. They had helped her to this state of blindness by their worshipping her, that this extra love was so choice its fragrance could be permitted to go to only a few while others, more devotional, more worthy, were excluded. I told them that this deception would be fatal to Edith if it was kept up to the last. She wanted to be diverted and amused when the hours [given] to her [by God] were solemn and precious, to be devoted to preparation of heart to meet her Saviour in the morning of the resurrection. [Cf: 17MR324.02] p. 53, Para. 2, [1885MS].

I wished them to review the past and see if in one instance Edith had led their minds and affections heavenward, if they could think of any time she had talked of Jesus and heaven and the truth. I told them she had led their minds away from the truth, away from devotion of God, to human worship. They had an admiration society, seeking to be loved, praised, petted, and this had separated their affection from God so that not one of those who were so sympathetic, so loving, so devoted to Edith, was learning to wear Christ's yoke or to carry His burdens. They were backsliding from God, and in the place of giving Him the heart's best and loveliest affections they were placing confidence and love upon an earthly, erring creature. They did not love Edith because she was devotional, because she lived so near to Jesus, but because they

thought her perfection. She pleased them but she did not please Jesus or really love Jesus. I talked to them very plainly and shall not see these young people deceived. I shall talk with Edwin and John Vuilleumier. [Cf: 17MR325.01] p. 53, Para. 3, [1885MS].

Brother Whitney has just come into our room and he says the two young men have come again to talk with them. He talked and prayed with them. One has investigated so that he sees now that he must lift the cross. He says he does not hesitate because he will be laughed at or reproached, but he feels keenly at the thought of disappointing his parents who expect him to be educated for a minister. He says he has stated to the principal his convictions and he tells him that if he does keep the Sabbath he must leave the college. Ministers have labored with them, then they bring the arguments to our brethren in the office, and they show them the difference between the teachings of the Bible and the sayings of men. The one who is convinced says he will write an essay on the Sabbath question and read it in his class. There seems to be quite a stir in the college just now. Oh, that God would move upon hearts, convict and convert souls. [Cf: 17MR325.02] p. 53, Para. 4, [1885MS].

Elder Bourdeau is thinking of holding meetings in a hall in Geneva while Ertzenberger and Vuilleumier are working in a place not far from there. Daniel feels like going into the work in earnest. Oh, that God would help His servants to be wise to win souls. Brother Bourdeau says that he can call these brethren in after an interest is awakened. [Cf: 17MR326.01] p. 54, Para. 1, [1885MS].

We go to Italy next Thursday. Mary accompanies me. Ella will remain at home with Sarah and Christine. Brother Whitney goes with us to Italy. Sister Bourdeau goes with us, to remain a few weeks. I think it will not be best to remain long now; a few weeks will be enough. If we see occasion for remaining sixty days, the length of our ticket, we can do so. Brother Whitney thinks [that] when I shall return here Brother Ertzenberger better commence meetings here and Brother Conradi join him and make a regular effort to bring souls to the knowledge of the truth. [Cf: 17MR326.02] p. 54, Para. 2, [1885MS].

We are all well under this roof except Edith, and Ella has had [a] cold and is not as well as usual. We see great improvements in Ella. We take great comfort with her. [Cf: 17MR326.03] p. 54, Para. 3, [1885MS].

Well, Willie, I hope you are well and that the blessing of the Lord is accompanying you in your meetings. We pray for you all assembled in conference. We shall follow you with our prayers. I now must stop writing, for I must rest. God bless you. May His peace rest upon you is the prayer of your Mother. [Cf: 17MR326.04] p. 54, Para. 4, [1885MS].

Willie, Mary was pleased with her cloak pattern. Come to see what she had, she had nothing fit to wear. Christine has cut it out and nearly made it. Mary and she are very busy now. Mary has got her an entire outfit from the remnant left of my dress, so we shall both have suits alike. I found Mary had purchased her nice flannel-cloth lined shoes and a beautiful pair of slippers lined with flannel. She thinks much of these comfortable things. Mary speaks from the dining room, "Tell Willie I like the cloak very much. We are really comfortably situated."

[Cf: 17MR327.01] p. 54, Para. 5, [1885MS].

Today I went down and selected one of those earthen stoves for my room, which is the parlor. I cannot keep warm with the coils, and the iron stove makes me feel continually oppressed. Have had nosebleed nearly every day since I came home. This stove is on the same principle as those white ones in Sweden, but this one we have purchased is about five feet high, brown earthenware. It is a beauty for \$20; they asked \$22. So you see we shall be nicely fixed here for the winter. [Cf: 17MR327.02] p. 54, Para. 6, [1885MS].

Christine is just the one we need, so handy with the needle and willing to do any kind of work. She went into washing Sunday, earnestly, and was down on her knees scouring the tile floor. I think we did well to secure so good help. Brethren Whitney and Kellogg are true and earnest to do all they can for us. Brother Kellogg boards with us. They seem to think I must have everything I need to make me comfortable. But very little has been expended for furniture. Things picked up and borrowed have fitted us out with three good bedsteads and mattresses. Both rooms have carpets, not entirely covered, but [they] answer all purposes. [Cf: 17MR327.03] p. 54, Para. 7, [1885MS].

Willie, please send Lizzie N. Bangs \$20, and charge to my account. Send to Lizzie N. Bangs, West Gorham, Maine. I wish you would see if you can get some pumpkin powder from H. S. Gurney, and get dried corn and small dried fruit if you can. We shall need some books, and I will send in my next [letter] what books I want you to bring to me. [Cf: 17MR328.01] p. 55, Para. 1, [1885MS].

Ella says, "Tell Papa I want to see him and kiss him. When will he come home?" See Aunt Mary and tell me how she is getting along. No one mentions her. Give her my love, and tell her to write to me and I will answer it.--Letter 37, 1885. [Cf: 17MR328.02] p. 55, Para. 2, [1885MS].

Basel, Switzerland, Nov. 20.--It seems pleasant to be once more in our own temporary home. We find M. K. White much improved in health. She has gained ten pounds. Ella May White is not looking well. I am some anxious about her. She is troubled with catarrhal difficulty. We find the rooms pleasantly furnished with articles lent and picked up, so that we think it looks very homelike. But the stoves are insufficient to warm the rooms. I am cold all the time. [Cf: 17MR329.01] p. 55, Para. 3, [1885MS].

I have a conversation with Elder Whitney. He presents before me the necessity of our speedily visiting Italy. They need help at this time. I would have been gratified to have had a week's rest, but I must not consult my own wishes or my pleasure. Jesus did not live to please Himself. He lived to do others good, and He is our example in all things. A stove is placed in my room so that I may kindle a fire when I arise early in the morning. If I had only had this one day earlier I should have escaped this cold which I have contracted. [Cf: 17MR329.02] p. 55, Para. 4, [1885MS].

Basel, Nov. 21, 1885. Sabbath. At the close of Sabbath I opened my diary again. Today has been a day of weariness to me. Sabbath school was held in the forenoon. Brother Aufranc spoke to the people in

French. In the afternoon I spoke to those assembled from John 3:14, 15. The Lord gave me strength and grace to address the people. Brother John Vuilleumier and an educated German translated into both languages for the benefit of the French and of the Germans. The Spirit of the Lord seemed to be in our midst. We then had [a] social meeting. Many good testimonies were borne. These testimonies were translated to us. [Cf: 17MR329.03] p. 55, Para. 5, [1885MS].

A converted Jew spoke well. This Jew was attending the theological college in Basel. He came to our Swiss conference and seemed to be interested. He understands Hebrew. He was desirous that our people should give him employment, but as long as he did not esteem the truth of that value to step out upon it from real conviction of duty, we felt he should not be hired to obey the truth. If the truth was not of that value to him that he could make any and every sacrifice for the truth's sake--moving from principle and not be bribed or bought--the work is between God and his own soul. [Cf: 17MR330.01] p. 55, Para. 6, [1885MS].

The question is, What does God say? What does He require? If he has a heart to be obedient to that which he knows to be truth, then his works will be acceptable to God. If he is not conscientious, but would wait to see if he can find a convenient position where it will be no cross to obey the truth, then his obedience is not acceptable to God. He will have a religion of convenience--serve God when it is for his interest to do so, and let it alone and be disobedient when the truth stands in his way of ease or prosperity. [Cf: 17MR330.02] p. 56, Para. 1, [1885MS].

We dared not take up this converted Jew. We must pray for him. We must watch with interest to help him if we can, but leave him as much as possible to his conscience and to his God. [Cf: 17MR330.03] p. 56, Para. 2, [1885MS].

The transgression of the law is sin, and the true believer in Christ will cease to sin. He will abhor sin, which caused so great sufferings to his Redeemer. He will not continue in sin that grace may abound, but he will cast away his sin--will war against the inclinations of the natural heart. This faith is not abstract, but attaches itself to actions. He shows the result of faith, which is obedience. He is learning to walk by faith, not by sight. He lives, yet not he, but Christ lives in him by faith. He eats, drinks, and does all things to the glory of God. Christ is to him first and last and best in everything. [Cf: 17MR330.04] p. 56, Para. 3, [1885MS].

We left this young man, with all his natural and acquired ability, to think, believe, and act before God conscientiously. We now see that this was the best course. He has continued to attend our meetings and has been turned out from the college. Now will be the time to help him to help himself. This move of the officials in the college has affected other youth. Two young men of the same college have come to our meetings on the Sabbath. They became interested through reading the papers. They have been looking into the reasons of our faith, and although in a school called "The Theological College," having a name to fit men to engage in the holy office of opening the Word of God to the people, our brethren state that they were astonished at such gross ignorance of Bible subjects, both in doctrines and the practical

lessons of Christ. These young men have requested repeated interviews, which have been granted to them. [Cf: 17MR331.01] p. 56, Para. 4, [1885MS].

Last Sabbath two other intelligent young men came to the meeting and listened with deepest interest. After the meeting the two who have been interested had an interview with our youthful workers in the office, inquiring the meaning of certain scriptures. In the evening I had a long interview with Brother and Sister Whitney in relation to some important matters connected with the workers in the office. We talked until a late hour. I carried the burden on my soul and slept only three hours during the night. [Cf: 17MR331.02] p. 56, Para. 5, [1885MS].

Basel, Nov. 22, 1885. I attended the morning meeting of the workers in the office, prayed with them and spoke to them about thirty minutes upon the necessity of faithfulness. I think many felt deeply upon this matter, for I know there have been influences that have drawn their minds from devotion and heart service to God, to having their affection and their interest divided, placing human objects where the Lord alone should rule and reign. A request was made for all who would from this time make most earnest efforts to reach a higher standard, to arise. All arose. We hope this now will have the effect to win them to God and to heavenly reflections and make earnest efforts to be all that God has given them power to be--faithful and true devoted soldiers of the cross of Christ. How my heart is drawn out for these young men. [Cf: 17MR332.01] p. 56, Para. 6, [1885MS].

I called together the girls from the office and talked with them seriously and affectionately, trying to have them see that they had enshrined Edith Andrews in their heart as an idol. The worship due to God they had given to a human, erring creature, one who was herself in need of mercy and the pardoning love of God or she would not be saved. May the Lord set the words that I have spoken to them home to the hearts. [Cf: 17MR332.02] p. 57, Para. 1, [1885MS].

Again one of the young men mentioned--whose name, I learn, is Zree--came to Brother Whitney much troubled. He knows not what to do. He sees the truth and he sees the cross which he must lift if he accepts it. He can bear, he says, all that he will be called to pass through for the truth's sake--but his parents, who have high hopes of him, and who have sent him at considerable expense to the college! Here comes in the question, Will he forsake all? He sees that the crisis has come. May the Lord give him grace to decide to obey the truth, to forsake all if need be--father, mother, sisters, and brothers--for the truth's sake. This is a trying point in this young man's experience. May he have strength from above. [Cf: 17MR332.03] p. 57, Para. 2, [1885MS].

Basel, Nov. 23, 1885. Devote some time to writing. Have conversation with Elder Whitney. He read letters from Brethren Daniel and A. C. Bourdeau, urging our going to Italy, and Daniel urges we come around through Geneva. But this will cost time and money, and as our tickets take us on that route in returning, we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us to Torre Pellice about noon. [Cf: 17MR333.01] p. 57, Para. 3, [1885MS].

Walked down to the city and made some purchases. Rode down in the afternoon to look at the stoves. Purchased one at a cost of \$20. This

has advantages over the iron stoves. The head is not heated, the air is not burned. I must have every advantage if I must use my head so continually as I do in writing. Sent to America four pages to Marian Davis and six pages to W. C. White. *Review and Herald* comes today, and we eagerly devour its contents. [Cf: 17MR333.02] p. 57, Para. 4, [1885MS].

Basel, Nov. 24, 1885. I thank my heavenly Father for a precious night's rest. I am still suffering with cold. Write to Elder [Daniel] Bourdeau at Geneva four large sheets of writing paper, in regard to his work and the best manner of taking hold of it. He has gathered up notices in papers as far back as when he was in California, and wishes these put into his circulars or notices to go before the public. It is just such things as these that hurt Brother Daniel's influence. The appearance is that he is extolling himself. He wishes to make it very prominent that he is an American sent to Europe as a missionary. This is every word truth, but such notices put before the people are not the best way to reach them, for all notices of this character will arouse national prejudice and close doors to him that might otherwise be opened. [Cf: 17MR333.03] p. 57, Para. 5, [1885MS].

The greatest prejudice of the Jewish nation of priests and rulers was stirred up against Christ because the people preferred to listen to Jesus rather than to them. The very same feelings of prejudice will be manifest in the priests and rulers of this time. We can do nothing that would close up the way before us in this country like taking a position of superiority and putting before the people that we consider them heathen. In truth they are worse than heathen, but this we are not to tell them. The clergy consider themselves as teachers, highly religious, and their churches send out missionaries to the work of converting the savages, but to have the implication that a similar work must be done for them they would consider the worst kind of insult. [Cf: 17MR334.01] p. 57, Para. 6, [1885MS].

We wrote to Brother Daniel to guard his notices, just humbly to go to work in the fear and love of Jesus, and work temperately, keeping self out of sight, and let Jesus and the truth work their way to men's hearts; that it is not best to hire the largest halls but go to work in a less expensive way, and then if the way opens come up higher, but test the interest first and see what that interest will warrant. [Cf: 17MR334.02] p. 58, Para. 1, [1885MS].

Basel, Nov. 25, 1885. I have rested well during the night. We have been blessed with a couple of days of partial sunshine. It now looks like rain. We hoped to have pleasant weather to cross the Alps to Italy, but we must take these things as they come and not be in the least discontented or unhappy. [Cf: 17MR334.03] p. 58, Para. 2, [1885MS].

I had a talk with Brother and Sister Whitney. They bring good reports from the sisters with whom I conversed last Sunday in reference to their exalting anyone too highly and thus making them idols. We must inquire, What is the influence of the one I am adoring? Does she reveal in life and in character superior love to Jesus, devotion to the truth? Is it her work to lead minds to the contemplation of heavenly themes? Is Jesus the theme of conversation? Is her life such that it bears the heavenly credentials? I urged upon them the necessity of their loving

God with all their heart. This effort has been blessed to these sisters. [Cf: 17MR334.04] p. 58, Para. 3, [1885MS].

I had a conversation with Brother John Vuilleumier, and presented before him the necessity of having his heart free from every idol, that he should honor and adore Jesus, that no human object should come between him and his God. If he made clay his idol, if he thought it was a paragon of perfection, he was deceived. Where he saw gold it was truly only tinsel. I sought to impress upon him the necessity of his loving and serving God as the One supreme. [Cf: 17MR335.01] p. 58, Para. 4, [1885MS].

God was working in His providence to bring in close relationship to Him young men that He could mold and fashion as clay is molded in the hands of the potter, that He would make them vessels unto honor. He had a work for them to do which others who were older could not do as well. He wanted their whole heart, their affections, and He claimed them as His right. With those who were older, habits were formed and ideas were not always such that God could use them; but He wanted young men to reach the highest standard of holiness, as did Daniel. I devoted more than one hour in conversation with this young man, who is a youth of great promise. I believe that the Lord has a special work for him to do, and after talking with him we could only commit the case to God for Him to impress the heart.--Ms. 28, 1885. [Cf: 17MR335.02] p. 58, Para. 5, [1885MS].

The Necessity of Delegating Responsibility and Training Assistants The truth, God's truth, must be cherished in the heart, and held in the strength of God, or the powers of Satan will wrench it from you. You need to be self-reliant and yet teachable, then you can have strength to be faithful to duty. To trust to your own resources, your own wisdom or strength, is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God. [Cf: 18MR287.01] p. 58, Para. 6, [1885MS].

Dr. Kellogg has felt afraid to trust responsibility with some of the physicians, because he saw in them inefficiency in some respects. They were not thorough and care-taking. Men of reasoning powers are greatly to blame if they continually make mistakes. These involve serious consequences. While Dr. Kellogg carries the greatest, heaviest responsibilities, he should have men by his side who will do as he instructs them. He should not do so much himself; for he is only a mortal man, and his powers have been taxed to the utmost limit again and again. He should lay upon others responsibilities which they should carry. [Cf: 18MR287.02] p. 59, Para. 1, [1885MS].

There are some who are ready to undertake the most difficult work, and feel competent to do it justice, who have not shown tact and wise discrimination in the simplest duties devolving upon them. This makes Dr. Kellogg afraid to trust them. They are ready to grasp the highest round of the ladder without beginning at the lowest round and climbing as he has done. Dr. Kellogg has gained his scientific knowledge by agonizing effort, and he has devoted many hours to devising, planning, and making improvements, while others have been sleeping. He has taxed every power in obtaining an experience, while many would have carried out plans to enjoy themselves. [Cf: 18MR287.03] p. 59, Para. 2, [1885MS].

He should not have sacrificed health and strength in order to meet the pressing demands. While these improvements have been going forward, talent has not been brought in to correspond with the enlarging of the institution to accommodate larger numbers. While the students should be willing to learn of Dr. Kellogg as children, he should feel the affection of a father for the students. He should not become discouraged because they are so slow to learn, and should not discourage them if they make mistakes. We are all mortal and liable to err. He should kindly point out their errors, and they should feel grateful for any instruction he can give them. [Cf: 18MR288.01] p. 59, Para. 3, [1885MS].

A haughty spirit should not be countenanced, but all should be willing to learn, and the doctor [should be] willing to teach and educate, so that, should he be called away to recruit his health, or should disease lay him low, there would be those who could work intelligently, and the sanitarium not become demoralized. It will be difficult for Dr. Kellogg to lay off even a portion of the burden he has so long carried, but health and life and the salvation of his soul require a change. He should now save himself before he is a complete wreck. [Cf: 18MR288.02] p. 59, Para. 4, [1885MS].

Similar advice was given to my husband, that he should let others bear the burdens, while he could aid them by his advice, counsel, and experience. But he saw that others made mistakes and were not far-seeing and judicious, that elements of character were wanting in them, which he possessed to a large degree; therefore he waited for somebody fully competent to take his place, and kept on and on in much the same way as he had done, until he finally dropped into the grave, and those men upon whom he did not dare to leave the burdens had to take them, and that without his advice, his words of counsel, and his experience, to help them. His voice might have been heard today if he had heeded the words of warning given. [Cf: 18MR288.03] p. 59, Para. 5, [1885MS].

He was disgusted and distressed because there were so few who would be discerning and who would be burden-bearers, and thought that in order to save blunders he must do all that he could himself. In his clear foresight he could see what needed to be done, and his brethren were content to let him be brains for them, and execute for them while, instead of becoming more efficient, they were growing less and less self-reliant. The simple, common business matters were brought before him by those connected with him in the work, until he became so accustomed to it that he felt it must be so; and if he was not consulted about even minor matters, he felt that it was not just right. [Cf: 18MR289.01] p. 60, Para. 1, [1885MS].

Dr. Kellogg is acting over the same experience, and Brother Murphy, Brother Hall, and others suffer him to do this. They are in many respects machine men. They have powers of mind, but these are becoming weakened because they do not exercise their reasoning faculties, but prefer to use Dr. Kellogg's mind in simple matters. Brother Hall has his position but the doctor, as far as thinking and planning are concerned, has the work to do himself. [Cf: 18MR289.02] p. 60, Para. 2, [1885MS].

Dr. Kellogg should never have encouraged these men to depend upon him

to be mind and brains for them. He has served tables too much. There should be a superintendent who possesses breadth of thought and independence of judgment, that will use the powers of his own brain and grow in capacity and judgment, becoming every year more and more capable of bearing responsibilities. It is a sin and a shame to call the mind of Dr. Kellogg to so many little matters, and he does these men a wrong in allowing it. He cannot grasp his arms around the entire institution. He must train his helpers to be self-reliant, independent, wise generals, in place of acting as general over everything himself. [Cf: 18MR289.03] p. 60, Para. 3, [1885MS].

These men have important faculties given them of God, to be used and to be strengthened by use. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and every ounce of burden should be lifted from him that can be. There ought to be, today, self-reliant men of enduring energy, thinking and planning and working at all the common matters without bringing one of them to the notice of the doctor. [Cf: 18MR290.01] p. 60, Para. 4, [1885MS].

I regret that these men have been so dependent upon Dr. Kellogg. I am sorry that, as a wise general, he has not trained them to be self-reliant, and has not refused to do their thinking and brain work, that they might have obtained an experience which today would be more valuable to them than gold. God does not demand of Dr. Kellogg such taxing service, even in the most important enterprises. He has been successful in his plans, because he would not be defeated. If the brethren connected with him had faced stubborn difficulties, and seen them give way before them because their courage would not be daunted nor their energy wearied, they might have thus obtained an experience that would be of value to them through all time and through eternity. There is no need that there should be so many helpless souls who will sink before difficulties. [Cf: 18MR290.02] p. 60, Para. 5, [1885MS].

Elder Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and ignorance and inefficiency, with thoughtful energy and zeal. [Cf: 18MR290.03] p. 61, Para. 1, [1885MS].

There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines, run by another man's brain. God has given them ability to think and act. He would have men connected with the institution--strong, firm, whole-souled, well-balanced men--who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success. [Cf: 18MR291.01] p. 61, Para. 2, [1885MS].

A good, strong mind to propose and counsel would be the greatest blessing the doctor could have. No one man's mind and judgment are

sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible, and stand ready to say, "Yes," and vote for it without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the divine Counselor. [Cf: 18MR291.02] p. 61, Para. 3, [1885MS].

In order for men to be depended upon, there must be growth of powers, the exercise of every faculty, even in little things; then power is acquired to engage in larger responsibilities. Individual responsibility and accountability are essential. Do not shrink from bearing your share of responsibilities because there are risks to run and something to be ventured. Do not leave others to be brains for you. You must train your powers to put forth strength and vigor; then the entrusted talents will grow, as a steady, uniform, unyielding energy is exercised in bearing individual responsibility. God would have man add, day by day, little by little, to his stock of ideas, acting as if the moments were jewels, to be carefully gathered and discreetly cherished. He will thus acquire breadth of thought and strength of intellect. . . . [Cf: 18MR291.03] p. 61, Para. 4, [1885MS].

Guarding Against Licentiousness. It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness, immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents but who have been unable to rise to any noble heights after their unwise marriages. Thus the wheels of progress have been blocked, the powers of the mind dwarfed. [Cf: 18MR292.01] p. 61, Para. 5, [1885MS].

I utter my earnest warning and protest against the familiar association of young men and women who intend to connect with our sanitarium. If they want to be men of God, let them deny their inclination, and devote their God-given powers to doing good and being a blessing to society. Let them consecrate themselves unreservedly to God, to save perishing souls. [Cf: 18MR292.02] p. 62, Para. 1, [1885MS].

Dr. Sprague might have been an efficient and useful physician had he not wrecked his bark in a matrimonial alliance with one who could have no sympathy with his faith and could be no help to him in the Christian life. Dr. Fairfield might have proved a man of usefulness, a man of elevated, noble character, but he married a selfish, heartless, cold, icy-hearted woman. A good, noble Christian woman might have helped him in character building; but Mrs. Fairfield was his evil angel to accomplish his ruin. She was one to tear down, and not to build up. She idolized herself, and had no wealth of affection for anyone but herself; and ruin is the result of this connection. [Cf: 18MR292.03] p. 62, Para. 2, [1885MS].

It is not a time when marriage should be regarded in the light of felicity. It is uncertain business. More misery than happiness is the

result; and yet marrying and giving in marriage is as it was in the days of Noah. There seems to be no restraint; but passion and impulse have controlling power, and youth seem to be bewitched with love-sick sentimentalism. For this reason rules and regulations are highly essential to guard those connected with the Sanitarium, the college, and the office of publication; and anyone who regards these restrictions as unnecessary has not spiritual discernment, and will prove a hindrance rather than a help. [Cf: 18MR293.01] p. 62, Para. 3, [1885MS].

Many seem to think these precautions are not essential, and their department pleads for greater liberty than the law of God allows them. It is an imperative duty to preserve the soul from impure thoughts and unholy actions. Iniquity abounds, and our Saviour lifted His voice in warning, "As the days of Noah were, so shall also the coming of the Son of man be. For 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." [Cf: 18MR293.02] p. 62, Para. 4, [1885MS].

Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of the true Christian. Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil. [Cf: 18MR293.03] p. 62, Para. 5, [1885MS].

The senses will be guarded. The soul that has Jesus abiding in it will develop into true greatness. The intelligent soul who has respect unto all of God's commandments, through the grace of Christ will say to the passions of the heart as they point to God's great moral standard of righteousness, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed"; and the grace of Christ shall be as a wall of fire round about the soul. [Cf: 18MR294.01] p. 62, Para. 6, [1885MS].

There are those who will say, "Oh, you need not be so particular. A little harmless flirtation will do no injury." And the carnal heart urges on to temptation, and to the practical sanctioning of indulgences which end in sin. This is a low cast of morality, not meeting the high standard of the law of God. [Cf: 18MR294.02] p. 63, Para. 1, [1885MS].

The vileness of the human heart is not understood. There are always individuals connected with our institutions whose characters are cast in an inferior mold, and they need but a word of encouragement from those in higher positions to take liberty to gratify the unholy heart. There are those at the sanitarium that are not open sinners; they hide their sins from human eyes; they have a fair outward morality; but the Lord's eye sees them. They find means to gratify the low, sensual propensities; their lives are tarnished, and they are tarnishing others by their example. [Cf: 18MR294.03] p. 63, Para. 2, [1885MS].

These very ones carry a pretense of piety; they offer prayers, bear testimony in meetings, and are apparently serving the Lord; but their hearts are corrupt, their conduct is condemned by the law of Jehovah which they profess to keep. There are those who are not guilty of these

gross transgressions, but who do not have spiritual discernment, and see not the necessity of putting up the bars, and of guarding every point lest iniquity should be practiced in our institutions. They cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying, and giving marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate. [Cf: 18MR294.04] p. 63, Para. 3, [1885MS].

In our sanitarium, our college, our offices of publication, and in every mission the strictest rules must be enforced. Nothing can so effectually demoralize these institutions and our missions, as the want of prudence and watchful reserve in the association of young men and young women. Give them freedom to go and come as they will in each other's company, and they will regard it as a restriction of their rights to be bound about with rules and regulations. Those who plead for the liberty to associate together are soon spoiled with lovesick sentimentalism; the enervating influence of this much-to-be-dreaded disease unfits them for their duties, and they cannot fill any position of trust. The ever-increasing potency of vicious indulgences is so great and so strong that there is little room to hope for the recovery of souls who are thus afflicted, unless they can see the matter as God sees it, and become so thoroughly disgusted, as well as agonized, over their course of action, that they will have that repentance that needeth not to be repented of. [Cf: 18MR295.01] p. 63, Para. 4, [1885MS].

Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished, and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of lovesick sentimentalism. They are unbalanced in mind, and have lost their sense of propriety of conduct so essential for a noble, virtuous character. [Cf: 18MR295.02] p. 63, Para. 5, [1885MS].

But that which is the most to be deplored is to see married men who have companions and children, fawning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguishes right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed. [Cf: 18MR296.01] p. 64, Para. 1, [1885MS].

Indolence and gratification of unholy passions enslave the soul, and hold the victim in chains of steel. There are agonizing struggles after his lost moral freedom, but he seldom is again a free man; he has stepped on Satan's ground, and becomes the object of Satan's temptations. The standard must be the holy law of God, and every approach toward familiarity or attention of married men with young girls or with married women should be positively condemned. [Cf: 18MR296.02] p. 64, Para. 2, [1885MS].

The plea of these liberty-loving young men and married men is for a little amusement, a hungering of sympathy, a little self-indulgence. They do not think of such a thing as weakening moral character or their power to resist temptation, nor of becoming vicious and impure; but

they are tempting the devil to tempt them. The only safe course is to keep free from all these things. Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul's interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul, in opening the door to temptation, and the power of resistance becomes weakened. [Cf: 18MR296.03] p. 64, Para. 3, [1885MS].

The Psalmist, when viewing the many snares and temptations to vice, inquires, "Wherewithal shall a young man cleanse his way?" This question is appropriate for everyone connected with our missions and every instrumentality of God. At this stage of our work, the answer comes, "By taking heed thereto according to Thy word." It is necessary to maintain a living connection with Heaven, seeking as often as did Daniel--three times a day--for divine grace to resist appetite and passion. Wrestling with appetite and passion, unaided by divine power, will be unsuccessful; but make Christ your stronghold, and the language of your soul will be, "In all these things we are more than conquerors through Him that loved us." Said the apostle Paul, "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." [Cf: 18MR297.01] p. 64, Para. 4, [1885MS].

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness, and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure; and it may be written in the Lamb's book of life, to be immortalized among the holy angels. [Cf: 18MR297.02] p. 64, Para. 5, [1885MS].

I have been shown that Satan's specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared. [Cf: 18MR297.03] p. 65, Para. 1, [1885MS].

These things, if allowed, deaden the moral senses and blind the mind so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted, and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and become dignity, much evil might be avoided. [Cf: 18MR298.01] p. 65, Para. 2, [1885MS].

A woman who will allow an unchaste word or hint to be uttered in her presence is not as God would have her; one that will permit any undue familiarity or impure suggestion does not preserve her God-like womanhood. Some may think these warnings unnecessary; but God has shown me that they are necessary in every mission, in every college, in every institution that we have established. [Cf: 18MR298.02] p. 65, Para. 3, [1885MS].

The wise man has said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore, . . . put away evil from thy flesh." [Cf: 18MR298.03] p. 65, Para. 4, [1885MS].

We are in a day when iniquity abounds. There are those who have but little moral sense; self-pollution has been practiced, and the moral powers are benumbed. Such have no just sense of holiness or purity. They are corrupt, and will corrupt others. Miserable wrecks of humanity are everywhere. Some put on a religious garb; but the soul is defiled, and they corrupt other minds. They call evil good, and good evil. They are Satan's most efficient agents, and individuals of this stamp will connect with our institutions and with God's instrumentalities, masking their evil ways under pretention of godliness. Can we then be too particular, too circumspect? Safety lies in close adherence to rules and regulations in harmony with God's great moral standard of righteousness. [Cf: 18MR298.04] p. 65, Para. 5, [1885MS].

And then there are those who, if so disposed, will find ways to secretly carry out their own inclinations, and pursue a course of deception to avoid the censure of those they deem so particular. Some who have influence, who are apparently working for the interest of the sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss, and in their desire to please each other, they become unfaithful. [Cf: 18MR299.01] p. 65, Para. 6, [1885MS].

The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed. [Cf: 18MR299.02] p. 66, Para. 1, [1885MS].

Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a

pure and holy God unless it is after the exalted Scriptural principle. [Cf: 18MR300.01] p. 66, Para. 2, [1885MS].

These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions. Mild license is termed liberty and freedom. But those who are professedly sons and daughters of God should elevate the standard, and have no fellowship with the unruly who would have rules and regulations made to meet the cases of the disobedient. [Cf: 18MR300.02] p. 66, Para. 3, [1885MS].

The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity. There are those who would entrap and mislead souls; they have a spirit to revile, instead of showing respect for those who carry the burden and seek to keep up the standard. The fewer of such persons employed, the safer and purer will be the moral atmosphere of the sanitarium. There always will be persons who will find entrance to such an institution, whose influence will be for evil. They are of that class who are continually putting bitter for sweet, and sweet for bitter. There are professed Christians who will warp the conscience and becloud the mind, under the pretense of godliness; and those who do not see nor sense the danger are already the dupes or victims of Satan. [Cf: 18MR300.03] p. 66, Para. 4, [1885MS].

Let every youth take heed to his ways. Let every medical student build his foundations on the eternal rock.--Ms 4a. 1885, pp. 17-22; 30-39. [Cf: 18MR301.01] p. 66, Para. 5, [1885MS].

(A sermon apparently presented in Stockholm, Sweden, October 19, 1885. The introduction is missing.) [Even though] lofty trees that know nothing should be destroyed, and this beautiful earth should be broken up, they would not believe that message. But if they had, it would have been for their salvation. They had separated so far from God that they did not hear His voice. [Cf: 19MR133.01] p. 66, Para. 6, [1885MS].

The ark was built upon dry land. Noah walked by faith, and when the time came and they saw the beasts two by two going into the ark, and the heavens darkened by the fowls that were going two by two into the ark, these were they that were obedient to God; but man was not obedient, but the beasts and fowls were finding a place of refuge. Yet notwithstanding this wonderful sight, still the people were unbelieving. [Cf: 19MR133.02] p. 66, Para. 7, [1885MS].

At last God bade Noah and his family to go into the ark; and He shut them in. There they remained one week enclosed in the ark before it began to rain. How then did these wicked men mock and deride those in the ark! Was it not a trial of their faith to be shut in there for one week and yet have no rain? But after seven days it began to rain. Up to this time there had been no rain; a mist had arisen to water the earth. But as the rain began to fall slowly at first, then more came, they began to inquire, What shall this come to? [Cf: 19MR133.03] p. 67, Para. 1, [1885MS].

At last the heavens were opened and the rain poured down in torrents. Then everyone began to be swept away; but the ark floated upon the troubled waters. What would the inhabitants of the world have given

then could they have had a place within the ark! As the heavy clouds were over them pouring down their torrents of rain, the inhabitants of the old world began to climb to the tops of the mountains, but the water reached to the tops of the highest trees, and they were swept into the boiling deep. [Cf: 19MR133.04] p. 67, Para. 2, [1885MS].

Then we read, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." The wicked will be destroyed, not by water but by fire. But before the Son of God shall come, He sends the warning that He is soon to come "to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" [Isa. 26:21]. Now, Christ says that just before His coming such a state of things will exist as existed in the old world. They did not repent before God but went right on "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." Well, is it a sin to eat or drink? When we carry it to excess, it is a sin. When we carry the marrying and giving in marriage to excess, this also is a sin. [Cf: 19MR134.01] p. 67, Para. 3, [1885MS].

God so loved the world that He gave His only begotten Son to save mankind from perishing. He has placed heaven within their reach, and thus He has claims upon every man. He has given them His commandments to observe, and although they may ignore His claims, yet they cannot throw them off; it is His law that is to govern heaven and earth. And when they forget God and serve themselves, the fear of God is not before them, and sin to them is not sin. Iniquity prevails, and just before the appearing of the Son of man in [the] heavens Satan will appear, to attract men, and if it were possible he would deceive the very elect. Here are the transgressors of God's law, and Satan, who was the first transgressor, leading them on. Can you wonder that iniquity prevails everywhere? And just prior to the coming of the Son of man their minds are employed in eating and drinking, and marrying and giving in marriage, and heaven is put out from their minds. [Cf: 19MR134.02] p. 67, Para. 4, [1885MS].

Look at the state of things as it exists today. How little thought of God or heaven there is among the people. Entire families are brought up with no knowledge of God. And your children that God has given you, what are you doing for them? Are you bringing them up in the fear of the Lord? These little children can be educated from their very babyhood to love and honor God; and if you train them in this way, then you will see that God is helping you in your feebleness. In the morning you want to teach your children that God is your trust. Teach them that they are living for the future immortal life, and not for this world. You want to bring God into your house and family. You want to feel that not one impatient word will be uttered in your family. You want to carry an influence that is heavenly, and act as though you believed that Christ is coming. Many act as though riches were indispensable. Why, riches cannot save your soul. Looks cannot save your soul. It is a humble confession of all your sins that will bring you into favor with your heavenly Father. [Cf: 19MR135.01] p. 67, Para. 5, [1885MS].

Are you using that [which] God has given you, to advance His work? Oh, how ungrateful are the children of men! They act just as [did] the inhabitants of the old world. They allow the blessings that God has

given them to separate them from Him, and the more He entrusts to them the more they forget Him. He has put means into your hands to advance His cause, and [do] you use it to your own glory? Jesus came into the world and became poor that we through His poverty might be made rich. Listen to His words, "Lay not up for yourselves treasures upon 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: for where your treasure is, there will your heart be also" (Matt. 6:19-21). [Cf: 19MR135.02] p. 68, Para. 1, [1885MS].

We have had an opportunity in California of seeing the result of men making riches their hope. One day a man would be a millionaire and the next day a beggar. They were trading in stocks, and when they would fail they had not courage to live, and would put an end to their lives. How much better it would have been had they laid up treasure in heaven. Now, God wants men who have riches to appropriate them to His cause. They are not theirs, they are only lent them by trust. [Cf: 19MR136.01] p. 68, Para. 2, [1885MS].

And this is the way we have felt with the means that God has placed in our hands. We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread. [Cf: 19MR136.02] p. 68, Para. 3, [1885MS].

As we went from place to place to proclaim the word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in, we found many places for it. But affliction came into our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do. [Cf: 19MR136.03] p. 68, Para. 4, [1885MS].

We had a home, and as we found those who were in affliction and had no home, we would open our home to them and let them share our comforts. One widow came to me and said, "I don't know what to do with my children; I cannot make them obey me." There was a wealthy man living by her side, and at one time he took me out to show me his buildings and he said, "I have not room for all my goods." Then he said, "I do not know what will become of that poor widow across the way; another winter she will have to suffer." I turned to him and said, "What about your granaries? Has not God given you this to help the widow and the fatherless?" Well now, many are just as thoughtless as that. [Cf: 19MR136.04] p. 68, Para. 5, [1885MS].

I went to the widow and told her that I would take the girl. I did so, and afterwards here came the boy walking forty miles to our home. Well, this is how we got our means. As God saw the use we made of the means He gave us, He entrusted us with more. My husband was a financier. I made the statement last night that we had invested \$30,000 in the cause, and this is the way we have done it--when we saw a place where the cause needed means, we would hand it out. When we went over to the Pacific Coast, many were raised up to obey God, and then we wanted

means to build a meetinghouse; but the people were poor, so we sent over to Michigan, telling them to sell all that we had, and there we invested our means, and a meetinghouse was built in San Francisco and [another in] Oakland. Often when returning from a long journey we would look to see if our house had burned down in our absence. And my husband would say, "Never mind, if the house does burn, we have a treasure laid up in heaven." [Cf: 19MR137.01] p. 68, Para. 6, [1885MS].

Now I cannot afford to use my means for my own glory, I want it invested to God's glory. When the mission started in Basel, the word came, We must have means. I had received from a sister a silk dress; this I sold, and sent \$50 to help the mission. And when my good sisters knew what I had done, they followed my example, and the sum was made up. Instead of putting my means on my own body, I would rather it would go to the widow and fatherless to clothe them. And now the reason we have been able to deposit this in God's treasury is because of the benevolence of God; and yet we have some little property left. And since I have seen the missions in such great need, my letters have gone to Healdsburg, California, telling them to sell my house and furniture and send the means over that I can dispose of it to help these missions. [Cf: 19MR137.02] p. 69, Para. 1, [1885MS].

This is the way we have been working ever since we have had a part in this work. I want you to understand that because God has given us means, it is because we have tried to use it to His glory. I do not feel that anything I have is my own, and when I go to the store to buy anything, I question, Cannot I do without this and put the money into the cause? I repeat it again and again to myself, "Jesus for my sake became poor. He had not where to lay His head; and then shall I who am the subject of His grace have a better time than He?" [Cf: 19MR138.01] p. 69, Para. 2, [1885MS].

We should not be like the people of the Noachic world--to have our minds all engrossed in eating and drinking, and marrying and giving in marriage. Christ is soon to come, and who is ready to meet Him? Have you felt for the young around you? Have you given your means to send the truth to the far-off heathen, and overlooked the very ones right by your door? Here are souls right around us that we might save if we would give them our help. We want to watch our opportunities to give help to souls. How many of us while gossiping might take the Bible and give a knowledge to precious souls. We must meet the record of our lives in the judgment. Christ says, "Love one another as I have loved you." Do we manifest that love for souls in darkness that Christ manifested for us? Well we take the bread of life and eat it in silence when souls are perishing around us? Christ is coming. Prepare for His coming if you would be without spot or blemish. Then take up the work, and Jesus will help you. He is the propitiation for our sins. [Cf: 19MR138.02] p. 69, Para. 3, [1885MS].

He is shedding His blood for us tonight. When I see the youth, my heart goes out after them. They want someone to lead them. I am astonished at the churches of today. We want home missionaries. We want those who are willing to deny themselves for Christ's sake. We want those who are wide-awake for Jesus, that will labor for souls as those that must give an account. We are responsible for the great light that shines upon our pathway, and we inquire, What are you doing with this light? It is your duty to place yourself in right relation to God, that

He can give you more light. [Cf: 19MR139.01] p. 69, Para. 4, [1885MS].

The end of all things is at hand. Are we ready to meet Christ when He shall appear? Will He say to us, "Come, ye blessed of My Father; enter into the city"? When we see the great reward that is in store for the faithful, how our hearts should reach out after others, that they may receive the light. You know not how many hearts are really thirsting for the waters of life, but here is the Bible to open before them. Will you do it? Will you act like men and women that expect the Lord to come? Will you have living faith, and pray as never before? Will you wrestle with God as Jacob wrestled with Him--"I will not let Thee go except Thou bless me"? And when His blessing rests upon you, you will be anxious to have others receive it. [Cf: 19MR139.02] p. 69, Para. 5, [1885MS].

Well, the day will come when God will come to take vengeance upon those who know Him not; and we want you to be ready. We want eternal things to have some weight upon your minds. We want you to have on the robes of righteousness, that Christ will bestow His blessing upon you. And He says, "I will lead you unto living fountains of waters; and God shall wipe away all tears from your eyes." Now, my brethren and sisters, if you do have that living faith in Christ, He will give you a faith and hope that the world cannot give or take away.--Ms 35, 1885. [Cf: 19MR139.03] p. 70, Para. 1, [1885MS].

(Written to W. C. White, Nov. 20, 1885, from Basel, Switzerland. Only the day before, on Nov. 19, Ellen White had returned to her home in Basel after spending six weeks in Scandinavia.) Here I am now in Basel. We reached here last night about eight o'clock. We found Mary doing well. She is looking better than I have seen her for many years. Ella is quite as well as usual, but has some cold. [Cf: 20MR45.01] p. 70, Para. 2, [1885MS].

Nov. 18, 1885. We ate a good breakfast and went on board the boat. It was very rough. We were in the nice saloon on the upper deck, enjoying the smooth sailing when the captain came up and said, "I advise you to go below and lie down." We inquired if it would be worse than it was then. He said, "This is nothing. You can get to the cabin now but you will not be able to get there soon." We went down and lay down. We had passed one hour on the boat and were to be five hours more. [Cf: 20MR45.02] p. 70, Para. 3, [1885MS].

Soon Sara was very sick, then I was sick, and our breakfast fed the fishes. I sweat profusely, then the most wrenching process of throwing up. Sara lay where she could look directly upon me. She said several times she thought I was dead. She kept speaking to me to get some response. She said my face was as colorless as a corpse. She should understand now fully why I was afraid to be seasick. She never would want me to go on the water again, for she thought it was at the risk of my life. There was never a more thankful party that stood upon the terra firma than our company. [Cf: 20MR45.03] p. 70, Para. 4, [1885MS].

Christina was a little sick, but not severely. Kellogg was out upon the deck and he was some sick, but he stayed there, almost freezing. He dared not go down. [Cf: 20MR45.04] p. 70, Para. 5, [1885MS].

We were so happy to be seated in the cars again. We had a compartment all to ourselves, and I did not sit up much of the day. I was lame and sore. We traveled all night and all day Wednesday and stopped Wednesday night at Hotel Cologne. We had good accommodations, took six o'clock train, and were by ourselves until noon. The cars went only to Mainz, and we were obliged to wait two hours. [Cf: 20MR45.05] p. 70, Para. 6, [1885MS].

When the express train came along we were crowded into a compartment with men and we learned it was a smoking car, but Kellogg prevailed upon them not to smoke. But men were continually crowding in with their cigars and pipes. Kellogg finally found us a place in another car with men, but they did not smoke. The road was exceedingly rough. I think I never rode in cars that shook one about so. It was as good as the best movement machines. It took all the soreness out of me--curious remedy! [Cf: 20MR45.06] p. 70, Para. 7, [1885MS].

Mary read us your letter and I was glad to learn you had a similar experience to ours in seasickness. I was full of cold and I threw up much phlegm and I think it did me much good. I said then I hoped you would be sick, and although unpleasant it would be a great blessing to you as it has been to us. [Cf: 20MR46.01] p. 71, Para. 1, [1885MS].

Brother Whitney wishes us to go next week to Italy. We are thinking of taking the whole family along; go into Brother Bourdeau's house and remain a couple of months. We want the Lord to direct. It is cold as a barn here. The coils warm the room scarcely at all. It is a failure and something will have to be devised of a different character than this, to heat these rooms. They will put me up a stove in the parlor today. I have not been warm since I came here, and the very air seems as if I were breathing in the air from a snowbank. Edith [Andrews] is evidently failing. The rooms she and her mother occupy are not comfortable. They have a little heating arrangement, not the one I had, but similar to it, but that is not sufficient, and the rubber coils are very disagreeable to Edith. [Cf: 20MR46.02] p. 71, Para. 2, [1885MS].

I thought if we could go to Italy and go into a house all furnished, and keep Brother A. C. Bourdeau and sons, without any appearance of evil, we would do so. But if there is the least danger of remarks we would not do this on any account. [Cf: 20MR46.03] p. 71, Para. 3, [1885MS].

Willie, I want Matteson to stand in a proper light before the conference. We see mistakes and failure in his work and mission, but how much better would others have done under the circumstances? I am thinking he has done, in many respects, a good work. He has suffered privation and taken the work from nothing, and all these things deserve our appreciation, and we will encourage him all we can, and not say one word to discourage. You know that the man is not guilty of that devotion the people give him. They need to see and recognize other talent, and they will do it, and I know that there is much precious material in Christiania, and I want the dear lambs of the flock to be blessed and strengthened. I do not know as I can say anything more. [Cf: 20MR46.04] p. 71, Para. 4, [1885MS].

I shall think of you and pray for you as we do, and may the Lord work in power for you. Do pray much and tell others I beseech of them to

pray much. I will now say, God bless you, my son, with the best of Heaven's blessing. Try to get Edson heart and soul in the meetings. Help him all you can.--Letter 36, 1885. [Cf: 20MR46.05] p. 71, Para. 5, [1885MS].

(Written to J. H. Waggoner and C. H. Jones, March 7, 1885, from Healdsburg, California.) I have read your letters once, and will read them more carefully later, but I find nothing in them to lift the weight from my mind in regard to arrangements for the publication and sale of my books. [Cf: 20MR48.01] p. 71, Para. 6, [1885MS].

I accept the explanations you make in regard to the draft. I have not laid up anything in my mind against you over this matter. However, I feel more and more convinced that I should never again allow myself to be left at the mercy of my brethren as regards means, if I can avoid it. [Cf: 20MR48.02] p. 71, Para. 7, [1885MS].

From the light that God has given me, I am more and more convinced that you are acting unwisely in investing so much means in buildings. Since debts are now bearing you down, like weights of lead, I would advise you to "hug the shore" more closely in this respect. When you have means with which to build, then it will be time for you to increase your facilities. Bring your work within the limits of your resources, even if you must thereby endure great inconvenience. This is the light that God has repeatedly given me for you. It would be pleasing to God if you were to give this matter more careful study than you have given it. [Cf: 20MR48.03] p. 72, Para. 1, [1885MS].

With reference to my book, I desire to say that I am not complaining because I think the office has been receiving too much for publishing it, but because I am not satisfied with the income it brings to me. Some plan should have been devised whereby more than fifteen cents royalty per copy would come to me. I do not remember that I was ever consulted regarding this matter. I thought that my brethren would guard my interests as sacredly as they would their own interests or the interests of the office. I know where to apply means to help the cause fully as well as my brethren know where to apply my means for me. [Cf: 20MR48.04] p. 72, Para. 2, [1885MS].

I have just received a letter from Brother Ostrander in which he defends Brother Hamilton, against whom I made the charge that he appropriated means belonging to me and used it for his own convenience, building a house in Boulder. To make a bad matter worse, he exchanged this building for land in Longmont. This land was mortgaged, and it became necessary for me to invest six hundred dollars to lift the mortgage, in order to avoid losing all that Brother Hamilton used. Thus about two thousand dollars, which I greatly need, is tied up. [Cf: 20MR48.05] p. 72, Para. 3, [1885MS].

And now Brother Ostrander proposes to relieve me of all further difficulty in regard to this property, by taking it off my hands. The mission in Colorado is embarrassed, and the proposition is that I donate to this mission the two thousand dollars tied up in this property. My brethren may feel ready to give me this kind of relief, but I am not ready to accept their proposition. [Cf: 20MR49.01] p. 72, Para. 4, [1885MS].

My brethren of wise judgment could have managed my book--Volume IV--in such a way that relief would have been brought to me. They could have published a statement to the effect that this book had cost me much time and money to prepare and put on the market; and that, as I had pledged largely for the support of missions--no less than three thousand dollars--in addition to meeting other heavy expenses, the profits on the first edition of this book would go to the author to reimburse her for a portion of the heavy expense incurred; that the profits on the second edition would be divided between the canvassers and the author. Thus you could have helped me, but you did not. [Cf: 20MR49.02] p. 72, Para. 5, [1885MS].

Hereafter I cannot put implicit confidence in all the plans you devise and execute, so far as my work is concerned. I will keep on the lookout for a manager, and when I find one who is suitable, I will employ him. I will not trust my book interests with my good brethren who plan in such a way that a certain portion of the profit is taken off by this one and by that one, and only a very small portion is left for me. [Cf: 20MR49.03] p. 72, Para. 6, [1885MS].

All your explanations and figures do not help me at all. My books are selling well, and yet I have scarcely enough money to procure the necessary things of life; and when I send to the office for funds, there comes to me the oft-repeated reply, "You have overdrawn your account." My helpers are not paid for the work they have done. I am carrying a heavy burden of debt, on which I pay interest. My books are constantly sold in large numbers, and yet the profits bring me but little relief. [Cf: 20MR49.04] p. 73, Para. 1, [1885MS].

Matters are so arranged that those who write books cannot receive proper compensation, because the books go through so many hands that the profits are consumed in this way. Whether canvassers, or tract and missionary societies, or whatever it may be that brings about this result, I protest against such an arrangement. If we should revive the old plan of our ministers disposing of the books and receiving part of the profits themselves, I believe there would be a better state of things than exists today. Under present arrangements, it seems as if almost everything is absorbed by the tract and missionary societies, leaving very little profit for the author. I shall have something more to say on these things. [Cf: 20MR49.05] p. 73, Para. 2, [1885MS].

Only the expense of publishing and selling my book, Vol. IV, should have been taken from the profits. The rest should have been saved for the author. No canvassers were needed for Vol. IV. It could have been sold without going to all this expense. I am not satisfied with the result. Those who have felt that they were doing me justice by awarding me fifteen cents for each copy sold have erred in judgment. [Cf: 20MR50.01] p. 73, Para. 3, [1885MS].

The notice of the higher prices placed on the book should never have been published. No explanation of this was made at the time. If nothing in explanation could have been written, the notice would better have remained unpublished. [Cf: 20MR50.02] p. 73, Para. 4, [1885MS].

I will make no rash moves, but I cannot submit to the arrangements made. They are unjust. The money used in paying canvassers for selling the first edition was misspent, for I should have received the profits

on that edition. I know where to use this means to the very best advantage, and yet I have nothing to use in any way. I economize in every way possible, and still do not have sufficient to meet running expenses. [Cf: 20MR50.03] p. 73, Para. 5, [1885MS].

I am sick at heart and discouraged over the present state of affairs. If the notice of the advance in price had been published before the first ten thousand books were sold, it would have been far better. I have trusted too much in my brethren. I regret making this mistake. In the future I must look after my own interests more closely.--Letter 15, 1885. [Cf: 20MR50.04] p. 73, Para. 6, [1885MS].

(Remarks at a European Council, Sunday, September 20, 1885.) I would like to speak a word in regard to open-air meetings. There is no one who can long bear the taxation to the throat and lungs of speaking in the open air. I have spoken thus more or less for the last forty years, and I know how trying it is. And in this country, it must be especially taxing on account of the dampness of the air. [Cf: 21MR300.01] p. 73, Para. 7, [1885MS].

Another objection to holding open-air meetings is the fact that the congregation is constantly changing, and one cannot come close to them by personal effort. One might preach in the open air till the Lord comes and then be unable to show definite result. Then, too, this kind of labor has a tendency to make the laborer not obtain that kind of experience that is fitting him to be a perfect workman, for he becomes negligent in regard to following up his own work and binding it off securely. He does not obtain that experience that will make him an able minister of Christ. He has very little encouragement to grow in the truth, to obtain a thorough knowledge of the Scriptures, and he does not obtain that experience that will make him an able minister for Christ. [Cf: 21MR300.02] p. 74, Para. 1, [1885MS].

I do not wish to be understood that open-air meetings never should be held. They may be held at times as a necessity, but this is not the best regular means of presenting the truth. We have a different work to do. We must remove the rubbish of error which is piled about the people. [Cf: 21MR300.03] p. 74, Para. 2, [1885MS].

In order to do this we should be more personal in our labor and should have something fresh like the manna from heaven to present as their wants require. From such meetings the people do not obtain the best ideas of our work. We want them to understand that we have the most sacred truth ever given to mortals. (For close, see ABC in remarks before the Swiss Conference.) [Cf: 21MR300.04] p. 74, Para. 3, [1885MS].

Taken from a report for the *Review* on English Mission: [Cf: 21MR300.05] p. 74, Para. 4, [1885MS].

Open-air meetings are quite common in England. If conducted on right principles, these are good. Jesus placed Himself in the great thoroughfares of travel, where His voice was heard by thousands. The precious words that fell from His lips found a lodgment in many hearts and caused them to search and see if these things were so.--Ms 18, 1885. [Cf: 21MR300.06] p. 74, Para. 5, [1885MS].

The old year with its three hundred and sixty-six days of privilege and duty, has passed into eternity; and each day a record has been made in the books of Heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in his estimate of our acts and motives. Our lives stand revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, over-bearing, and passionate, these traits will exclude their possessor from Heaven. All our acts, with the motives that prompted them, are weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what he condemns in another. [Cf: ST 01-01-85 para. 01] p. 74, Para. 6, [1885MS].

Dear reader, examine your own heart and life in the light of God's word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? what victories have I gained? and what have I done to help others, and lead them to Christ?" [Cf: ST 01-01-85 para. 02] p. 74, Para. 7, [1885MS].

God has not placed you in this world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year have you performed your appointed task with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these good gifts intrusted to you by our loving heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ? [Cf: ST 01-01-85 para. 03] p. 75, Para. 1, [1885MS].

All this is a part of your appointed work. God also requires each of us to subdue self, not giving the rein to self-indulgence or appetite, and to form characters that will stand the test of the Judgment and go with us into the future life. To guide us in this work he has given us his law, that great standard of right, which will prove a lamp to our feet and a light to our path. Have you been conforming your life to this standard? Have you been forming right habits; a Christlike character, or have vicious habits been left to grow and strengthen, until they hold mind and heart in bondage? [Cf: ST 01-01-85 para. 04] p. 75, Para. 2, [1885MS].

Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far-reaching in its results. We are builders for time and for eternity. Few realize the power of habit. Inspiration asks, "Can the Ethiopian change his skin, or the leopard his spots?" and adds, "Then may ye also do good that are accustomed to do evil." This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day's work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. Then how careful we should be to

see that the habits and characters we are forming are correct and virtuous, fashioned after the Divine Model. [Cf: ST 01-01-85 para. 05] p. 75, Para. 3, [1885MS].

Young friends, restrain your feet from all evil ways. Do not take the first step in that direction; for there is no peace or happiness in them. Temptations may come to you in many bewitching forms to entice you from the path of rectitude; but beware. Evil angels, like a dark cloud, are around the vicious and depraved. They are binding them, body and soul, in firm chains that nothing but the grace of God can unloose. Look at the pale, sickly faces of your young companions who have gone astray. Their vicious practices may be read in their haggard countenances, and in their trembling, staggering gait. Bad habits have fixed a brand upon them which they will carry to the grave. They may reform, and improve their condition physically and mentally, and God will pardon, but the traces of sin will remain. [Cf: ST 01-01-85 para. 06] p. 75, Para. 4, [1885MS].

Men may discipline themselves to do right. Like Daniel they may have a Heaven-born purpose in their hearts that they will not defile soul or body, notwithstanding the degeneracy and corruption of the age. God gave Daniel "knowledge and skill in all learning and wisdom." His blessing attended the man who put forth human effort in accordance with the divine will. The same help will still be given to all who pursue a similar course, and with the glory of God in view practice abstinence and self-restraint. The same difference will be seen between them and the self-indulgent that there was between Daniel and his fellows and the other youth in the king's court. There will be the clear eye and complexion, the firm tread, the strength and vigor of intellect, the keen perception of spiritual truth. [Cf: ST 01-01-85 para. 07] p. 75, Para. 5, [1885MS].

"Make straight paths for your feet," says the apostle, "lest that which is lame be turned out of the way." The path that leads away from God, away from his holy, perfect standard of right, is always crooked and dangerous. Yet during the past year many have been walking in this path of transgression. In many cases they did not start right in childhood and youth, and they have pursued crooked paths all the way along. Not only have they erred from the right way themselves, but through the influence of their example others have been turned aside from the straight, plain path, and have made fatal mistakes. [Cf: ST 01-01-85 para. 08] p. 76, Para. 1, [1885MS].

We do not always understand the sacred meaning attached to our life and our lifework. We do not always realize the power of example. We are brought in contact with others. We meet persons who are erring, who do wrong in various ways; they may be disagreeable, quick, passionate, dictatorial. While dealing with these we must be patient, forbearing, kind, and gentle. Satan works through them to provoke and harass, so that we shall not exhibit a pleasant and lovable disposition. There are trials and perplexities for us all to encounter; for we are in a world of cares, anxieties, and disappointments. But these continual annoyances must be met in the spirit of Christ. Through grace we may rise superior to our surroundings, and keep our spirits calm and unruffled amid the frets and worries of everyday life. We shall thus represent Christ to the world. [Cf: ST 01-01-85 para. 09] p. 76, Para. 2, [1885MS].

It is only through the help of the Spirit of God that we can gain so great a victory. The apostle exhorts his Ephesian brethren: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." [Cf: ST 01-01-85 para. 10] p. 76, Para. 3, [1885MS].

Consecration to God must be a living, practical matter; not a theory to be talked about, but a principle interwoven with all our experience. We should let our light so shine before others that they, seeing our good works, shall glorify our Father who is in Heaven. We should show forth the praises of Him who has called us out of darkness into his marvelous light. If the light of Heaven is in the soul, it will be reflected to all around us. I wish all could see this important subject in its true light. There would not then be such thoughtlessness of words and acts, such careless, indolent, irreligious living. [Cf: ST 01-01-85 para. 11] p. 76, Para. 4, [1885MS].

Dear reader, shall the close of the year 1885 find you farther advanced than you are today? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of rightdoing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others. [Cf: ST 01-01-85 para. 12] p. 76, Para. 5, [1885MS].

We are now entering upon a new year, and may it prove a beginning of years to us. If in the old year we have made failures, let us commence the new by rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes such as we shall not tremble to meet in the Judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed we should. [Cf: ST 01-01-85 para. 13] p. 77, Para. 1, [1885MS].

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord the gracious words, "Well done, good and faithful servant;" and there is also a present reward in the peace and happiness that flow from a conscience at rest, from the sweet assurance that we enjoy the favor of God. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." To all who walk in his ways the new year will be crowned with goodness and blessing. By Mrs. E. G. White. [Cf: ST 01-01-85 para. 14] p. 77, Para. 2, [1885MS].

John was one of the first to acknowledge Jesus as the Messiah. He had

listened to the preaching of John the Baptist, and knew that he was sent as the forerunner of Him who was the Hope of Israel. To John and Andrew the Baptist pointed out Jesus as "the Lamb of God." They immediately sought an interview with the new teacher. If the testimony which they had heard borne of him was indeed true, that it was he who should take away the sin of the world, they would become acquainted with him, and be instructed by his words of wisdom. Jesus saw them following him, and welcomed them to his humble abode. They remained with him that night, and when they left his presence, it was with their faith in his divine character and mission fully confirmed. [Cf: ST 01-08-85 para. 01] p. 77, Para. 3, [1885MS].

Andrew went in search of his own brother, Simon, and brought him to Jesus, with the welcome announcement, "We have found the Messiah." The next day Jesus called Philip to follow him. Philip sought out Nathanael, whom he knew to be a sincere and godly man, waiting for the consolation of Israel, and expressed his firm conviction that in Jesus of Nazareth he had found "Him of whom Moses in the law, and the prophets, did write." [Cf: ST 01-08-85 para. 02] p. 77, Para. 4, [1885MS].

Andrew, Peter, James, and John were henceforth known as disciples of Jesus. They accompanied him to Jerusalem, and were with him while he preached in the cities and villages of Judea, and in Samaria on his return to Galilee. They heard his teachings, and witnessed the exhibitions of divine power in the miracles which he performed; and day by day their faith increased, that this unassuming Galilean peasant was indeed the promised Messiah, who should restore the kingdom to Israel. [Cf: ST 01-08-85 para. 03] p. 77, Para. 5, [1885MS].

Though they attended upon the preaching of Jesus, and were much in his society, they still pursued their humble calling; but the time came when they were to leave their nets and their fishing boats, and be more closely associated with Jesus. Crowds now attended upon his ministry; and as he taught by the lake of Gennesaret, they so "pressed upon him to hear the word of God," that he entered into Peter's boat, and from it taught the people on the shore. When he had ceased speaking, he said unto Peter, "Launch out into the deep, and let down your nets for a draught." Peter answered that they had toiled all night, and had taken nothing. Their labors had been fruitless in the usual time for fishing, and there was no human probability of success now; "nevertheless," said Peter, "at thy word I will let down the net." It was done, and the draught of fishes was so great that the net could not contain them, and James and John, the partners of Andrew and Peter, were called to their assistance. [Cf: ST 01-08-85 para. 04] p. 77, Para. 6, [1885MS].

Astonished beyond measure at the unexpected result of his act of simple obedience, Peter impulsively exclaimed, "Depart from me, for I am a sinful man, O Lord." But Jesus soothed his excited disciples, telling them that from henceforth they should be fishers of men. An important and solemn work was before them. They were to give up their only means of support, and spend their lives in unselfish efforts to save perishing sinners; but before he called them to this life of self-denial and dependence upon God, the loving Saviour showed them, that, as Lord of Heaven and earth, he was abundantly able to provide for all their wants. [Cf: ST 01-08-85 para. 05] p. 78, Para. 1, [1885MS].

"And when they had brought their ships to land, they forsook all, and followed him." From this time they were constantly with Jesus. The Great Teacher passed by the wise men of earth, the talented and the educated, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with suffering humanity and become co-laborers with the humble Man of Nazareth. It was easier to train and educate these unlearned fishermen for the high and holy work to which he had called them; for they were teachable. They could be elevated to meet the divine standard. They could be taught to subdue self, and could be imbued with correct principles and pure doctrines. [Cf: ST 01-08-85 para. 06] p. 78, Para. 2, [1885MS].

Before they should go out to preach to all the world the good news of salvation through Christ, the disciples were to gain an experience; their fidelity was to be tested. [Cf: ST 01-08-85 para. 07] p. 78, Para. 3, [1885MS].

While teaching them, Jesus was instructing the world. He opened to them sacred truths. He taught them the worth of the soul, that they might feel the importance of laboring for its salvation with zeal and enthusiasm. They must be fitted for the great work which they were to carry forward when Jesus should leave them and return to the Father; and he kept them near him that they might see the character of his labor and be inspired with his spirit. [Cf: ST 01-08-85 para. 08] p. 78, Para. 4, [1885MS].

John was distinguished above the other disciples as the one whom Jesus loved; and he received many tokens of the confidence and love which he enjoyed in so pre-eminent a degree. While not in the least weak or vacillating in character, he had cultivated an amiable disposition and possessed a warm, loving heart. It was his delight to be ever at the side of his Master, listening to his gracious words of instruction, and his deep and genuine affection led him to be a doer as well as a hearer of the word. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. [Cf: ST 01-08-85 para. 09] p. 78, Para. 5, [1885MS].

His love for Jesus was not a mere human friendship; it was the love of a repentant sinner, who felt his dependence on the pardoning love and transforming grace of his Redeemer. His deep and fervent affection was not the cause, but the effect of Christ's love for him. It did not spring from natural goodness of heart; for he had by nature serious defects of character. But self was hid in Christ. He was closely united to the Living Vine; and though naturally proud, ambitious, and quick to resent slight and injury, he became meek and lowly of heart, a partaker of the divine nature. Such will ever be the result of communion with Christ. [Cf: ST 01-08-85 para. 10] p. 78, Para. 6, [1885MS].

John was willing to be trained as to his manner of working and the spirit in which he should labor. He did not tenaciously cling to his own way, but yielded his will to that of Christ. He loved to contemplate the life of Jesus; and his strong love gave him a deeper, clearer insight into the character of his divine Lord than any of the other disciples possessed. Here he found the great lessons and perfect model of his own life, and he was ever trying to mould his character after the lovely one presented by the Saviour. [Cf: ST 01-08-85 para.

11] p. 79, Para. 1, [1885MS].

The confiding love and unselfish devotion of John present lessons of untold value to the Christian church. God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practiced self-denial, who have brought their wills into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the grace of Christ they subdue their unlovely traits, and fight the good fight of faith, they will receive the overcomer's rich reward. [Cf: ST 01-08-85 para. 12] p. 79, Para. 2, [1885MS].

The work before every one of us who have named the name of Christ is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ, and take hold upon his strength. Day by day we must subdue the evil traits that strive for the mastery. Earnest faith and loving obedience will bring us into as close relationship to Christ as was the loving and beloved John. Those who are faithful in this appointed work will be the acknowledged heroes of the heavenly courts. They reflect a bright light to the world now, for the power of divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of Heaven. By Mrs. E. G. White. [Cf: ST 01-08-85 para. 13] p. 79, Para. 3, [1885MS].

On one occasion, as Jesus was journeying with his disciples, the twelve disputed among themselves as to which of their number should be greatest. They thought that Jesus, as the promised Messiah, would set up an earthly kingdom, and reign in Jerusalem on the throne of his father David; and John was no less anxious than his brethren to secure the highest place in that kingdom. The disciples did not intend their words to reach the ears of their Master; but he knew their hearts, and embraced this opportunity to give them a lesson in humility. [Cf: ST 01-15-85 para. 01] p. 79, Para. 4, [1885MS].

When they were come into the house, Jesus asked, "What was it that ye disputed among yourselves by the way?" The presence of Jesus, and his question, put the matter in an entirely different light from that in which it had appeared to them while they were contending by the way, and they held their peace. They could now see that selfishness and pride of heart were at the foundation of their desire for the pre-eminence. It is no wonder that shame and self-condemnation kept them silent. But a little while before, Jesus had told them that he was to die for their sakes, and their selfish ambition was in painful contrast to his unselfish love. [Cf: ST 01-15-85 para. 02] p. 79, Para. 5, [1885MS].

When Jesus told them that he was to be put to death, and rise again the third day, he designed to awaken their interest, and draw them out to converse with him on this subject; but, wholly engrossed in their own selfish and ambitious hopes and plans, they failed to comprehend him, and they let this golden opportunity to obtain definite knowledge concerning the great test of faith which awaited them, pass unimproved. Had this important truth deeply impressed their minds, they would have

been saved much anguish and despair. Jesus would have spoken to them words that would have afforded consolation and hope in their hour of bereavement and keen disappointment. [Cf: ST 01-15-85 para. 03] p. 80, Para. 1, [1885MS].

There was a radical defect in the characters of the chosen twelve, which must be pointed out and remedied. And Jesus "sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." Those who possess the spirit of Christ will have no desire to occupy a position above their brethren; and those who are small in their own eyes are the ones who will be accounted great in the sight of God. [Cf: ST 01-15-85 para. 04] p. 80, Para. 2, [1885MS].

This lesson was not lost upon John. He saw his character in a new light. An act was brought to his mind which he had supposed was right, but which he now began to question. "Master," said he, "we saw one casting out devils in thy name, and he followeth not us; and we forbade him." James and John had thought that in forbidding this man to work miracles in the name of Christ, they had had their Lord's honor in view; but they began to see that they had been influenced by wrong apprehensions and a jealous desire for self-preferment. They acknowledged their mistake, and meekly accepted the mild reproof of Jesus: "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." [Cf: ST 01-15-85 para. 05] p. 80, Para. 3, [1885MS].

But though so willing to make a personal application of the lessons of Jesus, James and John were by no means ready to abandon their ambitious designs. Soon after this, accompanied by their mother, they came to Jesus with the petition that they might be permitted to occupy the position of greatest honor in his kingdom. Jesus answered them, "Ye know not what ye ask." He knew the infinite sacrifice that awaited him; that before the kingly throne there was to be humiliation and shame, and the agonizing death of the cross. And yet he would willingly endure the terrible ordeal for the sake of seeing souls saved in his kingdom to enjoy untold bliss throughout the ceaseless ages of eternity. [Cf: ST 01-15-85 para. 06] p. 80, Para. 4, [1885MS].

This was the joy that was set before Christ, the glory that he was to receive, and that the two disciples had unwittingly requested to share. Jesus asked them, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Little did they comprehend the bitter cup of which their Lord spoke, or realize the fiery baptism; but they fearlessly responded, "We are able." Jesus said unto them, "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." [Cf: ST 01-15-85 para. 07] p. 80, Para. 5, [1885MS].

"And when the ten heard it, they were moved with indignation against the two brethren." They were not less anxious than James and John to

secure the chief places in the kingdom of Christ; they were therefore angry with the two brothers for taking, as they thought, an undue advantage. Aware of their ambition and their resentment, Jesus reasoned with them. "Ye know," he said, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." There was to be a difference between his kingdom and the kingdoms of the world. "The princes of the Gentiles" were ambitious, and sought for place and power; but their course in this respect resulted from false ideas of greatness and the pride of the human heart. Among the disciples of Christ an entirely different state of things was to exist. One was not to aspire to dominion over his brethren, and to seek to be lord over God's heritage. [Cf: ST 01-15-85 para. 08] p. 81, Para. 1, [1885MS].

"Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He, their Master, had set them an example of unselfish care for others. He was Lord of Heaven, and angels obeyed his word; yet he condescended to take upon himself the weaknesses and infirmities of human nature, to live man's example and to die his sacrifice. He did not, while upon earth, choose for himself wealth and honor and pleasant associations; but his life was spent among humble peasants in ministering to the wants of the needy and the afflicted. He did not shrink from contact with the most degraded and sinful; he preached the good news of pardon and peace to all who would accept it on Heaven's gracious and liberal terms. And in their ministry the disciples were to follow his example. [Cf: ST 01-15-85 para. 09] p. 81, Para. 2, [1885MS].

The great lesson which Jesus taught on these occasions is thus expressed by the apostle Paul: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." The disciples were in a school in which Christ was teacher; and those who were willing to see their own defects, and were anxious to improve in character, had ample opportunity. They were constantly receiving line upon line, precept upon precept, showing them that meekness, humility, and love were essential to growth in grace, and to a fitness for the work upon which they were soon to enter. [Cf: ST 01-15-85 para. 10] p. 81, Para. 3, [1885MS].

The instruction that Christ gave was not designed merely for the little group that listened to his words, but was recorded for the benefit of all his followers to the close of time. The truths he unfolded are of universal application, and should deeply impress our hearts; for they were never more needed than at the present time. The desire for place and power was never stronger; and there are many who think of others only to plan to advantage themselves at their neighbor's expense. [Cf: ST 01-15-85 para. 11] p. 81, Para. 4, [1885MS].

The people of God should be firmly united in love, strengthening one another against temptations and trials; but how often Satan diverts the mind to selfish objects. He knows our wrong traits of character, and he takes advantage of every opportunity to arouse them to activity. He excites contention, and leads professed Christians to seek for the supremacy, while through pride and self-esteem he blinds their eyes to

their own defects of character. While the disciples were contending among themselves as to which of them should be greatest, they little thought that Jesus heard them; but he read their hearts, and understood their ambitious desires. Just so it is at the present time. Jesus is weighing the character of every individual. If our motives are not pure, if our desire to please self is stronger than our desire for righteousness or to glorify God, we may rest assured that nothing is hidden from his eye, and that the desires of our hearts, as well as the acts of our lives, will be considered in the Judgment. [Cf: ST 01-15-85 para. 12] p. 81, Para. 5, [1885MS].

"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. And the second is like unto it, Thou shalt love thy neighbor as thyself." By Mrs. E. G. White. [Cf: ST 01-15-85 para. 13] p. 82, Para. 1, [1885MS].

After the death of Christ, John became a faithful, ardent laborer for his Master. For a time, judging from the world's standpoint, the Christian faith was well-nigh extinct. Its Author had died on the cross as a malefactor, and his handful of obscure disciples were covered with reproach. But John and his brethren were not disheartened. Obedient to the word of their Lord, they remained in Jerusalem until after the outpouring of the Spirit on the day of Pentecost. Then, endued with power from on high, they preached a risen Saviour; and multitudes came out to listen, many of whom were healed of their diseases, in the name of Jesus of Nazareth, that name so hated among the Jews. [Cf: ST 01-22-85 para. 01] p. 82, Para. 2, [1885MS].

Soon after the apostles commenced their public ministry, a notable miracle was performed by Peter and John. As they were one day going up to the temple, at the hour of prayer, they saw lying at the Beautiful gate, a poverty stricken cripple, above forty years of age, whose whole life had been one of pain and infirmity. This poor man had long desired to go to Jesus and be healed; but he was far removed from the scene of the Great Physician's labors, and when at last he prevailed upon kind friends to carry him to the gate of the temple, it was only to find that He in whom his hopes were centered, had suffered a cruel death. [Cf: ST 01-22-85 para. 02] p. 82, Para. 3, [1885MS].

His disappointment excited pity, and he was daily laid at the gate of the temple, that those who went up to worship might be moved to give him a trifle to relieve his wants. As Peter and John were passing, he asked alms of them. The apostles regarded him with compassion. "And Peter, fastening his eyes upon him with John, said, Look on us." The eyes of the beggar were raised to the pitying ones bent upon him. "Silver and gold have I none," continued the apostle, "but such as I have give I thee." The poor man's countenance, which had fallen when Peter declared his own poverty, grew bright with faith and hope as he heard the words that followed: "In the name of Jesus Christ of Nazareth, rise up and walk." [Cf: ST 01-22-85 para. 03] p. 82, Para. 4, [1885MS].

As Peter took him by the right hand and lifted him up, he felt through his frame the thrilling influence of divine power. "Immediately his feet and ankle bones received strength. And he, leaping up, stood and walked," and entered with Peter and John into the temple, "And all the

people saw him walking and praising God; and they knew that it was he which sat for alms at the Beautiful gate of the temple, and they were filled with wonder and amazement at that which had happened unto him." [Cf: ST 01-22-85 para. 04] p. 82, Para. 5, [1885MS].

Seeing the miracle that had been performed, the people flocked together in the temple, and the apostles embraced this opportunity of preaching to them the gospel of Christ. While Peter addressed them in one part of the temple, John spoke to them in another part. The apostles disclaimed the merit of the good deed done, giving all the honor to Jesus of Nazareth, whose instruments they were. They spoke plainly of the great crime of the Jews in rejecting and putting to death the Prince of life; yet they were careful not to drive to despair those whose consciences were aroused. They declared that the Holy Spirit was calling upon them to repent of their sins, and be converted; and that through the mercy of Christ, their transgressions could all be canceled. [Cf: ST 01-22-85 para. 05] p. 82, Para. 6, [1885MS].

As the apostles preached that Christ had been raised from the dead, and that through his death and resurrection he would finally bring up all who sleep in the dust, the Sadducees were deeply stirred. They felt that their favorite doctrine was in danger, and their reputation at stake. The captain of the temple, and some of the other officials were Sadducees; and they arrested the two apostles, and put them in prison, as it was too late for their cases to be examined that night. [Cf: ST 01-22-85 para. 06] p. 83, Para. 1, [1885MS].

The Jews were astonished that the disciples could perform miracles similar to those they had seen wrought by Jesus. They had supposed that when he died, all such wonderful manifestations would cease. But here was this man who had been a helpless cripple for forty years, now free from pain, and rejoicing in the full use of his limbs. [Cf: ST 01-22-85 para. 07] p. 83, Para. 2, [1885MS].

The following day Annas and Caiaphas, with the remaining members of the council, came together, and Peter and John were brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. All this came distinctly before his mind as he now appeared for his own trial. [Cf: ST 01-22-85 para. 08] p. 83, Para. 3, [1885MS].

The members of the council remembered Peter's cowardice when his Master was before them, and they flattered themselves that he could be intimidated by threats of imprisonment and death. But the impulsive, self-confident Peter who denied Christ in the hour of his greatest need, was a very different man from the Peter who was then before the Sanhedrin for examination. He was no longer a proud boaster; he had been converted, and had become distrustful of self. He was filled with the Holy Spirit; and through its power he had become firm as a rock, and was ready with modest courage to honor the name he had once disowned. He would embrace this opportunity of redeeming his former cowardice, and removing the stain of his apostasy. [Cf: ST 01-22-85 para. 09] p. 83, Para. 4, [1885MS].

Unable to deny that a miracle had been performed, and yet unwilling to admit that it had been done by divine power, the council demanded, "By what power, or by what name, have ye done this?" Peter replied: "Ye

rulers of the people, and elders of Israel," "be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." [Cf: ST 01-22-85 para. 10] p. 83, Para. 5, [1885MS].

Peter then referred to the prophetic words: "The stone which the builders refused is become the head stone of the corner." He made the application of the psalmist's words unmistakably plain. The priests and scribes, who were in authority in the church, were themselves the builders; and, says Peter, He whom you have set at naught, whose divine character you have failed to see, is become the head of the corner. He is the desire of all nations; his is the only "name under heaven given among men, whereby we must be saved." [Cf: ST 01-22-85 para. 11] p. 83, Para. 6, [1885MS].

It is difficult for us to comprehend the degree of grace and courage required to enable the apostles to make such a confession of faith before the bigoted and prejudiced rulers of a bigoted and prejudiced people, who had done to the Lord what their wicked hearts had listed, and were ready to repeat their acts of cruelty on the persons of his followers. Peter's fearless avowal of the source whence his strength was obtained, and his bold accusation that in the person of Jesus of Nazareth they had crucified their promised Messiah, appalled these priests and rulers. They had supposed that these ignorant fishermen would be awed and embarrassed when confronted by the priests, the scribes, and the elders; but, amazed at the boldness of the apostles, they "took knowledge of them, that they had been with Jesus." [Cf: ST 01-22-85 para. 12] p. 83, Para. 7, [1885MS].

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken from the room that they might counsel among themselves. They all agreed that it would be useless to deny that the impotent man had been healed through power derived from the Crucified One. They would gladly cover up this fact by falsehoods; but the miracle had been performed before many witnesses, and was already widely known. Thousands had embraced the new doctrine, and both Pharisees and Sadducees were convinced that if these teachers were permitted to go unchecked, their own authority and influence would be in greater danger than when Jesus himself was upon earth. They felt that the work of the apostles must be immediately stopped, or so many would believe on Jesus that they would be held guilty of the murder of the Son of God. [Cf: ST 01-22-85 para. 13] p. 84, Para. 1, [1885MS].

The rulers would gladly have destroyed the apostles, but they feared the people, knowing that "all men glorified God for that which was done." So when Peter and John were again summoned before the council, they were dismissed with threats of severe punishment should they continue to teach, or work miracles, in the name of Jesus. Undaunted by the threats of their enemies, these noble men declared that their work had been given them of God; they were his witnesses, and could not forbear to speak those things which they had seen and heard. [Cf: ST 01-22-85 para. 14] p. 84, Para. 2, [1885MS].

As soon as they were released, they sought their brethren, who, knowing the malignity of the Jews, were filled with intense anxiety. The joy of the believers was great that the apostles had escaped

uninjured, and all united in thanksgiving and prayer to God. Their petition was not that they might be delivered from the power of their enemies, nor that they might be released from duty because of the peril that threatened them, but that they might have greater strength in the work of the ministry. [Cf: ST 01-22-85 para. 15] p. 84, Para. 3, [1885MS].

"And now, Lord," they prayed, "behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." They had no desire to glorify self, but sought to exalt Jesus, and to rescue souls from everlasting ruin. [Cf: ST 01-22-85 para. 16] p. 84, Para. 4, [1885MS].

Here is an example of noble, disinterested devotion to the work of God; and what was the result? As their prayers were ascending to Heaven, the answer came. The place where they were assembled was shaken, and they were filled with the Holy Spirit. They went forth to their work with renewed zeal, speaking the word of God with convincing power, so that daily there were large additions to the church. [Cf: ST 01-22-85 para. 17] p. 84, Para. 5, [1885MS].

Such courage and firmness, in the path of duty, as was manifested by Peter and John and their co-laborers in the gospel ministry, is rare indeed; yet the church cannot attain to any great degree of prosperity without it. Their example, with that of others who have been eminent for their good works, should kindle our ardor, and awaken generous emulation. There is a wide field in which to work. Sinners are perishing all around us; and every one who has named the name of Christ should feel under solemn obligation to do everything possible for their salvation. To bring a sinner to Christ, is to elevate, dignify, and ennoble the whole character of such an one, and make him a blessing in the home, in society, and in the church. Is not this a work that is worthy of our highest powers? By Mrs. E. G. White. [Cf: ST 01-22-85 para. 18] p. 84, Para. 6, [1885MS].

John was a faithful minister of Christ, bearing earnest testimony for his Lord on every suitable occasion. He had not enjoyed the training of the schools, his early life having been passed by the Sea of Galilee in the society of uncultivated fishermen; but, by association with the great Teacher, he had obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." [Cf: ST 01-29-85 para. 01] p. 85, Para. 1, [1885MS].

He had a clear understanding of the character and mission of Jesus. The evidence that the despised Nazarene was indeed the Messiah for whom Israel had so long waited, seemed to him so clear that none need walk in the darkness of error. But the Jews would not believe. The apostle's heart was grieved as he saw that the prejudice and hatred which they so obstinately cherished, were bringing ruin upon the nation, and destroying their hope of everlasting life; that their own blindness, pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters that would never be broken. Yet, notwithstanding their stubborn resistance to the truth, John ceased not to warn them, and to present Jesus as their only hope of salvation.

[Cf: ST 01-29-85 para. 02] p. 85, Para. 2, [1885MS].

In preaching the words of life, John spoke with great power and feeling. The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. He seemed ever to be imbued with the Holy Spirit. The wisdom with which he spoke caused his words to drop as the dew, softening and subduing the heart. It was his constant aim to bring the minds of the people up to grasp the unseen; yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. [Cf: ST 01-29-85 para. 03] p. 85, Para. 3, [1885MS].

John believed in God as a child believes in a kind and tender father. His great love expressed in giving his Son to die for a lost race seemed to the apostle too great for language to express, a mystery which finite minds might not fathom. "Behold," he exclaims, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom so great a sacrifice had been made. His favorite theme was the infinite love of Christ. When speaking on this subject, he forgot self; and the love and trust that pervaded his own heart gave a thrilling power to his words. [Cf: ST 01-29-85 para. 04] p. 85, Para. 4, [1885MS].

He had a keen sense of the love that should exist among Christian brethren; and he urged this love upon his children in the faith as an essential characteristic of the followers of Christ. While the heart is destitute of Christian charity, all pretensions to the Christian name are vain. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" [Cf: ST 01-29-85 para. 05] p. 85, Para. 5, [1885MS].

The apostle was a teacher of practical holiness, giving, in his sermons and writings, unerring rules for the conduct of Christians. He declared in unmistakable terms that to be a Christian is to be Christlike. It is to be pure in heart and correct in morals; in no case should one rest satisfied with an empty profession. His own life was an illustration of his teaching, both in practical holiness and in love to God and man. It was his one great aim to conform to the will of God. He followed his Saviour so closely, and had such a sense of his purity and exalted holiness, that in contrast, his own character appeared exceedingly defective, and his humility was deep and genuine. [Cf: ST 01-29-85 para. 06] p. 85, Para. 6, [1885MS].

Although exposed to persecution and peril, and meeting many hindrances in his work, John was spared to the church for many years. Evil men, instigated by Satan, plotted to cut short the useful life of this man of God; but holy angels protected him from their malice. The church needed his testimony, and he was permitted to stand as a witness for Christ. [Cf: ST 01-29-85 para. 07] p. 86, Para. 1, [1885MS].

The apostle lived to see the gospel he loved preached far and near, and thousands eagerly accepting its gracious offer of pardon. But the joy of seeing sinners brought to Christ was not unmixed with sadness as he saw many come into the church who were not thoroughly converted, and

who brought with them pernicious errors. Some were deceivers. While professing to believe the gospel, they denied Christ, and taught false doctrines; and the times were full of peril for the infant church. Some claimed that faith in Christ released them from the necessity of obedience to the law. Others held that the law was binding, also the Jewish customs and ceremonies, and that the observance of these was sufficient to insure salvation without the blood of Christ. They held that Jesus was a good man, like the apostles, but denied his divinity. [Cf: ST 01-29-85 para. 08] p. 86, Para. 2, [1885MS].

John saw the danger to which the church was exposed, and he acted with promptness and decision. The emissaries of Satan sought through misrepresentation and falsehood to stir up opposition and hinder his work. But John had been intimately associated with Christ; he had listened to his teachings and witnessed his mighty miracles; and he bore a convincing testimony that made the falsehoods of his enemies of no effect. He wrote to the churches, exhorting them not to give the leaders in these heresies the least encouragement, and by his personal influence and his zeal for the truth he hedged up their way, and saved many souls from ruin. [Cf: ST 01-29-85 para. 09] p. 86, Para. 3, [1885MS].

To one of the helpers in the gospel, a lady of good repute and extensive influence, he wrote: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed, is partaker of his evil deeds." [Cf: ST 01-29-85 para. 10] p. 86, Para. 4, [1885MS].

He also taught, in the most unequivocal terms, the binding force of the law of ten commandments. "Whosoever committeth sin," he said, "transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." [Cf: ST 01-29-85 para. 11] p. 86, Para. 5, [1885MS].

The apostle testifies that those who profess to know God, and to be living without sin, and yet break the divine law, give the lie to their profession. His epistles breathe a spirit of love; yet when he comes in contact with this class, he does not hesitate to reprove them sharply, and to warn them of their fearful deception. He says: "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but 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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." "Little children, let no man deceive you. He that doeth righteousness is

righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." [Cf: ST 01-29-85 para. 12] p. 86, Para. 6, [1885MS].

Here the apostle speaks in plain terms, as he deemed the subject demanded. In this age of boasted liberality, such plainness would be branded as bigotry. "You must have charity," is the cry everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. The apostle teaches that while we should manifest Christian courtesy, we are authorized to call sin and sinners by their right names, and that this is consistent with true charity. While we are to love souls for whom Christ died, and labor for their salvation, we should not make a compromise with sin. We are not to unite with those who are rebelling against divine authority, and call this charity. [Cf: ST 01-29-85 para. 13] p. 87, Para. 1, [1885MS].

The character of God has not changed. He is the same jealous God today as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon his holy law may say, "I am sanctified;" but to be indeed sanctified, and to *claim* sanctification, are two different things. John enjoyed the blessing of genuine sanctification; but he did not claim to be sinless. He sought perfection in the way that Christ indicated in his prayer for his disciples: "Sanctify them through thy truth, thy word is truth." [Cf: ST 01-29-85 para. 14] p. 87, Para. 2, [1885MS].

The errors that crept into the early church, and threatened its prosperity, have never been extinct. They are peculiarly active at the present time, constituting one of the perils of the last days. And God requires us to stand, as did John in his time, unflinchingly for the truth. With the love of the truth burning in our hearts, we shall "earnestly contend for the faith which was once delivered to the saints." By Mrs. E. G. White. [Cf: ST 01-29-85 para. 15] p. 87, Para. 3, [1885MS].

The wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers, increased the hatred of the enemies of Christ. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman Government against the Christians. A terrible persecution arose, and many of the followers of Christ were put to death. [Cf: ST 02-05-85 para. 01] p. 87, Para. 4, [1885MS].

The apostle John was now an aged man, but his zeal and success in the cause of Christ were unabated. The bitterest hatred was kindled against him for his unwavering fidelity. He was the last survivor of those who were intimately associated with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, and the new sect were treated with severity, they thought the doctrine of Christ might soon die out of the world. [Cf: ST 02-05-85 para. 02] p. 87, Para. 5, [1885MS].

John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person, who had publicly taught theories that would subvert the nation. The apostle presented his faith in a clear and convincing manner, with

such simplicity and candor that his words had a powerful effect. His enemies were astonished at his wisdom and eloquence; but the more convincing his testimony, the more intense their hatred against him. They could not controvert his reasoning, nor match the power which attended the utterance of truth; and they determined to silence its faithful advocate. By the decree of the emperor, John was banished to the Isle of Patmos, condemned "for the word of God, and for the testimony of Jesus Christ." [Cf: ST 02-05-85 para. 03] p. 87, Para. 6, [1885MS].

Patmos, the place of John's exile, was a barren, rocky island in the Aegean Sea, which had been chosen by the Roman Government as a place of banishment for criminals. In former years his life had been spent among wood covered hills, green valleys, and fruitful plains; now his lonely home was amid scenes of desolation that to many would have appeared gloomy and uninteresting. But to him it was otherwise. Although shut away from the busy scenes of life, and from active labor as an evangelist, he was not excluded from the presence of God. He could commune with the King of kings, and study the manifestations of divine power as revealed in the book of nature, and on the page of inspiration. He had delighted to trace the wisdom and skill of the Creator in the beauties of his handiwork; and now he could see tokens of the same divine Architect in the rocky wilds of Patmos. [Cf: ST 02-05-85 para. 04] p. 88, Para. 1, [1885MS].

In the surroundings of his island home, the exiled prophet held communion with his God. The blue heavens that bent above him on lonely Patmos were as bright as the skies above his own loved Jerusalem. The words of the psalmist seemed appropriate: "The heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the Heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." In the glory of the heavens man sees an illustration of the greatness of the Creator, and is made to feel his own littleness. If he has cherished pride and self-importance because of wealth, talents, or personal attractions, let him here learn to humble his proud spirit as in the presence of the infinite One. [Cf: ST 02-05-85 para. 05] p. 88, Para. 2, [1885MS].

In the sound of many waters,--deep calling unto deep,--John heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, testified of an infinite power controlling the deep,--of One who speaks to the proud ocean, "Hitherto shalt thou come, but no further," and the waters are prompt to obey his word. In contrast with the power and majesty of Him who holds in his hands the great and wide sea, how feeble is puny man, who glories in his wisdom and strength, and sets his heart against the Ruler of the universe! [Cf: ST 02-05-85 para. 06] p. 88, Para. 3, [1885MS].

By the rocks John was reminded of Christ, the Rock of his strength, in whose shelter he could hide without a fear. They also called to his mind the rocky Horeb, where God spoke his law in the hearing of all the people. The divine Legislator proclaimed his law amid thunders and lightnings, and the thick cloud that hung over the mountain, with a

voice as the voice of a trumpet, exceeding loud, that Israel might be impressed with his power and glory, and fear to transgress his commandments. John remembered that one of these ten precepts called upon him to "remember the Sabbath day to keep it holy." And the Lord's day, the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified, was as sacredly observed by him upon the lonely isle as it had been when he was among the churches, worshipping with them on that holy day. [Cf: ST 02-05-85 para. 07] p. 88, Para. 4, [1885MS].

The rocky waste around him spoke eloquently of the unchangeable character of the divine law; for it testified of the flood which God brought upon the earth because of the transgression of its inhabitants. The rocks thrown up from the great deep, or rent from the solid earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath, and reminded him that it is no light matter for man to sin, to set his perverse will in opposition to the will of his Maker. [Cf: ST 02-05-85 para. 08] p. 89, Para. 1, [1885MS].

Even in this world obedience is for man's highest good; and it is surely for his eternal interest to submit to God and be at peace with him. Of all the creatures that God has made on the earth, man alone is rebellious; yet he alone possesses reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. [Cf: ST 02-05-85 para. 09] p. 89, Para. 2, [1885MS].

As John became more intimately acquainted with the divine character through the works of creation, his reverence for God increased, and he was overwhelmed with the thought of his majesty and greatness. God is not dependent on man for honor. He could sweep every mortal from the face of the earth in a moment of time, and create a new race to people it and glorify his name. The apostle often asked himself, Why do not men, who are wholly dependent upon God, seek to be reconciled to him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Had sin never entered the universe, there would have been no discord in Heaven or in earth. Disobedience to the law of God has brought all the misery that has existed among his creatures. Then why will not man submit to a Ruler who is so great and powerful,--a Being who is so wise and kind? [Cf: ST 02-05-85 para. 10] p. 89, Para. 3, [1885MS].

In his exile, John calls to remembrance the wonderful incidents that he has witnessed in the life of Christ. In imagination he again enjoys precious intercourse with his Lord; and his heart is comforted. Suddenly his meditations are broken in upon; he is addressed in tones distinct and clear. He turns to see whence the voice proceeds, and lo! he beholds Jesus, whom he loves, with whom he walked and talked, and whose sufferings on the cross he witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, representing the ministers of the churches. Out of his

mouth issues a sharp, two-edged sword, an emblem of the power of his word. [Cf: ST 02-05-85 para. 11] p. 89, Para. 4, [1885MS].

John, who has so loved his Lord, and who has so steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's presence, and he falls to the earth as one stricken dead. A divine hand is laid upon the prostrate form, and he hears the words, "Fear not, I am He that liveth and was dead, and behold, I am alive forevermore." [Cf: ST 02-05-85 para. 12] p. 89, Para. 5, [1885MS].

John is strengthened; and there are presented before him in holy vision, the purposes of God for future ages. He is shown the history of the church down through the centuries; he sees her feeble and struggling, almost overborne by her enemies; he sees her wading through bloody persecutions, then emerging from the darkness of papal error, drawing nearer and nearer to the clear light of truth, until at length she looks forth "fair as the moon, clear as the sun, and terrible as an army with banners." [Cf: ST 02-05-85 para. 13] p. 90, Para. 1, [1885MS].

Nor is this all. The attractions of the heavenly home are made known to him. He beholds the beautiful city with its glittering battlements and many mansions. He is permitted to look upon the throne of God, and the white-robed throng of redeemed ones. He hears the music of angels, and the songs of triumph that rise from those who have overcome by the blood of the Lamb and the word of their testimony. His heart is filled with longing for the uninterrupted presence of his Lord. To the cheering promise, "Surely I come quickly," he responds with a glad, "Amen. Even so, come, Lord Jesus." [Cf: ST 02-05-85 para. 14] p. 90, Para. 2, [1885MS].

Thus highly favored was this hero of the Christian faith. On the desolate isle, and with the deep sea moaning about him, he was shut in with God; and his gloomy abode proved to him the very gate of Heaven. His enemies thought to silence a faithful witness for Christ; but from the place of exile came the most wonderful revelations, the most thrilling truths ever presented to man. And the promise of God was verified, "Them that honor me, I will honor." By Mrs. E. G. White. [Cf: ST 02-05-85 para. 15] p. 90, Para. 3, [1885MS].

The Christian should live so near to God that he may approve things that are excellent, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." His heart should be attuned to gratitude and praise. He should be ever ready to acknowledge the blessings he is receiving, remembering who it is that has said, "Whoso offereth praise glorifieth me." [Cf: ST 02-12-85 para. 01] p. 90, Para. 4, [1885MS].

Many professed Christians dwell too much on the dark side of life, when they might rejoice in the sunshine; they repine when they should be glad; they talk of trials when they should offer praise for the rich blessings they enjoy. They look at the unpleasant things, hoard up the disappointments, and sigh over the griefs, and, as a consequence, grow heavy-hearted and sad, when, should they count up their blessings, they would find them so numerous that they would forget to mention their annoyances. If they would every day take note of the favors that are

done them; if they would store their minds with the precious memory of kindnesses received, how much occasion they would find to render thanks and praise to the Giver of all good. [Cf: ST 02-12-85 para. 02] p. 90, Para. 5, [1885MS].

Some Christian wives who have unconverted husbands and children make this a cause of despondency and gloom. They manifest so much more anxiety for their friends than trust in God, that they forfeit the blessings of peace, and joy, and a thankful spirit, which might be theirs. I have heard some say that they did not even care to be saved unless their husbands and children were saved with them. They feel that Heaven would not be Heaven to them without the presence of these who are so dear. But have they an eye single to the glory of God when they cherish this feeling? Oh, no! Such expressions are not pleasing to God, for they place the creature before the Creator. But they are just what Satan delights in, for he can use the evident sadness and discouragement of spirit that grow out of this feeling to make the Christian religion appear unattractive. [Cf: ST 02-12-85 para. 03] p. 90, Para. 6, [1885MS].

Dear Christian sisters, the best thing you can do for your loved ones who are out of Christ is to live before them a life of peace and joy, to show them that in Jesus you find a helper who gives you strength according to your day. Make home happy. In the home circle exercise Christian courtesy, forbearance, and love; but the sadness, the tears, the distress for your unconverted friends, should be reserved for the closet. Jesus will meet you there, and you may roll all your burdens upon him, the Burden bearer. Our precious Saviour is the friend of man. He died for these souls; he is waiting to bless and save them. He has claims upon their service, for he has bought them with an infinite price; and he is grieved with their resistance of his claims, their rejection of his offers of mercy, more deeply grieved than you can possibly be. [Cf: ST 02-12-85 para. 04] p. 91, Para. 1, [1885MS].

God has given you, too, a work to do; and because your husband and children refuse to do their duty, will you relax your efforts in his cause? Should not the very fact that these who are so dear to you are ignoring his just claims upon them arouse you to greater diligence, that, so far as possible, you may supply their deficiency? [Cf: ST 02-12-85 para. 05] p. 91, Para. 2, [1885MS].

Wives, mothers, cultivate trust in God. He does not want you to carry a constant load of anxiety and care. Rise above your trials; look away from them to the blessings you are receiving. Fix the mind upon the mansions Jesus has gone to prepare for those that love him. Cultivate clear perceptions of truth, unselfish purposes, and a desire to do others good and make them happy. [Cf: ST 02-12-85 para. 06] p. 91, Para. 3, [1885MS].

"I am persuaded," says Paul, "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." Again he says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things

which are not seen are eternal." [Cf: ST 02-12-85 para. 07] p. 91, Para. 4, [1885MS].

As you read these strong, brave words from one who suffered so much for his faith in Christ, and yet counted his severest trials as light afflictions, enduring but for a moment, will you not resolve to possess your soul in patience amid the petty annoyances of everyday life, that are often so irritating and so hard to bear? Will you not resolve that these things shall not interrupt your communion with God and separate you from his love? [Cf: ST 02-12-85 para. 08] p. 91, Para. 5, [1885MS].

Do not allow the perplexities and worries of everyday life to fret your mind and cloud your brow. If you do, you will always have something to vex and annoy. Life is what we make it, and we shall find what we look for. If we look for sadness and trouble, if we are in a frame of mind to magnify little difficulties, we shall find plenty of them to engross our thoughts and our conversation. But if we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again. [Cf: ST 02-12-85 para. 09] p. 91, Para. 6, [1885MS].

When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with the dignity of the Christian character; but this is a mistake. Heaven is all joy; and if we gather to our souls the joys of Heaven, and as far as possible express them in our words and deportment, we shall be more pleasing to our heavenly Father than if we were gloomy and sad. [Cf: ST 02-12-85 para. 10] p. 92, Para. 1, [1885MS].

It is the duty of every one to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that, more plainly than words, expresses discontent. These depressing emotions are a great injury to them healthwise; for by hindering the process of digestion, they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh." [Cf: ST 02-12-85 para. 11] p. 92, Para. 2, [1885MS].

Christ came to restore to its original loveliness, a world ruined by sin. The work of the fall will be undone. All that was lost in Adam's transgression will be regained through the sufferings and death of Christ. In the new earth there will be no sin nor disease. All blemishes and deformity will be left in the grave, and the body will be restored to its original perfection. We shall wear the spotless image of our Lord, for "he shall change our vile body, that it may be fashioned like unto his glorious body." [Cf: ST 02-12-85 para. 12] p. 92, Para. 3, [1885MS].

The development of Christian character, tending toward this state of

perfection, is a growth toward beauty. The character is expressed in the countenance. The evil that is in the heart hangs out its sign, and we read at a glance coarseness, unrest, selfishness, cunning, deceit, lust, falsehood, envy, pride, and malice. As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love, that reign in the heart, and constitute the inward "adorning," which is in the sight of God of "great price." [Cf: ST 02-12-85 para. 13] p. 92, Para. 4, [1885MS].

The apostle Paul exhorts: "Rejoice evermore; pray without ceasing." Give "thanks always for all things unto God," "singing and making melody in your heart to the Lord." By Mrs. E. G. White. [Cf: ST 02-12-85 para. 14] p. 92, Para. 5, [1885MS].

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." [Cf: ST 02-19-85 para. 01] p. 92, Para. 6, [1885MS].

In the story of the Pharisee and the publican, Christ teaches one of the most important lessons that we have to learn,--the danger of self-flattery. Two classes of worshipers are here brought to view. The class represented by the Pharisee is regarded as eminent for piety, possessing great excellence of character. The other class, represented by the publican, is much less respectable in the eyes of the world. But is this estimate a correct one? No; it is the exact opposite of truth,--the exact opposite of the estimation in which they are held in Heaven. Both the Pharisee and the publican are under the eye of the heart-searching God, who is no respecter of persons. Wealth and titles, talent and reputation, are no recommendation to his favor. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." [Cf: ST 02-19-85 para. 02] p. 93, Para. 1, [1885MS].

The relative estimate which the Pharisee and the publican place upon themselves is as false as that which others place upon them. Both resort to the temple at the hour of public prayer, professedly to worship God; but what a contrast there is in the motives that actuate them, and in their feelings, as expressed in their prayers! [Cf: ST 02-19-85 para. 03] p. 93, Para. 2, [1885MS].

The Pharisee went, not because he felt his great need of God, but because he wanted to be thought a very pious and excellent man. He was perfectly self-satisfied, and thought that others looked upon him with the same complacency with which he regarded himself. He did not present the offering of a broken and contrite heart. He did not come with confession of sins, and with love flowing out in words of gratitude for the great mercy of a covenant-keeping God. He came not to present his needs. He made no supplication; he expressed no want. Standing in the temple of God, he dared to boast of his own goodness, and to measure

himself with other men, and claim superiority. He began his self-worship: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He then proceeded to enumerate some of his own good deeds: "I fast twice in the week; I give tithes of all that I possess" [Cf: ST 02-19-85 para. 04] p. 93, Para. 3, [1885MS].

The Pharisee went down to his house destitute of the divine blessing; but his self-love and vanity were fed. He was terribly self-deceived. He judged himself according to a human standard, exalted self, and covered his sins from his own sight. But God abhorred him. The publican thought himself a very wicked man, and others looked upon him in the same light; but there was nothing in his life so offensive to Heaven as the self-complacency expressed in the boastful, self-righteous prayer of the Pharisee. [Cf: ST 02-19-85 para. 05] p. 93, Para. 4, [1885MS].

The publican went up to the temple with other worshipers; but he soon separated himself from them, as unworthy to mingle with them in their devotions. Standing afar off, he "would not lift up so much as his eyes to heaven, but smote upon his breast" in bitter anguish and self-abhorrence. He thus expressed his sense of his distance from God, and of his unworthiness to come into his presence. He felt that he had offended God, that he was sinful and polluted before him. He could not expect help from those around him; for they looked upon him with undisguised contempt. Feeling that he had no claim on the mercy of God, he looked forward with terrible dread to the Judgment, when every case will be decided. In his great need, he finds voice to cry out earnestly, "God, be merciful to me a sinner." [Cf: ST 02-19-85 para. 06] p. 93, Para. 5, [1885MS].

The course taken by the publican is the only one that will secure pardon and peace with God. He did not compare his sins with those of others who were worse than himself. He came before God with his own burden of guilt and shame, as a transgressor of God's law, a sinner in thought, in word, and in act. He acknowledged that should he receive punishment for his sins, it would be just and right. Mercy, mercy, was his only plea. Oh, for the assurance of pardon, giving peace and rest to the sin-sick soul! [Cf: ST 02-19-85 para. 07] p. 94, Para. 1, [1885MS].

The self-abasement manifested by the publican is wholly acceptable to God. To know ourselves is to be humble. Self-knowledge will take away all disposition to entertain the Most High with a recital of our own excellent qualities. Realizing our sins and imperfections, we shall come to the feet of Jesus with earnest supplication, and our petitions will not be passed by unheard. Ezra had the true spirit of prayer. Presenting his petition before God for Israel, when they had sinned grievously in the face of great light and privileges, he exclaimed, "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with indignation and grief at the thought of their ingratitude in return for the divine favor. His language is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar

off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." [Cf: ST 02-19-85 para. 08] p. 94, Para. 2, [1885MS].

The Pharisee expressed his self-commendation in the form of thanksgiving. "God, I thank thee," he says, "that I am not as other men are." But there was no real gratitude in his heart. His self-love had excluded every such generous principle. He neither loved God supremely nor his neighbor as himself; yet before God and men he could boast loudly of his own goodness. Thus he insulted God, while he deceived men in regard to his true character. [Cf: ST 02-19-85 para. 09] p. 94, Para. 3, [1885MS].

There are many now who entertain the same feeling of self-congratulation that the Pharisee had. Does this feeling rise in your heart in any degree, dear reader? If so, you may be assured that while you commend yourself, the condemnation of God rests upon you. You may be thought excellent in character. Your name may be registered on the church book; but it is not written in the Lamb's book of life. If a special work has been done for any of us, it is through the grace of God alone. Man is to take no credit to himself; for he has nothing which he has not received. [Cf: ST 02-19-85 para. 10] p. 94, Para. 4, [1885MS].

Let us examine ourselves, and see how many vain thoughts dwell within our hearts, how much we love praise, how selfishness is shown in our manners, how often we misjudge the character and motives of others, or feel contempt for them because their appearance is not prepossessing. Let us think how our words sound in the ears of God, how our selfish thoughts look in his sight, when we judge and condemn others, who may be better in heart and purpose than ourselves. [Cf: ST 02-19-85 para. 11] p. 94, Para. 5, [1885MS].

From the parable of the Pharisee and the publican we learn that to profess excellence which we do not possess, will exclude us from the grace which alone can make us of value in the sight of God. The teachings of Christ give no countenance to a spirit of self-righteousness which would exalt self over others. Vanity is never the result of virtue and true piety. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." By Mrs. E. G. White. [Cf: ST 02-19-85 para. 12] p. 95, Para. 1, [1885MS].

The parable of the Pharisee and the publican was given for the benefit of those who "trusted in themselves that they were righteous, and despised others." This spirit is the hidden rock upon which thousands are wrecking their hopes of Heaven; and the Savior here shows how offensive it is in the sight of God. Many are self-deceived, filled with spiritual pride and vanity. They do not see the enormity of sin, and go on parading their own virtues, those of poor, fallen humanity, before the Majesty of Heaven, whose eyes read the intents and purposes of the heart, and see disobedience and grave defects of character in these who extol self and claim superior goodness. [Cf: ST 02-26-85 para. 01] p. 95, Para. 2, [1885MS].

John defines sin to be the "transgression of the law." Paul says: "By the law is the knowledge of sin." "I had not known lust, except the law had said, Thou shalt not covet." "I was alive without the law once; but

when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." [Cf: ST 02-26-85 para. 02] p. 95, Para. 3, [1885MS].

Jesus came into the world because the human race were under sentence of death for their transgressions. His work was to bring them back to allegiance to the law of God, which Paul declares is "holy, and just, and good." He kept his Father's commandments. Those who by repentance and obedience testify their appreciation of the salvation he came to bring, will show the work of the Spirit on their hearts. And the test is the life. "By their fruits ye shall know them." "He that saith, I know Him," says John, " and keepeth not his commandments, is a liar, and the truth is not in him." [Cf: ST 02-26-85 para. 03] p. 95, Para. 4, [1885MS].

Yet, notwithstanding these inspired testimonies as to the nature of sin, many claim to be sanctified, and incapable of sin, while they are constantly transgressing the law of God. Through these the enemy is doing a work of deception. They could never boast so loudly of their own goodness, had they not rejected God's great standard of right and wrong, and set up in its place one of their own devising. Judging themselves by their own imperfect standard, they dare to say, "I am without sin." [Cf: ST 02-26-85 para. 04] p. 95, Para. 5, [1885MS].

The "holiness people" and the Salvation Army have a great deal of what Paul denominates "bodily exercise," that "profiteth little." They follow impressions and claim to be taught of the Spirit; and like the fanatics that troubled Luther, they place these impressions above the written word of God, while they trample upon the divine law because their hearts are not in harmony with its precepts. The Spirit and the word agree. The Spirit of Christ leads into all truth; but there is in these spirit-taught ones an enmity against the plainest statements of the Bible. The spirit that guides them leads to the believing of lies rather than the truth, showing that their teacher is the great master spirit that "worketh in the children of disobedience." [Cf: ST 02-26-85 para. 05] p. 95, Para. 6, [1885MS].

Those who have had the light on the law of God, and yet have refused to accept that light, are not under the influence of the Spirit of God, whatever professions they may make or whatever wonderful works may be done through them. They are deceived by the sophistry of Satan. But they love his deceptions; for he exalts self, and leads them to trust in their own goodness; and this is more pleasing than to see themselves as they appear before a just and holy God. [Cf: ST 02-26-85 para. 06] p. 96, Para. 1, [1885MS].

Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [Cf: ST 02-26-85 para. 07] p. 96, Para. 2, [1885MS].

These may profess to be followers of Christ, but they have lost sight

of their Leader. They may say, "Lord, Lord;" they may point to the sick who are healed through them, and to other marvelous works, and claim that they have more of the Spirit and power of God than is manifested by those who keep his law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." [Cf: ST 02-26-85 para. 08] p. 96, Para. 3, [1885MS].

We are surprised to see so many ready to accept these great pretensions as the genuine work of the Spirit of God; but those who look to wonderful works merely, and are guided by impulse and impressions, will be deceived. My brother, my sister, will you weigh sin in your own balances, or in the balances of Heaven? Realizing its true nature, you will see your undone condition, and will lay hold of offered mercy. But those who feel that their offenses are very small, will never be able to comprehend the perfection of Christ, nor the great sacrifice he has made to rescue them from the thralldom and degradation of sin. [Cf: ST 02-26-85 para. 09] p. 96, Para. 4, [1885MS].

No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. The righteous never make such a claim. The more nearly they resemble Christ, the more they lament their unlikeness to him; for their consciences are sensitive, and they regard sin more as God regards it. They have exalted views of God and of the great plan of salvation; and their hearts, humbled under a sense of their own unworthiness, are alive to the honor of being accounted members of the royal family, sons and daughters of the King Eternal. [Cf: ST 02-26-85 para. 10] p. 96, Para. 5, [1885MS].

Those who love the law of God cannot harmonize in worship or in spirit with the determined transgressors of that law, who are filled with bitterness and malice when the plainly revealed truths of the Bible are taught. We have a detector which discriminates between the true and the false. "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 02-26-85 para. 11] p. 96, Para. 6, [1885MS].

The only safe position for any of us to take is to consider ourselves sinners, daily needing divine grace. Mercy through the atoning blood of Christ is our only plea. But let us shun Phariseeism. When it suits his purpose best, Satan can appear as an angel of light. But he presents before men, not the meekness and humility of the Christian religion, but their own good deeds and wonderful impressions. We can meet his specious temptations only with the word of God. Those who have the truth as it is revealed in that holy word, must stand fast on the platform of truth, relying on, "It is written." The question for us each to settle is, "Am I exalting self, or am I exalting God and his grace, seeking salvation through Christ alone?" [Cf: ST 02-26-85 para. 12] p. 97, Para. 1, [1885MS].

God has great blessings to bestow upon his people. They may have the "peace of God, which passeth all understanding." They "may be able to comprehend with all saints [not sinners, who are transgressors of God's law] what is the "breadth, and length, and depth, and height," of the love of Christ, being "filled with all the fullness of God." But it is only to those who are meek and lowly of heart that Christ will thus manifest himself. The ones whom God justifies are represented by the publican rather than by the self-righteous Pharisee. Humility is Heaven-born; and none can enter the pearly gates without it. All unconsciously, it shines in the church and in the world, and it will shine in the courts of Heaven. By Mrs. E. G. White. [Cf: ST 02-26-85 para. 13] p. 97, Para. 2, [1885MS].

"Ye are not your own; ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are Gods." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [Cf: ST 03-05-85 para. 01] p. 97, Para. 3, [1885MS].

If these rules were observed, there would not be that constant strain after the things of the world that makes life a burden in its intensity; but in its place would be the rest and peace that comes of seeking first the "kingdom of God, and his righteousness." Many professed Christians seem to think that no effort on their part is needed in order to insure growth in grace, and as a consequence they are indolent and listless in spiritual things. But they are entertaining a mistaken view. They are called upon to be a peculiar people, a holy nation, a royal priesthood. God has opened to them the treasures of his word. Christ is to be made unto them wisdom and righteousness, sanctification and redemption; and he would have them communicate the rich treasures of his grace to the world. [Cf: ST 03-05-85 para. 02] p. 97, Para. 4, [1885MS].

It will require a constant effort on our part to overcome the temptations we must daily meet. The world is against us; nominal Christians are against us; and Satan is against us, determined to resist every effort we make to advance in the divine life. He is watching every opportunity to interpose himself between our souls and our Creator. He will crowd in numberless cares, that we may find no time for reading the Bible and prayer. But we are not left alone in our warfare against the powers of darkness, and we should not allow ourselves to be separated from the Source of our strength. [Cf: ST 03-05-85 para. 03] p. 97, Para. 5, [1885MS].

If we would grow up into Christ our living head, we must make prayer a daily necessity, not only in the closet, but in the family also. It is because we pray so little that our prayers are not more urgent and intelligent. In prayer we commune with God, and become acquainted with him. What a privilege it is that we may draw near to him by faith, presenting the promises given in his word. Let us encourage and refresh our souls with these sure promises, pleading our great need as the reason why they should be fulfilled. Let us learn the simple art of faith, every day understanding better how to approach our heavenly Father. Let us observe his commandments as obedient children, and then rest upon his word, trusting that he will surely do as he said he would. Jesus loves us; and if we commit the keeping of our souls to him, he will not disappoint our hopes. He is waiting to be gracious to

those who feel that they are weak and unworthy. He loves to bless them; for they will appreciate his blessings. But he will not intrude his presence; he will not force the will nor compel obedience. [Cf: ST 03-05-85 para. 04] p. 97, Para. 6, [1885MS].

Jesus may seem far off, and Satan may urge that he does not care for one like you. He may point to your hesitating, stumbling walk, and tell you that the God of Heaven will not condescend to answer your broken prayers. It is then that you may present the mighty argument of the cross: "Jesus died for me. He is my Redeemer. I shall not be ashamed or confounded; for I will cling to him, and trust in his righteousness." [Cf: ST 03-05-85 para. 05] p. 98, Para. 1, [1885MS].

Become acquainted with the Scriptures, and learn to rely implicitly upon them, that when the enemy comes in like a flood, the Spirit of the Lord may lift up a standard against him. Few have the power of faith and true godliness, because, in a majority of cases, the God-given powers are devoted to worldly plans and enterprises, and the follies and fashions of social life, to the neglect of the things of God. The inventive powers are taxed for dress and the adornment of the home; but the ornament of a meek and quiet spirit, which in the sight of God is of great price, is made a matter of secondary importance. [Cf: ST 03-05-85 para. 06] p. 98, Para. 2, [1885MS].

We cannot afford to fritter away the golden moments in studying the fashions, or in following the customs of those whose god is this world. Precious probationary time should not be devoted to needless ornamentation; yet the Christian should not be careless and slovenly. It is our duty to be neat and tasty in person, dress, and habits; and to keep our houses and premises in order. Heaven is a place of perfect order, and as far as possible we should copy the heavenly model. We are representatives of Christ; then let us not dishonor him by our defective lives. Let us see that our tastes, our habits, our conversation, and our associations are in accordance with our high calling as sons and daughters of the King eternal. [Cf: ST 03-05-85 para. 07] p. 98, Para. 3, [1885MS].

Many take a superficial view of the character and mission of Christ. They imagine that he was devoid of warmth and sunniness; that he was gloomy, stern, unbending, severe, and joyless. This is the Jesus that was presented to Martin Luther. He was taught, as the Catholic Church has instructed so many of its votaries, that our Lord is an austere being, who delights in the sufferings of his creatures; that he is pleased with long fasts, and penances of the most painful and revolting character. And in many cases the whole religious experience is colored by these gloomy views, and the whole life warped. [Cf: ST 03-05-85 para. 08] p. 98, Para. 4, [1885MS].

It is often said that Jesus wept, but that he was never known to smile. Our Saviour was indeed a Man of sorrows and acquainted with grief; for he opened his heart to all the woes of man. "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." But though his life was self-denying, and shadowed with pain and care, his spirits were not crushed. His countenance did not wear an expression of grief or repining, but ever one of peaceful serenity. His heart was a wellspring of life, and wherever he went he carried rest

and peace, joy and gladness. [Cf: ST 03-05-85 para. 09] p. 98, Para. 5, [1885MS].

Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The lives of those who imitate him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting or joking. But the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Our lives should breathe the fragrance of Heaven, while we obey the injunction of the apostle,--"Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." [Cf: ST 03-05-85 para. 10] p. 98, Para. 6, [1885MS].

The soul is exalted and transformed by dwelling, not on self and on the sorrows and hardships that surround us, but on the glories of the eternal world. Unbroken communion with God gives increased knowledge of his truth and will, and of the soul's susceptibilities and powers; and the result will be unselfish motives and right traits of character. There will be no darkness or gloom to reflect to others. More of Heaven in men on earth would make religion attractive, and win souls to Christ. [Cf: ST 03-05-85 para. 11] p. 99, Para. 1, [1885MS].

Christ came not to be ministered unto, but to minister; and when his love reigns in the heart, we shall follow his example. If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; for there are few persons who do not on close acquaintance reveal unamiable traits of character. Even the best of us have these unlovely traits; and in selecting friends we should choose those who will not be driven away from us when they learn that we are not perfect. Mutual forbearance is called for. We should love and respect one another notwithstanding the faults and imperfections that we cannot help seeing; for this is the Spirit of Christ. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us large-hearted and generous. [Cf: ST 03-05-85 para. 12] p. 99, Para. 2, [1885MS].

If you have perplexities and troubles--and these are the common lot of mankind--do not tell them to others, and thus shadow their path. Do not go for help to every source but the right one; but tell Jesus everything; take it to the Lord in prayer, and then believe that he accepts you and your burden. Faith is the gift of God, but the power to exercise it is yours. A single earnest expression of faith strengthens faith; but every expression of doubt confirms doubt, and helps to gather about your soul the dark shadows of unbelief. Then do not open your soul to Satan's temptations by cherishing and expressing the doubts that he insinuates. Talk faith and courage. Press to the light; and bright beams from the Sun of Righteousness will dispel clouds and darkness, and sweet peace will pervade the soul. [Cf: ST 03-05-85 para. 13] p. 99, Para. 3, [1885MS].

"Set your affection on things above, not on things on the earth."
"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," and make them your rule of life. And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." By Mrs. E. G. White. [Cf: ST 03-05-85 para. 14] p. 99, Para. 4, [1885MS].

Text: "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." John 17:17-19. [Cf: ST 08-06-85 para. 01] p. 99, Para. 5, [1885MS].

This prayer of the world's Redeemer comprehends much more than has been thought, and I wish that the truths here taught might be impressed upon all our hearts. "Sanctify them through thy truth; thy word is truth." "For their sakes I sanctify myself, that they also might be sanctified through the truth." Every one of us who professes to believe in Christ is embraced in this prayer, and has a responsibility which it is impossible to throw off. We are required to be sanctified, not simply that we may be benefited personally, but that we may help others. [Cf: ST 08-06-85 para. 02] p. 99, Para. 6, [1885MS].

In these days it is difficult for the truth to find access to the human heart. You know that on one occasion when Jesus entered into the temple, he found there "those that sold oxen and sheep and doves, and the changers of money sitting." Thus the sacred courts of the Lord's house were converted into a place of merchandise, where greed and avarice flourished. As the eye of Jesus swept over the scene of busy traffic, divinity flashed through his humanity. He "cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The traffic suddenly stopped, and the throng of buyers and sellers fled as though a company of armed men were pursuing them. With bated breath the priests and rulers looked upon him who was clothed with such majesty and power; and, as though a flash of light from Heaven had revealed the truth to their beclouded minds, the conviction forced itself upon them that this was no common man. [Cf: ST 08-06-85 para. 03] p. 100, Para. 1, [1885MS].

As Christ found it difficult to obtain access to the temple courts because they were lumbered with things that should never have been there, so is the human heart closed against the truth because it is lumbered with the cares and burdens of this world. It has received the worldly mould. The prince of the powers of darkness is playing the game of life for the soul. He is working with every device that he can invent, with all deceivableness of unrighteousness, to separate man from God. The lust of the flesh, the pride of life, the vanities of the world, have taken possession of the soul-temple, and no room is left for Jesus. But when the heart is once brought under the power of the truth, even its secret recesses feel the renewing and transforming influence. To those who have lumbered the soul-temple with worldly cares, and desecrated it with buyers and sellers, we would say, Take these things hence, and let the truth have possession of the soul. Jesus stands knocking at your heart, pleading, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Will we let the Lord of glory enter? Will we make room for the truth of heavenly origin? [Cf: ST 08-06-85 para. 04] p. 100,

Para. 2, [1885MS].

Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me." If you will make room for Jesus, and cleanse the soul from the defilement of sin, you may enjoy perfect peace with God. But some will ask, How am I to do this? By an entire surrender of your will and your way to God. The peace of God will not rule in your hearts while you retain your worldly ambitions and indulgences. The passions that have held possession of the soul must be removed. When we profess the truth, it is our privilege and duty to show to the world that it has had a transforming power upon the life and character. [Cf: ST 08-06-85 para. 05] p. 100, Para. 3, [1885MS].

Why is it so hard for many to walk uprightly before God? It is because they are trying to serve two masters, a thing which the Saviour declares no man can do. If they would give themselves to Jesus, he would take possession of the soul, and every wrong desire, every false ambition, every evil purpose, would be brought into subjection to the will of God. This is the sanctification that Christ meant when he said, "I sanctify myself." This is the sanctification that he desired for his disciples when he prayed, "Sanctify them through thy truth." We profess to be sons and daughters of the Lord; the chosen ones of Christ, of whom he says, "I have given them thy word; and the world hath hated them, because they are not of the world, ever as I am not of the world." What right have we to let the things of the world take possession of the heart and engross our energies? What right have we to make the heart a highway for the world's travel, or to imitate its customs and practices? We cannot serve God and mammon. We must come out from the world, and be separate. Its fashions are not to control us; its principles are not to be our principles. [Cf: ST 08-06-85 para. 06] p. 100, Para. 4, [1885MS].

If the worldly element is allowed to take possession of the heart, things that are not approved of God will seem right, and the religious life will be mixed with error. The perceptions will not be clear and distinct to understand the word and will of the Lord. There is danger of pursuing this course of disobedience until the wrong is gilded over, conscience is blunted, and the self-deceived one believes himself on the highway of holiness when he is on the downward road to perdition. [Cf: ST 08-06-85 para. 07] p. 101, Para. 1, [1885MS].

The work of the overcomer is a close and trying work. We have individually to fight the good fight of faith, and war against the powers of darkness; for when the truth commences the work of purifying the soul-temple, the conflict between good and evil begins in earnest. [Cf: ST 08-06-85 para. 08] p. 101, Para. 2, [1885MS].

A minister who is professedly preaching the gospel, in conversation with a sister learned that she was conscientiously keeping the Sabbath of the fourth commandment. "Well," said he, "you are right so far as the argument is concerned. Saturday is the true day to keep; the Bible is clear on that point. But," he added, "I do not keep it, because it would create confusion. The Lord will overlook this in me because it is so inconvenient, so contrary to the custom of society. And then I do not think it really makes any difference what day I observe, because I am sanctified; you know that makes every difference. But stick to your faith, for you have the right of it." Here is a man who claims to be

sanctified while living in disobedience to the word of God; but what is there that sanctifies outside of the truth? [Cf: ST 08-06-85 para. 09] p. 101, Para. 3, [1885MS].

Said Christ: "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." Two classes are here represented,--those who are sanctified through the truth, and the many who profess to be sanctified while knowingly breaking the law of God. The true foundation is the commandments of God; and the testimony of Jesus Christ. Men may erect a standard of righteousness of their own aside from that presented in the word of God; but their hope, like the house built upon the sand, will surely fall. [Cf: ST 08-06-85 para. 10] p. 101, Para. 4, [1885MS].

We are to listen to what God says, and be obedient to his word. It is not long sermons or prayers, it is not the things which we say, but it is the things we do, the characters we form, that makes us acceptable to God. The truth should influence our daily life, and then when we associate together the tongue will not run upon unimportant, frivolous things. [Cf: ST 08-06-85 para. 11] p. 101, Para. 5, [1885MS].

"Ye are the light of the world," says Christ. Therefore "let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." In the death of Christ the priceless treasures of Heaven were poured out to humanity. Can we keep such precious riches to ourselves? Oh! we should lift up the risen Saviour before the people, and tell them what a dear Redeemer we have found. We are his representatives; let us walk worthy of our calling. The reason why we have no greater influence to win souls to Christ is that we are not doers of the word. When we do the works of Christ, when the truth becomes a living principle in the soul, we shall have power with God and men. Others will take knowledge of us, that we have been with Jesus and learned of him, and our very presence will be an influence for good. We shall not dare to sin, lest others follow our example of folly. [Cf: ST 08-06-85 para. 12] p. 101, Para. 6, [1885MS].

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Says the True Witness, "I know thy works." Then let us be careful that we are not halfway Christians. We can be brought into perfect harmony with God and his truth; but there is much for us to resist. We should search our Bibles, and learn what the Scriptures say in relation to our duty. [Cf: ST 08-06-85 para. 13] p. 102, Para. 1, [1885MS].

Said Christ: "Take ye heed, watch and pray; . . . for the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Not one of us is excused from the duties here

enjoined. We are to watch every avenue of the soul, lest Satan come in and desecrate the temple of the heart, which should be wholly consecrated to God. We are to watch lest passion take possession of the soul, to watch lest selfish thoughts are cherished. The reason why there is not more vitality and power in the church is that we do not work and watch as we should. We should stand as faithful sentinels at the post of duty. I pray that the grace of Christ may come into our hearts, and that we may be ever watching for opportunities to do good. [Cf: ST 08-06-85 para. 14] p. 102, Para. 2, [1885MS].

One who is truly converted will find no satisfaction in devoting God-given probationary time to the preparation of apparel, the outward adorning of the body. To such, the pride of life, the vanities and follies of the world, will be a very inferior matter. They will ever feel, I am in the presence of God; his eye discerns every thought of vanity, every attempt to extol and glorify self. If the time that is wasted in vain attempts to make the outward appearance attractive, were devoted to the study of the Bible, to earnest prayer for the grace of Christ, the meek and quiet spirit which is the heavenly adorning of the soul, and will never perish, how easy, how pleasant, would the service of Christ become. The promise would be fulfilled, "A new heart also will I give you, and a new spirit will I put within you." [Cf: ST 08-06-85 para. 15] p. 102, Para. 3, [1885MS].

There is a constant warring of the flesh against the Spirit, and the Spirit against the flesh. The pollutions cherished in the soul war against the pure, sanctifying truth. Some have advanced the idea that if we are once in grace, we are always in grace. But our work is to overcome every day. Temptations press upon every hand; do we resist them, and come off victor in the name of Christ? [Cf: ST 08-06-85 para. 16] p. 102, Para. 4, [1885MS].

When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative Judgment. Then the name of every individual will be called, and his record examined by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us. If the professed believer becomes self-confident, if in word or spirit he breaks the least precept of God's holy law, he misrepresents Jesus, and in the Judgment the awful words will be spoken, "Blot out his name from the book of life; he is a worker of iniquity." But the Father pities the self-distrustful, God-fearing soul, harassed though he may be with doubts and temptations. Jesus pleads for him, and confesses his name before the Father and his holy angels. [Cf: ST 08-06-85 para. 17] p. 102, Para. 5, [1885MS].

He who is to be our judge knows our works. He understands every temptation and trial, and I am glad of it. He knows the circumstances that surround every soul. He knows our weaknesses, and is touched with the feeling of our infirmities. "If any man sin," says John, "we have an advocate with the Father! Jesus Christ the righteous." Oh, how precious is the name of Jesus, and how precious every name that he confesses before the Father! When our gracious Redeemer says of the poor penitent, "He is mine; I have graven his name on the palms of my hands," the answer comes, "I will not blot his name from the book of life, but his sins shall be remembered against him no more." [Cf: ST

08-06-85 para. 18] p. 103, Para. 1, [1885MS].

The promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." There is power in the blood of Christ to remove sin. Poor, trembling sinner, today you are the prisoner of hope. Jesus lives, and because he lives you may live also. [Cf: ST 08-06-85 para. 19] p. 103, Para. 2, [1885MS].

Said the angel of God to John, as he beheld the multitudes of the redeemed gathered about the throne: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." Through the blood of the Lamb it is the privilege of every one of us to make our life a glorious victory. We shall have trials and difficulties to meet, but if we sanctify ourselves by obedience to the truth, the God of Israel will be our strength. "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning." The Lord wants to give power to his people. He wants them to rejoice in the God of their salvation. He wants them to be conformed to his image, that when he comes, he may receive them to himself. If we lay hold upon the arm of Infinite Power, it will sustain us through every conflict and discouragement of life, and will finally place a crown of glory upon our heads, and bring us to share the eternal reward of the righteous. [Cf: ST 08-06-85 para. 20] p. 103, Para. 3, [1885MS].

"Blessed are they that do His commandments," says the Saviour, "that they may have right to the tree of life, and may enter in through the gates into the city." "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." "And there shall in no wise enter into it anything that defileth," "but they which are written in the Lamb's book of life." By Mrs. E. G. White. [Cf: ST 08-06-85 para. 21] p. 103, Para. 4, [1885MS].

Dear brethren and sisters who assemble at our campmeetings, we wish to address to you a few words in the interest of our Sabbath schools. This is one of the important branches of the work, and should not be left to chance, or to haphazard management. If these schools are conducted as they should be, the efforts made in the pulpit to present the truth in a manner to win souls may be deepened; and if the labor bestowed is followed up by interested workers in the Sabbath school, much good will be accomplished. But it is not enough to have the Sabbath school move like well-regulated machinery. There should be practical workers; the teachers should be of that class who have a living connection with God, who have an appetite for study themselves, who will give time and moral earnestness to their work, and who will not be satisfied unless they see something accomplished. [Cf: ST 08-13-85 para. 01] p. 103, Para. 5, [1885MS].

There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul. Although assailed with temptation, there will be a firm trust in Jesus, through the knowledge of him who hath called them to glory and to virtue. Let the teachers enter heart and soul into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and

hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting. [Cf: ST 08-13-85 para. 02] p. 104, Para. 1, [1885MS].

Teachers do not make as earnest work as they should of the Sabbath school exercises; they should come close to the hearts of the scholars, by aptness, by sympathy, by patient and determined effort to interest every scholar in regard to the salvation of the soul. These exercises should become altogether what the Lord would have them,--seasons of deep conviction of sin, of heart reformation. If the right work is done in a skillful, Christlike manner, souls will be convicted, and the inquiry will be, "What shall I do to be saved?" In some Sabbath schools, positions are given to persons who have no aptitude to teach. They have no earnest love for souls. They do not half understand the practical bearings of the truth themselves. How, then, can they lead the children and youth to the living fountain? Let the teachers themselves drink deep of the water of salvation; and then angels of God will minister to them, and they will know just what course the Lord would have them take to win the precious youth to Jesus. It requires aptitude, a will, perseverance, a spirit such as Jacob had when he wrestled in prayer and exclaimed, "I will not let thee go except thou bless me." When the blessing of God rests upon the teachers, it can but be reflected to those under their charge. Never place the youth under individuals who are spiritually indolent, who have no high, elevated, holy aspirations; for the same mind of indifference, Phariseeism, of form without the power, will be seen in both teachers and scholars. [Cf: ST 08-13-85 para. 03] p. 104, Para. 2, [1885MS].

Let parents do their part, not only helping the children in their study, but becoming familiar with the lessons themselves. The Bible is our textbook. Parents, teachers, and scholars need to become better acquainted with the precious truths contained in both the Old and the New Testaments. We must come up to a higher plane of action. Let the spirit of Jesus vitalize the souls of the workers. Then their plans and methods of labor will be of that character to win souls to Jesus Christ. In our large churches, where there are many children and youth, there is great danger of so managing the Sabbath school that it will become a mere form, mechanical but spiritless. It lacks Jesus. Do not allow all your strength and energy to be given to worldly, temporal things during the week, and so have no energy and moral strength to give to the service of Christ on the Sabbath. There is earnest work to be done just now. We have not a moment's time to use selfishly. Let all we do be done with an eye single to the glory of God. Never rest till every child in your class is brought to the saving knowledge of Christ. [Cf: ST 08-13-85 para. 04] p. 104, Para. 3, [1885MS].

It is important that the exercises in our campmeeting Sabbath schools be conducted with order, promptness, and efficiency. Then the right mould will be given to Sabbath schools in the different churches, as the people return to their homes. Do not allow business and other interests to crowd out the Sabbath school interest, so that it shall be considered a matter of no special consequence. [Cf: ST 08-13-85 para. 05] p. 104, Para. 4, [1885MS].

Very much can be done for the education and moral and religious

training of our youth by well organized, properly conducted Sabbath schools. Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated. But our teachers need to be converted men and women, who know what it means to wrestle with God, who will not be at rest until the hearts of the children are turned to love, praise, and glorify God. Who will be the earnest workers for souls in our Sabbath schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their heart to Jesus, that they may be as a sweet savor to Christ? As we view the magnitude of the work, and see how little it is appreciated, we feel like groaning in spirit and exclaiming, Who will accept these grave responsibilities and watch for souls as they that must give an account? We are Christ's representatives upon the earth. How do we fulfill our mission? Christ's representatives will be in daily communion with him. Their words will be select, their speech seasoned with grace, their hearts filled with love, their efforts sincere, earnest, persevering, to save souls for whom Christ has died. Let all do their utmost to work for the salvation of the dear children and youth, and by and by they will listen with joy to the words of Jesus, "Well done, good and faithful servant, enter thou into the joy of thy Lord." What is this joy?--It is beholding the redeemed saints saved through their instrumentality, through the blood of Jesus Christ.-- *Mrs. E. G. White, in S. S. Worker.* [Cf: ST 08-13-85 para. 06] p. 105, Para. 1, [1885MS].

We reached Worcester, Mass., about half past eight, Friday evening, July 31, and went directly to the mission rooms. In the evening we had a New England thunderstorm; but it cleared away before meeting time, and at the appointed hour the tent was filled with interested listeners. I spoke from the words of the Saviour found in Matt. 7:24-27. The bitterest opposition and prejudice had been created against me here, and some who were the most prejudiced were out to hear me. The Lord enabled me to present the truth with such power that the people listened as if spellbound, and many were deeply impressed. One, an infidel, took his stand for the Sabbath, and others expressed their intention never again to disregard God's holy day. [Cf: ST 08-27-85 para. 02] p. 105, Para. 2, [1885MS].

On the Sabbath we had a congregation of about one hundred. I spoke from the fifty-eighth chapter of Isaiah, and had special freedom. In the afternoon several stated that they were keeping the Sabbath for the first time. [Cf: ST 08-27-85 para. 03] p. 105, Para. 3, [1885MS].

It was cloudy all day Sunday, and in the evening it began to mist. We feared it would rain so that we should not have a congregation, but the tent was packed full, and there was a large crowd outside. The best part of the community was represented. I spoke from the third chapter of First John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. I dwelt particularly on the binding claims of the law of God, and I never saw greater interest manifested. The police had been notified to see that there was no smoking or talking outside the tent. Three powerful men were placed on guard; but Elder Canright said they stood like marble pillars, never for a moment looking away from me. [Cf: ST 08-27-85 para. 04] p. 105, Para. 4, [1885MS].

When the meeting closed, the people did not leave the tent, but

lingered as if loth to go. A merchant who had attended the meetings and the infidel of whom I have spoken, came together. Said the merchant, "Henceforth the doors of my place of business shall be closed every Sabbath evening at sundown." The infidel responded, "I will never break another Sabbath." "Good," said the merchant, "give me your hand on that." And they there clasped hands, pledging each other to keep the Sabbath of the Lord. [Cf: ST 08-27-85 para. 05] p. 105, Para. 5, [1885MS].

About twenty-five are keeping the Sabbath here. The work has but just begun, and we expect more fruit will be seen as the result of this effort. Mrs. E. G. White. [Cf: ST 08-27-85 para. 06] p. 106, Para. 1, [1885MS].

In our social relations, in our intercourse one with another, the words of Christ, "Ye are the light of the world," are especially true. Every association we form, however limited, exerts an influence on the life and character; and the extent of that influence will be determined by the degree of intimacy maintained, the constancy of the intercourse, and the love and confidence felt for the one with whom we associate. Even the enemies of Christ, as they see his spirit and life exemplified in the daily life of his followers, will be led to glorify God, the source of their strength and honor. Thus those who have a living connection with God can exert a saving power in the church and in society. Reader, examine your own course; consider the character of the associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? [Cf: ST 09-10-85 para. 01] p. 106, Para. 2, [1885MS].

Many parents are disregarding the most sacred claims of God, by their neglect to consecrate themselves and their children to him. Many are reposing in false security, absorbed in selfish interests and attracted by earthly treasures. They fear no evil. Danger seems a great way off. They will be deceived, deluded, to their eternal ruin, unless they arouse, and with penitence and deep humiliation, return unto the Lord. [Cf: ST 09-10-85 para. 02] p. 106, Para. 3, [1885MS].

The pride, self-indulgence, impiety, and iniquity that surround us, have an evil influence upon us. Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration. [Cf: ST 09-10-85 para. 03] p. 106, Para. 4, [1885MS].

Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation. The parents see this, but because it will require a sacrifice to correct their error, they stay where they are, until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty

committal of yourselves and your family to God. [Cf: ST 09-10-85 para. 04] p. 106, Para. 5, [1885MS].

Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "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. All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city. [Cf: ST 09-10-85 para. 05] p. 106, Para. 6, [1885MS].

Who will heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eyesalve? The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable us to see the wiles of Satan and shun them, to detect sin, and abhor it, to see truth and obey it. [Cf: ST 09-10-85 para. 06] p. 107, Para. 1, [1885MS].

The deadly lethargy of the world is paralyzing the senses. Sin does not appear repulsive to those who are blinded by Satan. The judgments of God are soon to be poured out upon the earth. "Escape for thy life," is the warning from the angels of God. Other voices are heard saying, "Do not become excited; there is no cause for special alarm." Those who are at ease in Zion, cry peace and safety, while Heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure-loving, consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world, and when Sodom and Gomorrah were consumed by fire. On the night prior to their destruction, the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But these scoffers perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. [Cf: ST 09-10-85 para. 07] p. 107, Para. 2, [1885MS].

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword, and famine follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. [Cf: ST 09-10-85 para. 08] p. 107, Para. 3, [1885MS].

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty, and bringing upon themselves the blood of souls. [Cf: ST 09-10-85 para. 09] p. 107, Para. 4, [1885MS].

Let no one put aside the warning, and say, "It does not mean me. I will not be disturbed by this excitable message." It is the evil servant who says in his heart, "My Lord delayeth his coming." Professedly a servant of Christ, he may not, in words, deny that the Lord is soon to come; but his actions show that he puts off that day to a distant period. He guiltily presumes on the supposed delay; he becomes careless, and his works testify his unbelief. He adopts the maxims and conforms to the practices of the world. [Cf: ST 09-10-85 para. 10] p. 107, Para. 5, [1885MS].

As soon as the evil servant begins to lose the spirit and power of the message, he manifests his unbelief. He smites his fellow-servants. He is ready to pass censure on those who are better than himself. "The poison of asps is under their lips" His course is downward. Ere long he may be found "eating and drinking with the drunken"--uniting with worldlings in their gatherings for pleasure, and, to all intents and purposes, one with them. Such is the condition of very many among us today. [Cf: ST 09-10-85 para. 11] p. 107, Para. 6, [1885MS].

In the instruction given by our Saviour to his disciples are words of admonition especially applicable to us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Watch, pray, work--this is the true life of faith. "Pray always," that is, be ever in the spirit of prayer, and then you will be in readiness for your Lord's coming. [Cf: ST 09-10-85 para. 12] p. 108, Para. 1, [1885MS].

The Christian life is a warfare. The Apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness. [Cf: ST 09-10-85 para. 13] p. 108, Para. 2, [1885MS].

The path to Heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? [Cf: ST 09-10-85 para. 14] p. 108, Para. 3, [1885MS].

Great importance is attached to our associations. We may form many that are pleasant and helpful; but none are so precious as that by which finite man is brought into connection with the infinite God. When thus united, the words of Christ abide in us. We are not actuated by a spasmodic feeling, but by a living, abiding principle. The result will be a purified heart, a circumspect life, and a faultless character. But

it is only by acquaintance and association with Christ that we can become like him, the one faultless example. [Cf: ST 09-10-85 para. 15] p. 108, Para. 4, [1885MS].

Communion with Christ--how unspeakably precious! Such communion it is our privilege to enjoy, if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They served him cheerfully, gladly. They followed him, as soldiers follow their commander, fighting the good fight of faith. "And they that are with him are called, and chosen, and faithful." By Mrs. E. G. White. [Cf: ST 09-10-85 para. 16] p. 108, Para. 5, [1885MS].

Many profess to be followers of Christ and to be working for the upbuilding of his cause, when the whole weight of their influence is cast on the side of the great adversary. For this reason it becomes very important to inquire, By what means shall we determine whose side we are on? This question may be easily settled if we will consider the character of our thoughts and of the subjects upon which we love to converse, also who it is that has our best energies and the warmest affections of our hearts. If we are on the Lord's side, our sweetest thoughts will be of him. We shall have no friendship with the world. All that we have and are will be consecrated to our God; we shall long to bear his image, breathe his Spirit, and do his will and please him in all things. [Cf: ST 10-08-85 para. 01] p. 108, Para. 6, [1885MS].

A great work has been committed to the church of God. Oh that we could each realize how much is depending upon our earnestness and fidelity! All who realize their accountability to God, will be burden bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and women, that they may more faithfully perform the work which he has committed to their hands. [Cf: ST 10-08-85 para. 02] p. 109, Para. 1, [1885MS].

Every one may do something to strengthen and build up the church, and to enlighten those who are in the darkness of sin and error. There must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise. [Cf: ST 10-08-85 para. 03] p. 109, Para. 2, [1885MS].

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long

hereafter will show the results of our life here. Yet how few consider these things. The members of the church listen to the words of God spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance. [Cf: ST 10-08-85 para. 04] p. 109, Para. 3, [1885MS].

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this, are they not following in the steps of church members who are older in experience, and who should have set them a better example? [Cf: ST 10-08-85 para. 05] p. 109, Para. 4, [1885MS].

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becomes candidates for eternity, or shall we fail to fulfill the great end of our creation? [Cf: ST 10-08-85 para. 06] p. 109, Para. 5, [1885MS].

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which has been made for us, we are exhorted to work out our own salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their thoughts, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died. [Cf: ST 10-08-85 para. 07] p. 109, Para. 6, [1885MS].

We are free to obey or to disregard the will of God; free to live without prayer or to pray. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity. [Cf: ST 10-08-85 para. 08] p. 110, Para. 1, [1885MS].

We may be assailed by strong temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their mental and physical powers enervated, their souls debased,

because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure. [Cf: ST 10-08-85 para. 09] p. 110, Para. 2, [1885MS].

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible. [Cf: ST 10-08-85 para. 10] p. 110, Para. 3, [1885MS].

How can man be just with God? This is the one great question that most concerns us. Can human reasoning find an answer? No; revelation only can solve the all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of Righteousness, to follow the feeble and uncertain light of human wisdom. [Cf: ST 10-08-85 para. 11] p. 110, Para. 4, [1885MS].

We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching a scrutiny as though there were not another being on the earth. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when, with Daniel, every individual must stand in his lot at the end of the days. [Cf: ST 10-08-85 para. 12] p. 110, Para. 5, [1885MS].

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain--he it is who weighs character in the balance of eternal justice. [Cf: ST 10-08-85 para. 13] p. 111, Para. 1, [1885MS].

Oh that Christ's followers might realize that it is not houses and lands, bank stock or wheat fields, or even life itself, that is now at stake, but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy

a blissful eternity. What sacrifices are we willing to make for their salvation? By Mrs. E. G. White. [Cf: ST 10-08-85 para. 14] p. 111, Para. 2, [1885MS].

On Board S.S. "Cephalonia."--Near Queenstown, Ireland, Aug. 17, 1885.--
-I feel urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth depends very much upon the individual workers. The command of God is, "Be ye clean, that bear the vessels of the Lord." Paul charges Timothy, "Take heed unto thyself, and unto the doctrine." The work must commence with the worker. He must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ, "ye are the branches." Here is represented the closest possible connection. Insert the leafless rod into the flourishing vine stalk, and it becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and this man becomes one with Christ. "Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ united with him? Do we abide in Christ, and are we one with him? The message that we bear is worldwide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he shall give us power and grace to present it to the people in a manner corresponding to its importance. The great question with us today is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [Cf: ST 10-15-85 para. 01] p. 111, Para. 3, [1885MS].

God has chosen us out of the world that we might be a peculiar and holy people. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength unto others. Our God is a jealous God, and he requires that we worship him in spirit and in truth, and in the beauty of holiness. The psalmist says: "If I regard iniquity in my heart, the Lord will not hear me." We must, as workers, take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, weak in influence before the world, because of the defects in their characters, defects which in no way harmonize with the truth. We must, as workers, be united in frowning down and condemning anything that bears the least approach to evil in our association with one another. Our faith is holy, and our work is to vindicate the honor of God's law. Our work is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and to teach the truth, who have error and fanciful ideas of their own mingled

with the truth. There is an exalted platform upon which we must stand. We must believe and teach the truth as it is in Jesus. [Cf: ST 10-15-85 para. 02] p. 111, Para. 4, [1885MS].

Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young women or even of married women; when he familiarly lays his hand upon their shoulders, or is often found conversing with them in a familiar manner, be afraid of him. The pure principles of truth are not in wrought in the soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity. On the contrary, it sanctifies the receiver, refines the taste, elevates and ennobles him, and brings him in close connection with Jesus. It does not lead him to disregard the Apostle Paul's injunction, to abstain from even the appearance of evil, lest his good should be evil spoken of. We have a great work to do to elevate man and to win him to Christ, to lead him to choose and to seek earnestly to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of that elevated character that is in harmony with the sacred truth they advocate. We are living in an age where iniquity abounds, and an unguarded word or an improper action may greatly injure the usefulness of the one showed this weakness. Keep up the barriers of reserve. Let not one instance occur in your relation to others that the enemy may make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit. If married men leave their wives to care for their children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one. It is to mould the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no credit for her labor. But if she works for the best interest of her family, to fashion their characters after the divine model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. [Cf: ST 10-15-85 para. 03] p. 112, Para. 1, [1885MS].

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips. Yet they are exalted to Heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never fawn over, pet, and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the short-sightedness, the want of wisdom, that many manifest in respect to this familiarity. Men who are doing God's work and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let young men and married men say, "Hands off! I will

not give the least occasion to have my good evil spoken of. My good name is capital, of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,--because they hated the purity and holiness of his character, for it was a constant rebuke to them." [Cf: ST 10-15-85 para. 04] p. 112, Para. 2, [1885MS].

I wish I could impress upon every worker the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. When young, or even married men and women open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the Spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise, and petting of women, should be assured that the love and sympathy of this class is not worth the obtaining. It is valueless. This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The Apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that are pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ. [Cf: ST 10-15-85 para. 05] p. 113, Para. 1, [1885MS].

Women are too often tempters. Through one pretense or another they engage the attention of the married or unmarried men, and lead them on till they transgress the law of God. Their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who, like him, are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness and sin against God?" Moral power like his is what is now needed. If women would elevate their lives and become workers with Christ, there would be less danger through their influence. But with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction. Their powers are dwarfed, and their work bears not the stamp of the divine. They are not home missionaries, neither are they missionaries away from home, and frequently home, precious home, is a desolation. Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle. The standard of morality is lowered, and the earth is fast becoming as Sodom. The Sodomitish practices which brought the judgment of God upon the old world and caused it to be destroyed by water, and which caused Sodom to be destroyed by fire, are fast increasing. [Cf: ST 10-15-85

para. 06] p. 113, Para. 2, [1885MS].

We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's days. For want of Bible arguments those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth. May the Lord attract souls to himself, and impart to them individually a sense of their sacred responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their minds and hearts must be so thoroughly imbued with the spirit of Christ, and solemnized by the sacred message they have to bear, that every thought, every action, and every motive will be above the earthly and sensual. Their happiness will not be in forbidden, selfish gratification, but in Jesus and his love. [Cf: ST 10-15-85 para. 07] p. 113, Para. 3, [1885MS].

The standard of morality is not exalted high enough among God's people. In view of the dangers of this time, shall not we, as commandment-keeping people, put away from among us all sin, all iniquity, and all perverseness? Shall not the women professing the truth keep strict guard over themselves, lest the least encouragement be given to unwarrantable familiarity? They might close many a door to temptation if they would observe at all times strict reserve, and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test, but there are those who go into temptation like a fool to the correction of stocks. They invite the devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight; different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we will loathe the least approach to impurity. [Cf: ST 10-15-85 para. 08] p. 114, Para. 1, [1885MS].

My prayer is, O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, between pollution and righteousness, and come off victorious at last. Ellen G. White. [Cf: ST 10-15-85 para. 09] p. 114, Para. 2, [1885MS].

"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 dead, and your life is hid with Christ in God. When Christ, who is our life, shall

appear, then shall ye also appear with him in glory." Col. 3:1-4. [Cf: ST 10-22-85 para. 01] p. 114, Para. 3, [1885MS].

"Seek those things which are above," says the apostle. Are we obeying this injunction? Are we withdrawing our affections from the things of earth, and setting them on things which are eternal, pertaining to the kingdom of God? Let us not disregard these words, lest we pass on, following our own ways, encouraging ourselves in evil thoughts and unlovely actions, which separate us from God, and place us on the enemy's ground, subject to his control. [Cf: ST 10-22-85 para. 02] p. 114, Para. 4, [1885MS].

"For ye are dead, and your life is hid with Christ in God." The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart or in the words and acts. The peace of Christ, ruling in the heart of the earnest, working Christian, while it will elevate and refine the taste and sanctify the judgment, will be reflected upon others, and help them on in the upward path. Such will be the character of those who are indeed "risen with Christ," and are seeking "those things which are above, where Christ sitteth on the right hand of God." [Cf: ST 10-22-85 para. 03] p. 114, Para. 5, [1885MS].

But we are none of us perfect. We are only learners in the school of Christ. If with unprejudiced mind and humble heart we carefully search the Scriptures, we shall find much in our lives and characters to condemn, much that needs to be remedied. But in that word the way of life is fully pointed out, so that there need be no mistake. Thus the apostle explains what it is to die to self and live to God:-- [Cf: ST 10-22-85 para. 04] p. 115, Para. 1, [1885MS].

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." [Cf: ST 10-22-85 para. 05] p. 115, Para. 2, [1885MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." What solemn and important words are these! And what weight do they have with us? If any have been in the habit of giving them away to someone else, I hope they will now take them home to their own hearts. Closely examine yourself, Christian reader, not once a week, but daily, and see if you are cultivating a spirit which is meek, forbearing, longsuffering, humble, and teachable, and are thus bearing in your life the precious fruits of the Spirit, which grow on no other than the Christian tree. [Cf: ST 10-22-85 para. 06] p. 115, Para. 3, [1885MS].

Some will be ready to ask, "How can I get out of the worries in which

I find myself involved? How shall I ever be understood and appreciated? I have no confidence in this one's religion or honesty, and that one has done me wrong." Be careful how you sin against your brethren by misjudging them, and speaking evil of them. God has not given you permission to climb upon the judgment-seat, and pronounce one good because he praises, pets, and favors you, and denounce another because he is not your particular friend. This selfish, narrow, bigoted spirit does harm to those with whom you associate. It is not the spirit of Christ, but of him who has been from the beginning the accuser of the brethren. Instead of misjudging others, examine your own conduct. Place the most favorable construction on the words and actions of others, and you will thus be exercising the mercy that is becoming to those who are the holy and beloved of God, members of the royal family. Seek the meekness of Christ. He suffered wrong, and did not attempt to avenge himself. [Cf: ST 10-22-85 para. 07] p. 115, Para. 4, [1885MS].

Perhaps some child of God may be commissioned to give you a word of reproof for some inconsistency in your words or deportment, and instead of feeling grateful for the faithful discharge of a really unpleasant duty, and heeding the warning given in love to your soul, you may turn away in anger. All the wrath and malice of an unsubdued heart may be stirred up, and the foul waters poured forth to poison the minds and hearts of others. This shows that you have not mortified your members. "Anger, wrath, malice," have not been "put off." You have not been seeking to repress everything in your character that is contrary to the word of God. Satan laughs, and angels weep, because you are too proud and stubborn to confess and forsake your faults. [Cf: ST 10-22-85 para. 08] p. 115, Para. 5, [1885MS].

Trials cannot be avoided. When they come, do not indulge the thought, "If those around me would do right, it would be easy to be cheerful, happy, and contented. Oh that I could get into a place where there would be no irritations, where life to me would not be filled with discouragements, and my temper constantly tried. If I could only escape these things!" You can escape them only by having a new heart and dying to self. You will gain no real victories so long as you allow your temper to rise the minute your track is crossed; neither will you conquer by fleeing from the field of battle. He who runs is a coward, not a conqueror. [Cf: ST 10-22-85 para. 09] p. 116, Para. 1, [1885MS].

Meet your trials in the strength of Jesus, and endure them. Let the inquiry be, How can I endure the provings of God? How can I meet provocations, and not lose self-control? When you claim that you cannot do this, you acknowledge that your life is not hid in Christ; that you are not exemplifying the character of your divine Lord; that self is not dead, but is clamoring for the supremacy. Your Christian life may be a victorious one; but you must strain every nerve and muscle in the contest against self and sin. There is no release in this war, no delightful arbor where you may rest and slumber; for your wily foe would gain advantages that would result in eternal loss. [Cf: ST 10-22-85 para. 10] p. 116, Para. 2, [1885MS].

When you have done all that you can on your part, you may in faith ask help of the Captain of your salvation, and he will bring divine aid to be combined with human effort; and he will bind upon your brow the laurels of the conqueror, just as though you had yourself wrought out the victory. And remember, it is the overcomer that enters the portals

of the kingdom of glory; it is the overcomer that wears the crown of life, and stands with the blood-washed throng around the great white throne. [Cf: ST 10-22-85 para. 11] p. 116, Para. 3, [1885MS].

Our work here is that of character-building; and let each build over against his own house. Time is graciously given us for this work; and day by day, brick by brick, the structure is going up. Let it not be defective and deformed, but make it symmetrical and beautiful, strong to resist cold and heat, storm and sunshine. [Cf: ST 10-22-85 para. 12] p. 116, Para. 4, [1885MS].

In the wise providence of God, obstacles are permitted, yes, ordered, as a means of discipline, and to nerve us with determination not to be conquered by circumstances. The life of Christ is our example. Did he seek ease and self-indulgence? Ah, no! He "was in all points tempted like as we are;" he was "a man of sorrows, and acquainted with grief." Yet his heart was so full of love and interest for others that he thought not, planned not, lived not, for himself. He came to seek and to save that which was lost, and he left his followers to carry on this work in his name. But no one can bear another upward to Heaven; each must tread the rough pathway which Jesus has trodden before him, and which he has brightened by his presence. [Cf: ST 10-22-85 para. 13] p. 116, Para. 5, [1885MS].

We must not think that we can wait till we get to Heaven before we perfect pure, chaste, lovely characters. The Christian will be Christlike here. There is a diversity among us. We each have traits of character, tastes, gifts, and capacities peculiar to ourselves, all of which have been established or modified by education and habit. But by the grace of Christ all these varied characteristics may be brought into harmony with the will of God. [Cf: ST 10-22-85 para. 14] p. 116, Para. 6, [1885MS].

In our early experience, a gray-haired brother, giving his testimony in a social meeting, expressed the fear that he should be overcome by temptation, and give up the faith once delivered to the saints. Said he, "I cannot afford to lose eternal life. What would I not give to know that I should never fall!" [Cf: ST 10-22-85 para. 15] p. 117, Para. 1, [1885MS].

A week from this time, when he arose to speak in the social meeting, his face was all aglow with the light and peace of Heaven. "Brethren," he exclaimed, "I have found a sure rule for success in the Christian journey. You will read it in 2 Peter 1:5-7: '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.' We must climb this ladder, round after round, remembering that God is above it, ready to help us in our efforts. We must live upon the plan of addition, and God has promised that he will multiply his grace to us." Then with earnestness and enthusiasm he added: "Let us begin today to climb Peter's ladder, never looking back; for we have the word of the inspired apostle that if we do these things we shall never fall, but an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour." [Cf: ST 10-22-85 para. 16] p. 117, Para. 2, [1885MS].

This brother continued to follow Peter's excellent rule for Christian living until his work on earth was done; and he now sleeps in Jesus, awaiting the resurrection morning. [Cf: ST 10-22-85 para. 17] p. 117, Para. 3, [1885MS].

Will we be diligent to make our calling and election sure? Will we patiently climb the ladder of Christian progress, until from the topmost round we step into the kingdom of our Lord Jesus Christ? We may become pure and holy. We may become more precious than fine gold, even the golden wedge of Ophir. And what joy it will be to hear from the lips of Jesus the sweet benediction, "Well done, good and faithful servant." What a victory to be of that company of whom John speaks: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." By Mrs. E. G. White. [Cf: ST 10-22-85 para. 18] p. 117, Para. 4, [1885MS].

"Therefore 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." Matt. 7:24-27. [Cf: ST 10-29-85 para. 01] p. 117, Para. 5, [1885MS].

In this text there is presented something for us individually to do in order to build securely, where the fierce tempest will not sweep away our foundation. The earnest, anxious inquiry of every soul should be, How am I building? Is my foundation sliding sand, or solid rock? [Cf: ST 10-29-85 para. 02] p. 118, Para. 1, [1885MS].

Let us consider more fully the lesson that Jesus gave in his sermon on the mount, as with great distinctness and power his words fell on the ears of the listening multitude. "Enter ye in at the strait gate," he says; "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." [Cf: ST 10-29-85 para. 03] p. 118, Para. 2, [1885MS].

Many tell us, "You are too particular. God does not expect us to be constantly on guard lest we make mistakes. He is too good to hold us accountable for our course of action day by day." But we are to remember that the way to destruction is broad, while the way to eternal life is strait and narrow. Listen again to the words of the great Teacher: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." This shows us that we

are to be guarded on every side, lest we mistake the way. We must be careful not to listen to agents of the great adversary, who would guide our feet into forbidden paths, as our first parents were led into transgression. [Cf: ST 10-29-85 para. 04] p. 118, Para. 3, [1885MS].

Our Lord does not leave us in darkness as to whom to trust. Here is the rule by which to decide; "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Here is the test by which to judge every man who claims to be a teacher and a guide to the people. And now listen to his startling denunciation of those teachers who make high pretensions to godliness, while their works do not correspond with their profession: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Do their high claims prove them to be genuine Christians and reliable guides? No, indeed! We must look carefully at the life and character, the words and deeds. [Cf: ST 10-29-85 para. 05] p. 118, Para. 4, [1885MS].

Jesus is guarding his hearers from deceptions that would endanger their souls; and he warns them to beware of false teachers, who are wolves in sheep's clothing. He would have every one for whom his precious blood is a ransom, constantly on his guard, comparing every man's pretentious claims with the great standard of righteousness. The question is, "What saith the Scriptures? Human lips may utter perverse things, lying doctrines that have no foundation in God's word, and souls may be sincere in accepting these erroneous doctrines; but will their sincerity save them from the sure and disastrous result? The Bible is the standard of truth and holiness. If they were carefully and prayerfully living by this word, they would not be deceived. [Cf: ST 10-29-85 para. 06] p. 118, Para. 5, [1885MS].

The words of Jesus are full of awful significance: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven: but he that doeth the will of my Father which is in Heaven." That will is made known in his law, which is the foundation of his government in Heaven and upon earth. Those who cheerfully obey that law are doing the will of God. [Cf: ST 10-29-85 para. 07] p. 118, Para. 6, [1885MS].

The lesson continues: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here attention is called to a class who are actively engaged in religious work, making high claims to the favor of God, while they are all the time serving the great adversary of souls. They are transgressing the law of God, and are teaching others to transgress it also. Thus they are zealous workers of iniquity, while claiming Christ as their Lord, and professedly doing great works in his name. [Cf: ST 10-29-85 para. 08] p. 119, Para. 1, [1885MS].

"Therefore 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 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." [Cf: ST 10-29-85 para. 09] p. 119, Para. 2, [1885MS].

Here are two houses. One is built on a rock, and is almost inaccessible; the other is on the level ground, in a much pleasanter location. To the thoughtless observer it seems that the man who built his house on the steep rock was odd and foolish, while the one who built on the low, level plain is considered wise and prudent. But by and by the storm comes. The winds blow and the tempests beat upon these houses. And what is the result? The beautiful home upon the plain is overthrown, and lies upon the beach, a useless ruin, while the other, perched on the high rock, stands firm, unmoved by storm and flood. [Cf: ST 10-29-85 para. 10] p. 119, Para. 3, [1885MS].

Jesus compared the man who hears and obeys his words to the one who built his house upon a rock. The floods of temptation may come and the tempests of trial beat; but he remains unmoved, for his foundation is sure. But the man who built his house on the sand, where it had no firm foundation, but was quickly undermined and overthrown, fitly represents the one who hears the words of Christ and disregards them. Will we let this lesson impress our hearts, and have an influence on our character building? Will we plant our feet upon the truth of God--the sure foundation, or will we trust in erroneous doctrines, which are but sliding sand? Holiness and sin are opposed to each other. "Sin is the transgression of the law;" therefore the "doers of the word" are not those who are making void the law of God. "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." The blessing is pronounced on those that obey, not on those that transgress, the holy law of God. [Cf: ST 10-29-85 para. 11] p. 119, Para. 4, [1885MS].

Everywhere error will be presented for truth; and unless we have a living connection with God, and are diligent in searching the Scriptures, there is danger of being misled. Voices will be heard on every side, saying, "Come with us; we have the truth." Jesus is the true Shepherd. His sheep hear his voice, and follow him; but a "stranger will they not follow, but will flee from him: for they know not the voice of strangers." But unless we are ever on our guard, there is constant danger of listening to strange voices. [Cf: ST 10-29-85 para. 12] p. 119, Para. 5, [1885MS].

The Lord commanded Adam in Eden, "Of the tree of the knowledge of good and evil, thou shalt not eat;" "for in the day that thou eatest thereof, thou shalt surely die." But another voice was heard saying, "Ye shall not surely die." This strange voice tested Adam and Eve, and proved their loyalty. They had an opportunity to show whether they would be obedient to God, or would disregard his word, and accept that of the deceiver who came to destroy them. [Cf: ST 10-29-85 para. 13] p. 119, Para. 6, [1885MS].

The Lord did not prove Adam and Eve in a large matter. The test given them was the smallest that could have been devised. Had it been a large test, then men and women whose hearts incline to evil would excuse themselves by saying, "This is a trivial matter, and God is not so particular about little things," and there would be constant transgression in things looked upon as small, and which pass unrebuked among men. But the Lord has made it very evident that sin, in any degree, is offensive to him. [Cf: ST 10-29-85 para. 14] p. 120, Para. 1, [1885MS].

To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband to transgress also; but their sin opened the floodgate of woe upon the world. And their posterity would have remained in hopeless bondage to sin, had not Christ had pity on them. He left his throne in the courts of Heaven; he laid aside his royal robe, clothed his divinity with humanity, and came to our world all seared and marred by the curse, to reach men where they were. He descended step by step in humiliation, that he might reach to the very depths of human woe, where man had been plunged by his transgression of the law, while with his divine arm he grasped the Infinite One, thus connecting man with God, and earth with Heaven. This great sacrifice was not made to verify the words of Satan by saving man in his transgressions. The design was not to do away and make of none effect the law of God, but to give man another trial, another opportunity to prove his loyalty to the God of Heaven. [Cf: ST 10-29-85 para. 15] p. 120, Para. 2, [1885MS].

"By the law is the knowledge of sin." The law is the great mirror, into which man must look to discern the defects in his character. If he refuses to consult this divinely appointed detector, and thus learn his true state, can we be surprised that he proudly boasts of perfection? He must see his character in the light of God's law. He must have a new heart, one that is pure, loving, and obedient. The old life of sin and alienation from God must be given up, and a new life of loving, trusting obedience begin. Then the peace of Christ will rule in the heart and sanctify the life; and the path in which he treads will be the highway cast up for the ransomed of the Lord to walk in, where light from Heaven is ever shining. By Mrs. E. G. White. [Cf: ST 10-29-85 para. 16] p. 120, Para. 3, [1885MS].

Many look upon useful labor as a curse originating with the enemy of souls; but this is a mistaken view. Judicious labor is indispensable to both the happiness and the prosperity of the race. God ordained it for man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Industry makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Adam labored in the garden of Eden, and he found in mental and physical activity the highest pleasures of his holy existence. When, as the result of his disobedience, he was driven from that beautiful home, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor was a relief to his sorrow and remorse, a safeguard against temptation. [Cf: ST 11-12-85 para. 01] p. 120, Para. 4, [1885MS].

Idleness is one of the greatest curses that can fall upon man; for vice and crime follow in its train. Satan is never more successful than when he comes to men in their idle hours. He lies in ambush with his temptations, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise. [Cf: ST 11-12-85 para. 02] p. 120, Para. 5, [1885MS].

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "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, in the words of Holy Writ, the terrible results of idleness. It was this that caused the

ruin of the cities of the plain. Idleness enfeebles the mind, debases the soul, and perverts the understanding. [Cf: ST 11-12-85 para. 03] p. 121, Para. 1, [1885MS].

The rich often consider themselves entitled to the pre-eminence among their fellow-men and in the favor of God. Many feel above honest labor, and look down with contempt upon their poorer neighbors. The children of the wealthy are taught that to be gentlemen and ladies they must dress fashionably, avoid all useful labor, and shun the society of the working classes. They dare not shock their fashionable associates by putting to a practical use the talents which God has given them. But such ideas of useful industry are wholly at variance with the divine purpose in the creation of man. What are the possessions of even the most wealthy, compared with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our all-wise Creator, who understands well what is for man's happiness, appointed Adam his work. [Cf: ST 11-12-85 para. 04] p. 121, Para. 2, [1885MS].

The Son of God honored labor. Though he was the Majesty of Heaven, he chose his earthly home among the poor and lowly, and worked for his daily bread in the humble carpenter shop of Joseph. Christ is our example. He came to earth to teach us how to live. Is it too great a humiliation for us to walk in the path of useful industry, where the King of glory has led the way? [Cf: ST 11-12-85 para. 05] p. 121, Para. 3, [1885MS].

God ordained labor for man; but misguided parents are trying to improve upon his plan. Many send their children away from home influences and home duties, to some boarding-school or college, to obtain an education. There, deprived of parental care, they spend precious hours that should be devoted to useful study and useful employment, in novel reading, in frivolous amusements, or in studying the adornment of their person, that they may outrival their companions. For such pursuits, their duties to God and their fellow-beings are neglected. [Cf: ST 11-12-85 para. 06] p. 121, Para. 4, [1885MS].

This false education leads young ladies to regard uselessness, frivolity, and helplessness as proofs of gentility. They are merely fashionable butterflies, having nothing to do for the good of others, at home or abroad. Here may be found the secret of many of the unhappy marriages, and the flirtations ending in shame, that curse our world today. [Cf: ST 11-12-85 para. 07] p. 121, Para. 5, [1885MS].

Young men as well as young women manifest a sad lack of earnest purpose and moral independence. To dress, to smoke, to talk nonsense, and to indulge their passion for amusement, is the ideal of happiness, even with many who profess to be Christians. It is painful to think of the time which is thus misspent,--of the hours that should be given to some useful employment, to the study of the Scriptures, or to active labor for Christ, that are worse than wasted. [Cf: ST 11-12-85 para. 08] p. 121, Para. 6, [1885MS].

Those who possess wealth and leisure, and yet have no aim in life, have nothing to arouse them to either mental or physical activity. Yet life was given for a true and holy purpose, and is too precious to be squandered. There is work to be done, and it is not physical labor alone that is called for. There is the mind, with all its capabilities,

to strengthen and store with the treasures of divine wisdom. There is a Heaven to win; there are souls to save; there are battles to fight. Young friend, Christian reader, you may come to the front in the warfare against the hosts of evil. In the strength of God you may do a good and noble work for the Master. [Cf: ST 11-12-85 para. 09] p. 122, Para. 1, [1885MS].

God designed that all should be workers. Our varied trusts are proportioned to our various abilities, and our Creator expects corresponding returns for the talents he has intrusted to our keeping. Upon those whose opportunities and abilities are greatest rest the heaviest responsibilities. Upon them also will fall the heaviest condemnation if they are unfaithful to their trust. Yet a large class refuse to think or act for themselves. They have no disposition to step out of the old ruts of prejudice and error; and by their negligence and perversity, they block up the way of those who would make advancement, and occasion the overwork of the few earnest, devoted laborers. These often fail for want of a helping hand, and sink beneath their double burdens. [Cf: ST 11-12-85 para. 10] p. 122, Para. 2, [1885MS].

The true glory and joy of life are found only by the working man and 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 which is utterly unsatisfying and injurious. It is that which is done to gratify unsanctified ambition for display or notoriety. The love of appearance or possession leads thousands to carry to excess that which is in itself lawful, to devote all the strength of mind and body to that 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 unflinchingly for years to accomplish their purpose; yet when the goal is reached, and the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their life for that which profiteth not. [Cf: ST 11-12-85 para. 11] p. 122, Para. 3, [1885MS].

Yet all lawful pursuits may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. It is the working men and women, who are willing to bear its responsibilities with courage and hope, who see something great and good in life. But the business life of the Christian should be marked by the same purity that held sway in the workshop of the holy Nazarene. [Cf: ST 11-12-85 para. 12] p. 122, Para. 4, [1885MS].

Patient laborers, remember that they were sturdy working men whom Christ chose from among the fishermen of Galilee to labor with him in the work of salvation. And from these humble men went forth a power that will be felt through all eternity. [Cf: ST 11-12-85 para. 13] p. 122, Para. 5, [1885MS].

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 Creator has prepared no place for the gratification of sinful indolence. But to the weary and heavy laden, rest is promised. It is the faithful servants who are welcomed from their labors into the joy of their Lord. Gladly will they lay off their armor, and forget the tumult of battle in the peace that shall be the

inheritance of the saints. [Cf: ST 11-12-85 para. 14] p. 122, Para. 6, [1885MS].

The path of the Christian laborer may be hard and narrow; but it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way. By Mrs. E. G. White. [Cf: ST 11-12-85 para. 15] p. 123, Para. 1, [1885MS].

"The entrance of thy words giveth light; it giveth understanding unto the simple." [Cf: ST 11-26-85 para. 01] p. 123, Para. 2, [1885MS].

It is of consequence to every one to know what the Bible teaches. Like the noble Bereans, we should search the Scriptures carefully, prayerfully, to become acquainted with the utterances of God. We should inquire, not what the minister, the church, or some personal friend may say, but what the Lord says. "To the law and to the testimony. If they [ministers, churches, or friends] speak not according to this word, it is because there is no light in them." [Cf: ST 11-26-85 para. 02] p. 123, Para. 3, [1885MS].

While searching for the truth as for hid treasures, light from the written word breaks into the mind. The benumbed and dormant faculties are awakened to new life and energy, the limited capacities are expanded to comprehend the truth, and earnest efforts are put forth to bring others into the light. Then why is it that there is such blindness in regard to the Scriptures? Why are ideas entertained, and sometimes taught to others, that are so vague and inconsistent? It is because the heart is not in harmony with the revealed word; the conscience has been so long depraved by practices condemned by that word, that the mental and moral powers are incapable of discerning spiritual things. [Cf: ST 11-26-85 para. 03] p. 123, Para. 4, [1885MS].

A great responsibility rests upon those who minister in word and doctrine. They should deal kindly, yet faithfully with souls. If they speak as the ambassadors of God, they will echo the teachings of the prophets and the apostles, and, above all, of Christ himself. Not only in the desk, but out of it also, they should seek to lead their hearers to search the Scriptures, and to impress upon them the necessity of understanding the word for themselves. [Cf: ST 11-26-85 para. 04] p. 123, Para. 5, [1885MS].

Let no man think that it is only the minister who is able to understand the Scriptures. Every man may have an intelligent knowledge of God's word; and he who does not make it his lifework to understand it is in danger of making shipwreck of faith. He must study it, comparing scripture with scripture. Such study strengthens and enlarges the mind. By it, under the guidance of the Spirit of God, truths which have been hidden for ages, buried under the rubbish of superstition and error, have been dug out, and brought to the light of day. [Cf: ST 11-26-85 para. 05] p. 123, Para. 6, [1885MS].

Many do not want to know the truth, because it condemns their practices. The words of Christ are applicable to 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." They do not have moral courage to obey the truth when it calls upon them to leave the

customs and practices of the world. They have decided that they will not follow the teachings of the Bible if it requires a separation from the world. When obedience to God requires them to become peculiar in faith and practice, and to take their position with a people who are distinct from the world, they think the cross is too heavy for them to lift. They listen to the truth, and are convicted that it is the truth; but the world has a large place in their affections, and they go away and forget the word spoken. [Cf: ST 11-26-85 para. 06] p. 123, Para. 7, [1885MS].

Those who are seeking salvation must undertake the work understandingly. God's word is our textbook. It tells us what sin is, and points out the remedy. When the lawyer inquired, "Master, what shall I do to inherit eternal life?" Christ referred him to the law. "What is written in the law?" he asked; "how readest thou?" The apostle tells us: "Sin is the transgression of the law." Conviction of sin is the first step in conversion; and the law of God is the instrument to convict the sinner. It is this holy law that discovers the deformity of character, that reveals the plague-spot of sin. [Cf: ST 11-26-85 para. 07] p. 124, Para. 1, [1885MS].

And when man is convicted of sin, when he realizes his lost and undone condition, Jesus reveals himself as a sin-pardoning Saviour. Through him the sinner may obtain forgiveness, though he has failed so decidedly in his duty to render obedience to God. But salvation is never gained by abolishing the law, or lessening its sacred claims. [Cf: ST 11-26-85 para. 08] p. 124, Para. 2, [1885MS].

"If I had not come and spoken unto them," said Christ of those who rejected his gospel, "they had not had sin; but now they have no cloak for their sin." There is no condemnation where light is not given. But Jesus came as the light of the world. He taught men the true aim in life, the purposes and principles that underlie right living. The acquisition of property is not the great end of our being. We have individually a work to do to place ourselves in right relations to God, to bless others, and to win souls to Christ. There is true nobleness and dignity in this service. Riches are not enduring; they are often swept away in a moment. But the treasure in Heaven, which the God-fearing worker is garnering up, will endure to all eternity. It will be to its possessor riches and joy in the future life, when wealth, and fame, and worldly honors have perished. [Cf: ST 11-26-85 para. 09] p. 124, Para. 3, [1885MS].

Just before his crucifixion, Jesus prayed for his disciples: "Sanctify them through thy truth; thy word is truth." But those who love the truth, and will cling to their Bibles, will have trials and persecutions to meet. In all ages the defenders of the faith have realized the truth of the apostle's words: "All that will live godly in Christ Jesus shall suffer persecution." But there have ever been some who have stood unmoved in their adherence to principle, and have refused to yield their faith to save their lives. The early Reformers were of this number. When urged to accept tradition and the commandments of men in place of the word of God, these men, firmly grasping their Bibles, replied, "Here is the foundation of our faith. Show us from the Bible that we are in error, and we will willingly renounce our doctrines." But their enemies knew that if the Bible were to decide the matter, they would be condemned; for they had not a plain

"Thus saith the Lord" for the doctrines they held. They therefore refused to bring their views to the test of God's word, and tried to wrench the Scriptures from the hands of the defenders of the faith. [Cf: ST 11-26-85 para. 10] p. 124, Para. 4, [1885MS].

There are many ministers who are now pursuing a course similar to that of the papists. When the truth is presented to them, and they know that they cannot prove their doctrines by the Bible, they advise their congregations to have nothing to do with these new doctrines; the best way is to take no notice of them. And they take this course because they know that the Bible condemns their doctrines and their practices. [Cf: ST 11-26-85 para. 11] p. 124, Para. 5, [1885MS].

Jesus met with just such teachers in his day. The Pharisees claimed to be teaching the word of God to the people; but instead they taught their own sentiments and the commandments of men. Jesus said to those who would catch him in his words: "Ye do err, not knowing the Scriptures, nor the power of God." From the great Teacher a steady light was reflected to the world; but the prejudice of the chief priests and rulers was excited against him. They saw the light; the evidence from the Old Testament Scriptures that Jesus was the Christ was overwhelming. But they exerted their influence to turn the people away from hearing the truth; and many who believed the teachings of Christ had not the courage, in the face of prejudiced, frowning, self-righteous priests to acknowledge their faith in the despised Nazarene. [Cf: ST 11-26-85 para. 12] p. 125, Para. 1, [1885MS].

Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." When light from the word of God shines into the soul, a man ceases to be sensitive to reproach, neglect, or contempt. He will not be ambitious for worldly rank or honor, but will become a meek and quiet learner in the school of Christ. Those who are sanctified through the truth will have courage to stand on the side of truth and right, no matter who may scoff or how bitter the opposition they may have to meet. Nor will those who thus serve God lose their reward. "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." By Mrs. E. G. White. [Cf: ST 11-26-85 para. 13] p. 125, Para. 2, [1885MS].

"For the Son of man is come to save that which was lost." [Cf: ST 12-03-85 para. 01] p. 125, Para. 3, [1885MS].

Before Christ came to the world, his home was in the kingdom of glory, among beings that had never fallen. They loved him, and he might have stayed there and rejoiced in their love. But he did not do this. He left the royal courts, and went without the camp, bearing the reproach of sin. He came to a world all marred and seared by the curse to save the lost sheep; and he gathered into his divine bosom all that would come to him. He was a Man of sorrows and acquainted with grief. He trod the rugged path of self-denial himself, and so set us an example. This was the work of Christ for us. Had he not done this, we should have been left to perish without hope in God. [Cf: ST 12-03-85 para. 02] p. 125, Para. 4, [1885MS].

We find here a duty that rests upon all alike; not one of us is excused. Those who see the preciousness of the Saviour's love as he

hung upon the cross, those who understand its value as there revealed, will be in earnest; they will be anxious to become co-laborers with Christ in seeking for the lost and perishing. We are not placed here merely to seek our own gratification. There are sinners to be saved, and they are all about us. [Cf: ST 12-03-85 para. 03] p. 125, Para. 5, [1885MS].

It is a terrible thing to be lost at last. Once when I was at my home in Battle Creek, Mich., a bitter cry rang through the house. I hurried to see what was the matter, and found that one of my children was drowning. When he had been rescued from the water, and his apparently lifeless form laid in his little cradle, I remember how I stood over him for three-quarters of an hour, working for that little one whose life was trembling in the balance. Those around me thought my efforts were in vain; yet I labored on until that little life was given back to me. [Cf: ST 12-03-85 para. 04] p. 125, Para. 6, [1885MS].

That night, as my child that had been, as it were, raised to life, was lying upon my breast, and I was rejoicing in my heart that he was spared to me, though he was still in a very precarious condition, the bells rang out sharply, and a shrill cry was borne on the still night air, "Lost! lost! a child lost!" Then I thought how the little one that God had given to me had almost been lost, of the vacant place that would have been left in the little wicker cradle at my bedside; and the word "lost" came home to me with a force and meaning it had never possessed before. [Cf: ST 12-03-85 para. 05] p. 126, Para. 1, [1885MS].

Never shall I forget the incidents of that night. It was just one little life that was at stake; but it seemed as though the whole city of Battle Creek was stirred to go out in search of the lost child. Lights were glimmering everywhere. They flashed through the streets, along the river bank, and through the adjacent woods, and the cry resounded, "A child is lost! A child is lost!" After a long search, a shout was raised, "The child is found!" [Cf: ST 12-03-85 para. 06] p. 126, Para. 2, [1885MS].

Yes, the child was found; but it might go astray on the journey of life, and be lost at last. I knew, too, that death might come to the little one that was saved to me; and that should he live, he would have the evils of this life to meet and to battle with. And the thought with me was, Will this little child, whose life I hold so dear, be finally lost, or will he be saved to praise God forever in his kingdom? [Cf: ST 12-03-85 para. 07] p. 126, Para. 3, [1885MS].

There was no sleep for my eyes that night. I thought of the lost sheep that Jesus came from Heaven to earth to seek and to save. I thought of Christ as he looked down from Heaven upon a world of lost sinners, lost without hope, and of the sympathy that led him to leave his high and exalted place upon his Father's throne, and make the infinite sacrifice necessary to lift man up from the degradation of sin, and bring him back to the fold of God. [Cf: ST 12-03-85 para. 08] p. 126, Para. 4, [1885MS].

The sin of our first parents had cut off this world from Heaven. But Christ took upon himself our weaknesses and sins. He was tempted; he was ridiculed; he was beset on every hand. He suffered all the woes,

all the griefs and sorrows of humanity, without a murmur, that he might leave us an example. He descended step by step in the path of humiliation, until he hung as a criminal upon the cross, that with his right arm of infinite love he might encircle the race, while he grasped the throne of Infinite Power, thus connecting earth with Heaven. This was his work; this was his mission to this world; and how earnest was he in his efforts to seek and to save that which was lost. [Cf: ST 12-03-85 para. 09] p. 126, Para. 5, [1885MS].

Then what is our work to be co-laborers with Christ? As I look over the field, I ask the question, Why do we see such indifference, such neglect of the salvation of others? Why is the whole work of laboring for souls left to the minister? God has promised to all alike, as many as will seek for it, the same redemption, the same love, the same light. Why are we not by living faith grasping the power that he is so willing to give us, that we may be a blessing to those that are lost? Our hearts have throbbed with love at the very mention of the name of Christ, when we have remembered that he has saved us from our sins. Now what if we should all go forth, as Christ did, to save that which was lost, how would our works appear? Would they not be very different from what they are today? [Cf: ST 12-03-85 para. 10] p. 126, Para. 6, [1885MS].

Our first work is to bring our families to understand their accountability to God. There is not a father or a mother who has studied the Bible but may know just what course to take with the children, and how to restrain them. Parents may have wisdom from God to bind their children to the throne of mercy. Next to our families, we should try to exert an influence to sway others in the right direction, to lead them out of the darkness of error into the precious light of truth. [Cf: ST 12-03-85 para. 11] p. 127, Para. 1, [1885MS].

The perils of the last days are about us; and we should have such an intense love for souls for whom Christ died that we cannot remain at home. When our hearts are overflowing with love for sinners, we shall be anxious to go out in the harvest field to labor for others, and we shall work as Jesus worked. But we know there are some who do not want to be disciplined to work under the Captain of our salvation. It is very difficult matter to make them see their duty, because they have so long had their own way. Their inclinations have been permitted to govern them. Such will have to render an account for their course in the day of God. May the eyes of these blinded ones be opened to see their God-given responsibility. [Cf: ST 12-03-85 para. 12] p. 127, Para. 2, [1885MS].

All desire happiness, and many seek it in every way but the right way. Some travel from place to place in its pursuit; some seek it at a mountain or seaside resort; some go to places of amusement; and some try change of employment. True happiness is not found in any of these ways, and yet it is not difficult to find. It may be secured if we will try to help one another,--to bear one another's burdens, and so fulfill the law of Christ. [Cf: ST 12-03-85 para. 13] p. 127, Para. 3, [1885MS].

There is peace and happiness in Heaven, and we all hope to share it. This is our privilege. An abundant entrance may be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ; but

we must prepare for the heavenly society by a life of unselfish labor for others. There are many who do not understand the path of life; this is one reason that more do not travel in it. Multitudes are following the dictates of an unconsecrated heart who do not know what they are doing. And we are not to think that there is no responsibility resting upon us. We are each a part of the great human family, and we are to lay every one's case to our hearts. The nearer our lives approach to the life of Christ, the more helpful shall we be to those around us, and the more happiness we can bring into their lives. We are called upon to labor understandingly for fallen humanity. And by and by, when the Man of Nazareth shall "see of the travail of his soul, and be satisfied," we shall enter into the joy of our Lord. But let us be faithful in the work that is committed to us; for it is only to those who have done well that the "Well done" will be spoken. By Mrs. E. G. White. [Cf: ST 12-03-85 para. 14] p. 127, Para. 4, [1885MS].

"Bear ye one another's burdens, and so fulfill the law of Christ."
[Cf: ST 12-10-85 para. 01] p. 127, Para. 5, [1885MS].

We have read accounts of travelers climbing mountains. How careful they must be where they step ! They must have a guide along the rugged and dangerous ascent, lest they make a misstep, and be lost. Sometimes, in passing over very dangerous places, the whole party is bound together with ropes, so that if one should slip, the others would hold him until he could regain his footing. And thus they were able to make their way up the steep and dangerous mountain. [Cf: ST 12-10-85 para. 02] p. 127, Para. 6, [1885MS].

We are on our way to the city of God, and the perils of the last days are all about us. The path we are climbing is narrow and dangerous, and we do not want to make any false steps. At such a time as this, a faithful guide is as necessary to us as to the mountain climbers, and such a guide is provided for us in the word of God. [Cf: ST 12-10-85 para. 03] p. 128, Para. 1, [1885MS].

On this perilous journey we should be a stay to one another. It is not safe for any of us to stand alone. We must be bound together by the cords of truth and love. Let us press together, allowing nothing to weaken the bonds of union, so that if one should slip and fall, others can lift him up. We must not think that no responsibility rests upon us in the case of our brother; but we should ever manifest the tenderest interest in one another's welfare, and should seek to be helpful to those around us. Being thus bound together, and to the great heart of Infinite Love, the powers of darkness cannot harm us; and when the storms of temptation and persecution break upon us, we shall not be swept away. [Cf: ST 12-10-85 para. 04] p. 128, Para. 2, [1885MS].

Many wish to engage in the missionary work, and this is right; it is our duty to do what we can for others. But do not think, Christian friends, that you can let your children go to destruction, and yet bring others into the kingdom of God. This is not commencing in the right place. The work should begin at home, and then go to others. But we cannot begin the work in our families, unless we first bring our own hearts into subjection to the will of God. "Return unto me, saith the Lord of hosts;" "and I will heal your backslidings." We must each have an experience in the things of God. Like Joshua of old, we must decide, "As for me and my house, we will serve the Lord." When we see the power

of God manifested in our families, we may take it as evidence that we shall have divine aid in working for others. [Cf: ST 12-10-85 para. 05] p. 128, Para. 3, [1885MS].

The children need guidance. It is true there are some that do not want any restriction placed upon them. They do not want any one to say to them that they must do so and so. But they should be taught the lesson of perfect obedience. When they are not called away by duty, they should be at home, under the parental roof. When, with our children, we go to the house of God, they should take a seat by our side; and when the service is over, they should return with us to our homes. [Cf: ST 12-10-85 para. 06] p. 128, Para. 4, [1885MS].

Parents, agonize with God in behalf of your children. If you have Christ in your hearts and in your homes, you will not exert an influence to lead others away from the path of righteousness. You will not, like Eli, let your children go on in sin until the leaven has gone through the camp of Israel, while you feel that your darlings are about right. How can you expect the divine presence in your homes, when you take just the course that Eli did? It is the letting down of the standard of piety that is depriving us of the blessing of God; and yet his blessing is of more worth than the golden wedge and the Babylonish garment, for which it is so often bartered. [Cf: ST 12-10-85 para. 07] p. 128, Para. 5, [1885MS].

There is a doubting and fear that is not Heaven-born; it is unbelief. Persons who are affected by it will go this way and that, until they are confused, and do not know when they are right, and when they are wrong. Small things take their minds, and keep them in a constant fever and unrest. Some matter which does not belong to them attracts their attention, and they keep agitating it, as though that were the all-important matter to be considered. If these persons would manifest all this earnestness and zeal to strike the blow where it is so much needed, their course would be commendable; but they neglect the weightier matters,--the duties of the heart and the home. When it comes to being a true Christian, one that does his duty every day, and endures trials without complaining, these persons know nothing about it. [Cf: ST 12-10-85 para. 08] p. 128, Para. 6, [1885MS].

The time is not far distant when Satan will come down having great power, and will work wonderful signs and great miracles; and with his delusions he will sweep away every one who does not stand upon the rock of eternal truth. God is even now proving us. We see some who claim to be followers of Christ working miracles; but do they keep the commandments of God? We will go to the inspired word, and try every one of 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. When the youth go out from our schools, they will have to meet these people; and we want them to be firmly established in the truth. We want them to have a training that will prepare them to withstand error, and will guide their feet in the narrow, upward way. [Cf: ST 12-10-85 para. 09] p. 129, Para. 1, [1885MS].

And as you go out into the world, dear youth, remember that you are to seek and to save that which was lost. How precious are the souls for whom Christ died; but where is the love for sinners which he manifested? Who will go and bring back those whose feet have wandered

from the right way? And where is the rejoicing over the lost sheep that has been found and brought back to the fold again? [Cf: ST 12-10-85 para. 10] p. 129, Para. 2, [1885MS].

There is very little of this work done today. If there were more of it done, there would be more order and harmony in our churches. In order to do this work, we must connect with Christ, take hold of Infinite Power, and be real Christians at home. But none should feel that they are entitled to eternal life because they have given to God their money, their education, or even themselves; for all was his before, and they have only returned to him his own. For our sakes he became poor, that we through his poverty might become rich. He has intrusted us with ability; he has given us all things freely; and he expects his gifts to be returned with usury. [Cf: ST 12-10-85 para. 11] p. 129, Para. 3, [1885MS].

If we appreciated what Christ has done for us as we should, what we do for him would not be done reluctantly. Here is the means which has been intrusted to us. Our Saviour directs: "Provide yourselves bags which wax not old " These "bags which wax not old" are the treasuries of Heaven. Are we putting our means into them? Are we cutting down, or adding to, our earthly possessions? If we sell a farm now and another by and by, and put the proceeds into the bank of Heaven; we may not be able to embellish our homes so elaborately; but it will not be like putting money into the banks of this earth. We shall have a treasure "that faileth not," and it will be something to rejoice over when we reach Heaven. [Cf: ST 12-10-85 para. 12] p. 129, Para. 4, [1885MS].

But some one will say, "Suppose I give away all that I have, and then become dependent on others. It would be said, That man was a fool to do as he did; and what shall we do then? That is not the way the Majesty of Heaven talked. He did not count the cost of saving sinners. He became a man sorrows and acquainted with grief, and had not where to lay his head, that you and might be saved. But we seem to think that if we make a little sacrifice, we have done a great deal, when we should say with David, "All things come of thee, and of thine own have we given thee." [Cf: ST 12-10-85 para. 13] p. 129, Para. 5, [1885MS].

Christian friends, let your treasures go over on the other side, and let your sympathies go out for one another and for sinners around you. And we want our hearts to go out after Jesus, the Fountain of living waters, that we may behold his matchless charms. I love him, and I want him to take possession of my soul. We can afford to be ridiculed and to suffer for his sake, if we can have his blessing with us. What are the sufferings of this present life, compared with the final eternal weight of glory? "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: ST 12-10-85 para. 14] p. 129, Para. 6, [1885MS].

May God help us to get our hearts right before him. When divine love transforms the heart, working out of it everything that is selfish and covetous, we shall bring all our tithes and offerings into the storehouse of the Lord, and he will pour us out a "blessing that there shall not be room enough to receive." And by and by, when we have kept the truth even to the end, the gates of the heavenly city will be opened to us, and we shall hear the voice of our Saviour saying, "Come,

ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." By Mrs. E. G. White. [Cf: ST 12-10-85 para. 15] p. 130, Para. 1, [1885MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 12-17-85 para. 01] p. 130, Para. 2, [1885MS].

Here is revealed the secret of the Christian's rest. It is found only in Christ. If we possess his meekness of spirit, we shall find peace and joy in him. The world is full of unrest, trials, and difficulties. It is an enemy's land, and on every hand we are beset by temptations. "In the world," says Jesus, "ye shall have tribulation; but be of good cheer; I have overcome the world;" and "my peace I give unto you." [Cf: ST 12-17-85 para. 02] p. 130, Para. 3, [1885MS].

Our Saviour represents his requirements as a yoke, and the Christian life as one of burden bearing. Yet, contrasting these with the cruel power of Satan and with the burdens imposed by sin, he declares: "My yoke is easy, and my burden is light." When we try to live the life of a Christian, to bear its responsibilities and perform its duties without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. To the sin-sick soul, weary and heavy laden with its burden of guilt and care, he extends the gracious invitation: "Come unto me, and I will give you rest." "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: ST 12-17-85 para. 03] p. 130, Para. 4, [1885MS].

Many profess to come to Christ, while they yet cling to their own ways, which are a painful yoke. Selfishness, covetousness, ambition, love of the world, or some other cherished sin, destroys their peace and joy. They are restless, impatient, dissatisfied, their spirits chafe under the weight of care and responsibility, all because they have not made a complete surrender to Jesus, and are seeking to carry their burden without his aid. If he were by their side, the sunshine of his presence would scatter every cloud; the help of his strong arm would lighten every burden. [Cf: ST 12-17-85 para. 04] p. 130, Para. 5, [1885MS].

Christ gave himself for us, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His true followers are unlike the world in words, in works, and in deportment. But many are so fearful of provoking unfriendly criticism or malicious gossip that they have not the moral courage to act from principle. They dare not identify themselves with those who follow Christ fully. They love the world; and they desire to conform to its customs and to secure the approbation of worldlings. They thus cumber themselves with needless cares and anxieties, and weigh themselves down with heavy burdens. Oh! why will not all the professed children of God follow the Saviour fully? Why will they take upon themselves burdens which he has not imposed? [Cf: ST 12-17-85 para. 05] p. 130, Para. 6, [1885MS].

We should be much happier and more useful, if our home life and social intercourse were governed by the principles of the Christian religion,

and illustrated the meekness and simplicity of Christ. Instead of toiling to make a display, and to excite admiration and envy, let it appear that we are striving to conform to the will of Christ. Let visitors see that we try to make all around us happy by our cheerfulness, sympathy, and love. [Cf: ST 12-17-85 para. 06] p. 131, Para. 1, [1885MS].

While we endeavor to secure the comfort and happiness of our guests, let us not overlook our obligation to God. The hour of prayer should not be neglected for any consideration. Do not give the time to conversation and recreation until you are too weary to enjoy the season of devotion. To do this is to present to God a lame offering. At an early hour of the evening, when you can pray unhurriedly and understandingly, present your supplication, and raise your voices in happy, grateful praise. Let all who visit Christians see that the hour of prayer is the most sacred, the most precious, and the happiest hour of the day. Such an example will not be without effect. These seasons of devotion exert a refining, elevating influence upon all who participate in them. Right thoughts and new and better desires will be awakened in the hearts of the most careless. The hour of prayer brings a peace and rest grateful to the weary spirit; for the very atmosphere of a Christian home is that of peace and restfulness. [Cf: ST 12-17-85 para. 07] p. 131, Para. 2, [1885MS].

In every act the Christian should seek to represent his Master, to make his service appear attractive. Let none make religion repulsive by persistent gloominess, and by relating their trials and their difficulties, their self-denials and their sacrifices. Talk of these things less, my fellow-Christian, and more of the matchless love of Jesus, of Heaven and its glories. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let it be seen that with you the love of Christ is an abiding motive; that your religion is not like a garment that may be put off and resumed again, as the circumstances demand, but a principle, calm, steady, unvarying, -one that rules your whole life. Alas, that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by the world's Redeemer. [Cf: ST 12-17-85 para. 08] p. 131, Para. 3, [1885MS].

Whatever your lot in life may be, remember that you are in the service of Christ, and manifest a contented, grateful spirit. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy, and the burden light; and I believe him, for I have proved the truth of his words. Every provision has been made for us at an infinite cost, that we may have the blessedness of Heaven wrought into our everyday life. We may walk in the sunlight of the divine presence, and weave into our characters the golden threads of forbearance and love, gratitude and peace. We shall thus be reflecting the light of Heaven amid all the frets and irritations that come to us day by day. [Cf: ST 12-17-85 para. 09] p. 131, Para. 4, [1885MS].

It is only through earnest, persevering effort, aided by the grace of God, that we can reach this height of moral excellence. But this is the religion that is the light of the world. The church is becoming weak for the want of consecrated members, who feel that they are not their

own; that their time, their talents, their energies, belong to Christ; that he has bought them with his blood, and is pleading for them in the sanctuary above. There are many who have never felt the necessity of subduing self, and overcoming wicked tempers. They cherish bitterness and wrath in their hearts, and these evil traits defile the soul. They thus deny Christ, and darken the pathway of others. None will be excused for the exhibition of uncontrollable tempers; thousands will miss of Heaven through their want of self-control. [Cf: ST 12-17-85 para. 10] p. 131, Para. 5, [1885MS].

We are to let nothing, small or great, unbalance us. Nine-tenths of the trials and perplexities that so many worry over are either imaginary, or brought upon themselves by their own wrong course. They should cease to talk of these trials, and to magnify them. The Christian may commit every worriment, every disturbing thing to God. Nothing is too small for our compassionate Saviour to notice; nothing is too great for him to carry. Then let us set our hearts and homes in order; let us teach our children that the fear of the Lord is the beginning of wisdom; and let us, by a cheerful, happy, well-ordered life, express our gratitude and love to Him "who giveth us richly all things to enjoy." But above all things, let us fix our thoughts and the affections of our hearts on the dear Saviour who suffered for guilty man, and thus opened Heaven for us. [Cf: ST 12-17-85 para. 11] p. 132, Para. 1, [1885MS].

Love to Jesus cannot be hidden, but will make itself seen and felt. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities and cares for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. And the soul that is not imbued with this love for Jesus is none of his. [Cf: ST 12-17-85 para. 12] p. 132, Para. 2, [1885MS].

Peace in Christ is of more value than all the treasures of earth. Then let us open our hearts to the bright beams of the Sun of Righteousness. Let us seek the Lord with all the heart, and learn of Christ to be meek and lowly, that we may find rest of soul. Let us work cheerfully, joyously in the service of our Master, remembering that the deportment as well as the words of the Christian should be such as to awaken in the heart of the sinner a desire to come to the Fountain of life. [Cf: ST 12-17-85 para. 13] p. 132, Para. 3, [1885MS].

Let us go forward; for we are striving for an immortal crown. Let us be diligent to make our calling and election sure. A slothful, languid professor will never secure an entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling against inbred sin; there is warfare against outward wrong. But we shall triumph at last, if we do not become weary in well-doing. Heaven's portals will be opened for every one who does his best for God and his fellow-men. By Mrs. E. G. White. [Cf: ST 12-17-85 para. 14] p. 132, Para. 4, [1885MS].

Each of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of

them. The Christian life does not consist merely in the exercise of meekness, patience, humility, and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God. [Cf: RH 01-06-85 para. 1] p. 132, Para. 5, [1885MS].

Jesus was our example in all things, and he was an earnest and constant worker. He commenced his life of usefulness in childhood. At the age of twelve he was "about his Father's business." Between the ages of twelve and thirty, before entering upon his public ministry, he led a life of active industry. [Cf: RH 01-06-85 para. 2] p. 132, Para. 6, [1885MS].

In his ministry, Jesus was never idle. Said he, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." The suffering who came to him were not turned away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from his lips to comfort, encourage, and bless; and the great principles of the kingdom of heaven were set before the multitudes in words so simple as to be understood by all. [Cf: RH 01-06-85 para. 3] p. 133, Para. 1, [1885MS].

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did he consult his own ease and pleasure. When the day's labor was done, and he had dismissed his disciples that they might seek needed rest, he often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up his petitions with strong crying and tears. Not for himself were these vigils kept, but for those he came to save. He was standing between the living and the dead; his heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd." [Cf: RH 01-06-85 para. 4] p. 133, Para. 2, [1885MS].

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be his followers. There are positions which they could fill to acceptance, and where they could do good work for God and their fellowmen; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Christ Jesus, and so are weak where they might be strong. Were Jesus upon earth now, he would say to thousands whose names are on church books, "Why stand ye all the day idle?" "Go ye also into the vineyard." [Cf: RH 01-06-85 para. 5] p. 133, Para. 3, [1885MS].

Every Christian should study the life of Christ, and should labor as he labored, with the same unselfishness and devotion that characterized his whole life, from his cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at his feet; tomorrow is not ours, for we

have not yet received it; but today we may work for Jesus. Today we may lay our plans and purposes before him for his inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are his hired servant. No matter how far his plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path. [Cf: RH 01-06-85 para. 6] p. 133, Para. 4, [1885MS].

On the part of every member of the church, there should be patient continuance in well doing. Ministers have their work to do; but they cannot do that of the lay members. God wants workers in his vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to his call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which he has given them, and they will be rewarded by and by according to their works. [Cf: RH 01-06-85 para. 7] p. 133, Para. 5, [1885MS].

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to swell this noble stream? It is true that they are small and narrow; but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the earth; their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills; but in its place the brook is as necessary as the river. [Cf: RH 01-06-85 para. 8] p. 134, Para. 1, [1885MS].

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention. Christ says, "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." [Cf: RH 01-06-85 para. 9] p. 134, Para. 2, [1885MS].

Men are needed who will work with an eye single to the glory of God. Simplicity of faith is a power in the believer. It will give him the mind that was in Christ, and make him a burden bearer in the cause of God. There are some who are ready to bear burdens and responsibilities that someone must take,--some who shirk in no place. Yet there are comparatively few real workers, not one where there should be a hundred. [Cf: RH 01-06-85 para. 10] p. 134, Para. 3, [1885MS].

The work of God calls for young men who are not self-sufficient and boastful,--young men who study their Bibles and are honest and God fearing. Volunteers are needed who will respect gray hairs and honor

those whom God honors, and who will not feel insulted if they receive counsel from men of experience. Such men will be earnest workers; for their motive power will be love to God, and interest in their fellowmen. They approach the Lord's standard of manhood, and with the divine blessing on their capabilities they may reach a high degree of mental and moral excellence. To be a man that God can approve and use in his cause, is honor enough for any human being. Office, wealth, position, sink into insignificance in comparison. [Cf: RH 01-06-85 para. 11] p. 134, Para. 4, [1885MS].

Any young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness, and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation,--one who will abstain from every appearance of evil, and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile. [Cf: RH 01-06-85 para. 12] p. 134, Para. 5, [1885MS].

But how imperfect and one-sided are the characters of many who profess godliness. They show that as pupils in the school of Christ, they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, have not learned his diligence in doing good. Others are very active and zealous; but they are boastful; they have never learned humility. Still others who are diligent, leave Christ out of their work. They may be social and pleasing in their manners, as was Jesus, the sinner's friend; they may evince sympathy and love for their fellowmen; but their hearts are not centered on the Saviour, and they have not learned the language of heaven. They do not pray as Christ prayed: they do not place his estimate upon souls. They know nothing of his self-denying life; they have not learned to endure inconvenience and hardship in their efforts to save souls from ruin. [Cf: RH 01-06-85 para. 13] p. 135, Para. 1, [1885MS].

However zealously the truth may be advocated, while the everyday life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good. [Cf: RH 01-06-85 para. 14] p. 135, Para. 2, [1885MS].

The minister, as a laborer for God and a representative of Christ, is under sacred obligations to be an example to the flock of which he is an under shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in his

vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,--withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers. [Cf: RH 01-06-85 para. 15] p. 135, Para. 3, [1885MS].

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers. [Cf: RH 01-06-85 para. 16] p. 135, Para. 4, [1885MS].

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "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." By Mrs. E. G. White. [Cf: RH 01-06-85 para. 17] p. 135, Para. 5, [1885MS].

The important meeting in Portland, Me., was a season of great interest to me, as I had relatives and friends there who did not realize the necessity of renouncing the customs of society to obey the commandments of God. This meeting is now in the past, and what record will the books of heaven reveal in the great day? Who will heed the warning there given, and cease to trample on the divine law? How many will be doers of the word, and not hearers only? [Cf: RH 01-13-85 para. 1] p. 136, Para. 1, [1885MS].

My heart yearns for those I love, the precious souls for whom Christ died; and the question arises again and again, What preparation are they making for the future life? That which is sowed in this life will be reaped in the great harvest. None can meet God in peace over his broken law; for it has an important part to act in the conversion of the soul. The inspired word declares: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." For this reason I felt deeply anxious that those living in Portland should have the light. It was presented before them in all its clearness; but it is frequently the case that the more convincing the arguments from God's word, the less disposition there seems to be to recognize the mighty principles of truth. Human opinions and customs hold the mind in error; but they cannot with safety be substituted for the revealed will of God. [Cf: RH 01-13-85 para. 2] p. 136, Para. 2, [1885MS].

While the law of God was held up before the people, and its claims urged upon their attention, many were convinced that there is no authority in the Bible for substituting the first day of the week for the seventh-day Sabbath, which at creation God sanctified and blessed

for man; but how few welcome and cherish that which in their hearts they acknowledge to be truth. They stand trembling at the cross presented, shrinking from the self-denial which always characterizes the life of the true Christian; and they turn away in neglect and derision, as did the Pharisees and rulers from the teachings of Christ. [Cf: RH 01-13-85 para. 3] p. 136, Para. 3, [1885MS].

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, a separation becomes necessary. There is a difference between the children of light and the children of darkness. Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness? [Cf: RH 01-13-85 para. 4] p. 136, Para. 4, [1885MS].

While living in disobedience, man is the enemy of God, and cannot harmonize with those who keep the divine law, and make God the supreme object of affection. They feel that the example of the obedient ones is a rebuke to them. Thus the Jews looked upon Christ. In just the degree that his life differed from theirs, they passed severe censure upon him as a rock of offense. How can we expect the servant to be greater than his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "If the world hate you," said Christ to his disciples, "ye know that it hated me before it hated you. 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." Thus the words of Christ are verified, "I came not to send peace" on earth, "but a sword. [Cf: RH 01-13-85 para. 5] p. 136, Para. 5, [1885MS].

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great lawbreaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,--the advocates of truth and purity as well as the advocates of error and corruption; and the earnest inquiry of each soul should be, What is truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression. [Cf: RH 01-13-85 para. 6] p. 137, Para. 1, [1885MS].

Those who listened to the solemn discourses given on the Maine campground, in which the startling events to transpire in the near future were set before the people clearly and with convincing power, have been warned. But many let the things which concern their eternal well-being go in at one ear and out at the other. One lady acknowledged that she liked the preaching, and that the doctrines were proved from the Bible; but in answer to the question, "What do you think of the Sabbath question? If what they say is true, we are keeping the wrong day, and breaking the Sabbath of the fourth commandment," she replied that she did not intend to disturb herself about the Sabbath, and that she paid no attention to what was said on the subject. I wonder if this lady will assert her position with such self-confidence and flippancy when the Judge of all the earth shall demand, "Why have you not kept my law? I delegated my servants to set before you its claims; but you have disregarded my will yourself, and by your example have taught others disobedience. They have rebelled against me because of your influence." Will she be willing to hear the sentence, "Depart from me, ye that work iniquity"? [Cf: RH 01-13-85 para. 7] p. 137, Para. 2, [1885MS].

This lady represents a class. I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. They hear the truth gladly, but will not be doers of the word where it involves a cross. If they are in the darkness of error, they do not want to know it. They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to his obedient followers, it is the peace of self-deception and self-satisfaction, which is death. [Cf: RH 01-13-85 para. 8] p. 137, Para. 3, [1885MS].

Jesus wept over impenitent Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." It was an infinite blessing that was granted to the world in the presence of Jesus, in his life of benevolence, his teachings, and his example; but how little appreciation was manifested on the part of those he came to save. The labors of his ambassadors will be no more highly appreciated by the men of this generation. The truths taught in the inspired word will be regarded by them as idle tales. Our hearts may go out in yearning love for souls ensnared through the deceitfulness of sin; we may warn and entreat; but we cannot make them obey; we can only pray and wait. But how fearful is the risk they are running! The precious hours of probation are passing, and the little time remaining should be treasured as grains of gold. [Cf: RH 01-13-85 para. 9] p. 137, Para. 4, [1885MS].

All are not indifferent to the warning message. There were many on the campground at Portland whose tearful eyes and solemn expression showed that their hearts were touched. Again and again the question arose in my mind, Will these go their way,--one to his farm, another to his merchandise,--and care for none of these things? I longed to have them discern the mighty agencies of the powers of darkness, which, hidden from observation, are constantly at work to draw them from the right. [Cf: RH 01-13-85 para. 10] p. 138, Para. 1, [1885MS].

Light on the law of God is now shining; and those who are called to expound the word should give the warning message whether men will hear or whether they will forbear. Dear brethren, do not shun to declare the

whole counsel of God, even though it may require courage to stand in defense of unpopular truth. Learn to estimate the worth of souls according to Christ's standard. Cultivate that disinterested love of which his whole life was an example, and labor with the spirit of self-sacrifice that characterized his ministry. By Mrs. E. G. White. [Cf: RH 01-13-85 para. 11] p. 138, Para. 2, [1885MS].

The year 1884 has passed into eternity, and a new year has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others? [Cf: RH 01-20-85 para. 1] p. 138, Para. 3, [1885MS].

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate? [Cf: RH 01-20-85 para. 2] p. 138, Para. 4, [1885MS].

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given his own beloved Son to be our guide to Paradise. We are to copy his pure, spotless, and holy life; and through his grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: RH 01-20-85 para. 3] p. 138, Para. 5, [1885MS].

Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that he will guide us by his wisdom. [Cf: RH 01-20-85 para. 4] p. 139, Para. 1, [1885MS].

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, his perfections and his

loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their everyday life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with him. [Cf: RH 01-20-85 para. 5] p. 139, Para. 2, [1885MS].

We belong to Jesus. He has bought us with his precious blood; and we owe him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord. How much money has been needlessly expended on trifles to gratify taste and please the eye. How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength. [Cf: RH 01-20-85 para. 6] p. 139, Para. 3, [1885MS].

Some have failed to present to God the tithes and offerings which belong to him. Such should awaken to a sense of their duty. The words of the prophet Malachi apply to them: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 01-20-85 para. 7] p. 139, Para. 4, [1885MS].

Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the storehouse," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ. [Cf: RH 01-20-85 para. 8] p. 140, Para. 1, [1885MS].

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? [Cf: RH 01-20-85 para. 9] p. 140, Para. 2, [1885MS].

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats his ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work. [Cf: RH 01-20-85 para. 10] p. 140, Para. 3, [1885MS].

God alone can tell what will transpire during the year 1885. It may be in our lives and in the history of our cause more eventful than any that has preceded it. We have seen the special workings of the Spirit of God during the campmeeting season and in the recent session of the General Conference; but these evidences that the Lord is at work should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of his providence, each token that his hand is in the work to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future. [Cf: RH 01-20-85 para. 11] p. 140, Para. 4, [1885MS].

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of his providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet. By Mrs. E. G. White. [Cf: RH 01-20-85 para. 12] p. 140, Para. 5, [1885MS].

It is time that special efforts were made to spread a knowledge of the truth in our large cities. A light should be kindled in them that will shine out to the world in bright, steady beams. When campmeetings are held in their vicinity, impressions are made that should be followed up; for if the interest is left to die out, it will be more difficult to arouse it another time. The recent campmeeting in Portland, Me., has thrown an added responsibility upon our brethren in that State. Will they meet this responsibility in the fear of the Lord, or will they, by shirking their duty, leave souls to perish? Now, while the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor. [Cf: RH 01-27-85 para. 1] p. 140, Para. 6, [1885MS].

It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible readings with them. While with tact and wisdom he urges home upon his fellowmen their duty to obey the word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous. [Cf: RH 01-27-85 para. 2] p. 141, Para. 1, [1885MS].

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success. [Cf: RH 01-27-85 para. 3] p. 141, Para. 2, [1885MS].

The city of Portland, with the surrounding country, was extensively warned by the first and second messages. Many were stirred to search the Scriptures for evidences of truth; and they searched not in vain. Though the bitterest opposition was made to the plainest statements of the Bible, yet the truth went with power, and many were turned from darkness to light. The question has arisen in my mind, Will the proclamation of the third angel's message accomplish an equally great work in Portland? There are a few believers in this city, and if each one of them would realize his accountability to God as one to whom light has been intrusted, others would be led to embrace the truth. But if the church here bury their talents and means in worldly enterprises, how can they render their account to the Master for their manifest neglect? The light has not been permitted to shine into their hearts and enlighten their understanding, for their benefit alone. God grant that they may be true to their trust. [Cf: RH 01-27-85 para. 4] p. 141, Para. 3, [1885MS].

The Lord has visited the city of Portland. Will those who have identified themselves with the truth do their part to carry on the good work? Will they put on the whole armor of God, and fight manfully, not their own battles, but the battles of the Lord? The enemy knows well that the united strength of all his forces is weakness when opposed against that of two or three faithful servants of Christ. Therefore he does not contend openly, but comes masked. He agrees with the little company of worshipers on many points of truth, and professes great love for the cause of God. He learns the language of Christian experience and fellowship, and gains position, confidence, and sympathy. But he is not correct in faith; unbelief is urged upon them, and the spirit of darkness prevails. Thus it has been for years; thus it will continue to be. The enemy will obtain advantage, and the children of light know not how much they lose by being ignorant of his devices. Prayers are hindered, faith is paralyzed, and a dead formality is the result. [Cf: RH 01-27-85 para. 5] p. 141, Para. 4, [1885MS].

There can be no halfway work in the service of God. The Lord is a jealous God; and he requires the sincere affection and unreserved confidence of those who profess to worship him. He will not tolerate evil. Said the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." But he listens to prayers that are offered in contrition and humility of soul. Sincere expressions of mutual faith, hope, and love will make the hour of social worship wholly profitable. But one sinner or deceiver in the meeting will do great harm. Better have a very few truehearted worshipers than to have a much larger number composed of persons not in harmony with one another and with the truth. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." [Cf: RH 01-27-85 para. 6] p. 142, Para. 1, [1885MS].

Every child of God should be intelligent in the Scriptures, and able,

by tracing the fulfillment of prophecy, to show our position in this world's history. The Bible was written for the common people as well as for scholars, and is within the comprehension of all. The great truths which underlie man's duty to his fellowmen and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night. [Cf: RH 01-27-85 para. 7] p. 142, Para. 2, [1885MS].

The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error. [Cf: RH 01-27-85 para. 8] p. 142, Para. 3, [1885MS].

But however much man may pervert the words of God, his purposes will be accomplished. Men may reject the truth, but it is the truth still. To us is committed the most solemn warning ever given to man; for us who are now upon the stage of action are reserved the most important scenes in this world's history. Many who gave the first and second messages greatly desired to see this day which we see, and saw it not. And not all who now believe will remain to the coming of the Lord; some will sleep for a moment. The Master is binding the precious grain in bundles for the heavenly garner, while the wicked are gathering together as fagots for the fires of the last day. The church and the world are preparing for the last great contest, in which all must act a part. The kingdoms of the whole world are gathering their forces to the battle of the great day, when the wrath of God will be manifested against the nations that have made void his law. [Cf: RH 01-27-85 para. 9] p. 142, Para. 4, [1885MS].

In view of these things, what energy and zeal are demanded of all who profess the truth, and particularly of the ministers! Are we every one of us bold soldiers of Christ, shunning not to declare the whole counsel of God? I fear we lose sight of our duty and privilege to be partakers with Christ of his self-denial and self-sacrifice. Is not the work of God too often marred in our hands because of a cowardly fear of being blamed by the selfish and ease loving? But someone must venture. If men accept the position of standard bearers, the commission of ministers of righteousness, they are under obligation to push the triumphs of the cross. With an eye single to the glory of God, they must lose sight of everything but their Leader, and work as he worked. [Cf: RH 01-27-85 para. 10] p. 142, Para. 5, [1885MS].

Will the ministers in Maine so labor that their work will bear the impress of the divine? Will they go into new fields, with the spirit of the early disciples, who went everywhere preaching the word? Will they enlarge their plans, and educate the churches to help with their talents of means and influence? Will the brethren and sisters be faithful in bringing in their tithes and offerings, that the work of God may not be crippled for want of means? [Cf: RH 01-27-85 para. 11] p. 143, Para. 1, [1885MS].

Not only here, but all over the field, North and South, East and West, more of the spirit that actuated our Saviour is needed. Then there will not be so much sensitiveness to opposition and reproach. These things must be met; but they drive the Christian to his knees, and give him a spirit that will not repulse or be repulsed. [Cf: RH 01-27-85 para. 12] p. 143, Para. 2, [1885MS].

The work in Maine should be six years in advance of what it now is. There is a disposition to shun aggressive labor, a hesitancy in planting the standard of truth in new fields. The workers need greater ability to devise and execute, more faith to move them to action. "Go forward" is the word of command from God; but, brethren, you obey very slowly. "Freely ye have received" the blessings of the gospel of Christ; freely hold out the light of hope and truth to others. "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." By Mrs. E. G. White. [Cf: RH 01-27-85 para. 13] p. 143, Para. 3, [1885MS].

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." [Cf: RH 02-03-85 para. 1] p. 143, Para. 4, [1885MS].

"Trust in the Lord." Each day has its burdens, its cares, and perplexities'; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need. [Cf: RH 02-03-85 para. 2] p. 143, Para. 5, [1885MS].

Some are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come: or some difficulty may really exist, which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining. [Cf: RH 02-03-85 para. 3] p. 143, Para. 6, [1885MS].

Brethren and sisters, do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend. All heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things. [Cf: RH 02-03-85 para. 4] p. 143, Para. 7, [1885MS].

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion,

and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised divine aid, but not aside from human efforts. When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worldling's standpoint; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory." [Cf: RH 02-03-85 para. 5] p. 144, Para. 1, [1885MS].

If trial and loss are our lot here, let us remember that the things which are seen are temporal; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles; but we are to look at the things which are unseen, eternal. [Cf: RH 02-03-85 para. 6] p. 144, Para. 2, [1885MS].

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never failing refuge. His prayer for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "In the world," he says, "ye shall have tribulation; but be of good cheer; I have overcome the world." "If the world hate you, ye know that it hated me before it hated you. 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." [Cf: RH 02-03-85 para. 7] p. 144, Para. 3, [1885MS].

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder were awakened; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts. [Cf: RH 02-03-85 para. 8] p. 144, Para. 4, [1885MS].

As in the days of his flesh, he invites the weary and care laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "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." Find rest and peace and quietude in God, dear brethren and sisters. Yield your hearts to him; rely wholly upon him; cast "all your care upon him, for he careth for you." [Cf: RH 02-03-85 para. 9] p. 145, Para. 1, [1885MS].

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them: but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give. [Cf: RH 02-03-85 para. 10] p. 145, Para. 2, [1885MS].

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us, or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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." [Cf: RH 02-03-85 para. 11] p. 145, Para. 3, [1885MS].

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of today's duties, be preparing to meet the emergencies of tomorrow. [Cf: RH 02-03-85 para. 12] p. 145, Para. 4, [1885MS].

We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out

gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always. [Cf: RH 02-03-85 para. 13] p. 146, Para. 1, [1885MS].

"Let the peace of God rule in your hearts," and "be ye thankful." By Mrs. E. G. White. [Cf: RH 02-03-85 para. 14] p. 146, Para. 2, [1885MS].

Friday, Dec. 5, 1884, I left Battle Creek, Mich., for Chicago, where I was to spend Sabbath and Sunday, and on Monday evening join our party bound for California. I was happy to meet in Chicago, Eld. J. H. Waggoner and Eld. E. P. Daniells and wife. [Cf: RH 02-10-85 para. 1] p. 146, Para. 3, [1885MS].

The labors of the past season had been so taxing that I was thoroughly exhausted, and unable to fill the appointment made for me for Friday evening in a hall controlled by the ladies of the Martha Washington Home, a society devoted to the reformation of intemperate women; but Eld. Waggoner and Eld. Daniells, who attended the meeting, reported that it was excellent. It was an experience meeting, and many intelligent and interesting experiences were related. The best feature of all was that Christ was presented as the mighty Helper of man fallen through the indulgence of appetite. In our work of reform we must present Jesus as a sympathetic, compassionate Redeemer. We must hold him up to those under the power of perverted appetite as One able and willing to save, not only children and youth, but those of mature years, even the man of gray hairs. He is a complete Saviour, and can restore to man his abused and wasted manhood. [Cf: RH 02-10-85 para. 2] p. 146, Para. 4, [1885MS].

Sabbath morning the Sabbath school and other services were held in the S.D.A. mission rooms. Eld. Waggoner spoke in the forenoon. His discourse was followed by a social meeting, in which some very interesting experiences were related. In this meeting a son of Wm. Miller took his position with us to keep the Sabbath of the fourth commandment. He has been investigating the truth for years, but felt that his service would not be acceptable to God until he should overcome the tobacco habit. He here determined to be a free man, cleansed from everything that can defile. [Cf: RH 02-10-85 para. 3] p. 146, Para. 5, [1885MS].

Bro. Miller is over seventy years old. He left Vermont many years ago, and since that time he has not been a member of any church. He said that the preaching in the churches he attended was so different in theory from that which he had been accustomed to hear from the lips of his father, and so lacking in gospel simplicity, that he could not enjoy it, nor feel confident that the Lord was with those churches. Their services seemed to him too much like a form of godliness without the power. [Cf: RH 02-10-85 para. 4] p. 146, Para. 6, [1885MS].

Sabbath afternoon our meeting was held in the Scandinavian church, which was crowded full, the congregation being composed of Americans and Scandinavians. Eld. Waggoner opened the meeting with prayer in the English language, and Eld. Hanson followed with prayer in Danish. The singing exercise was in both languages, and was made profitable to all. I felt it a privilege to address this assembly; and nearly all, I was informed, could understand what was said. Some who had not been in this

country long could understand but little; but they felt and enjoyed the spirit of the meeting. [Cf: RH 02-10-85 para. 5] p. 146, Para. 7, [1885MS].

The evening after the Sabbath I spoke in Washingtonian Hall. This is a plain, convenient, homelike room,--an excellent place for meetings. My remarks were founded on the first chapter of Second Peter. I pray that the word spoken may prove a blessing to those who heard. [Cf: RH 02-10-85 para. 6] p. 147, Para. 1, [1885MS].

Sunday afternoon I spoke in the same hall on the subject of temperance to a good congregation, who listened with the deepest interest. I had freedom and power in presenting Jesus, who took upon himself the infirmities and bore the griefs and sorrows of humanity, and conquered in our behalf. He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. Are you harassed and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus. As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished. [Cf: RH 02-10-85 para. 7] p. 147, Para. 2, [1885MS].

At the close of the meeting, I was favored with an introduction to the President of the Washingtonian Home. He thanked me in behalf of the family and friends for the pleasure of listening to the remarks made. I was cordially invited to visit them when I should again pass through Chicago, and I assured them I should consider it a privilege to do so. I was gratified that I had this opportunity of presenting temperance from the Christian standpoint before the inmates of this Home for inebriates, where they are assisted in overcoming the strong habit which is binding so many in almost hopeless slavery. I was informed that among those who are obliged to seek its friendly aid are lawyers, doctors, and even ministers. I quote from reports of the board of managers for the year ending Jan. 14, 1884. The president says:-- [Cf: RH 02-10-85 para. 8] p. 147, Para. 3, [1885MS].

"The work of this institution, as indicated in the various reports of the superintendent, is largely that of personal instruction to each patient upon the causes that lead to alcoholism, the effect upon the physical system and upon the mental and moral character, and the means to be used in overcoming the habit, and in antidoting this poison which has been imbibed into the system, and which permeates the whole being of man. The system of reform is not medicinal; it is not a system of drugging and purging, nor a gradual tapering off in the use of alcohol. The watchword at the portals of this institution is total abstinence from alcohol in every form. There are no alcoholic tinctures in medicines, no mild tonics, reinforced by other stimulants or narcotics, but total abstinence from the use of alcohol in any form, whether mixed with malt, quinine, ginger, eggs, milk, cider, or lemonade. [Cf: RH 02-10-85 para. 9] p. 147, Para. 4, [1885MS].

"Experience has demonstrated that alcoholism undermines, weakens, and destroys the moral character in man; that a proper sense of obligation, a regard for the calls of duty, and compliance with strict integrity,

are as completely paralyzed as though the person followed theft and highway robbery or committed other high crimes as an avocation. The love of home, wife, and children; the choice of friends over that of enemies; life, with its duties, responsibilities, and pleasures,--all are valueless when compared to a few hours of drunken delirium. If character--the power of choosing between good and evil--is paralyzed, then it follows that character building is the great work of reform of this institution; and as the building up of character is a slow process at best, it seems to follow that time becomes an important factor in effecting a reformation." [Cf: RH 02-10-85 para. 10] p. 147, Para. 5, [1885MS].

"Alcoholism seems to affect all classes of society. During the past year the Home has had among its inmates nineteen physicians, eighteen lawyers, seven clergymen, besides bankers, editors, merchants, mechanics, artists, and laborers." [Cf: RH 02-10-85 para. 11] p. 148, Para. 1, [1885MS].

Had I space, I would copy more largely from this excellent pamphlet; for I want all the readers of our papers to see how exactly the principles there advocated agree with the positions taken in *Good Health*, that they may rejoice that the work of temperance reform is intelligently carried forward. Although its friends do not believe with us in many points of doctrine, yet we will unite with them when by so doing we can aid our fellowmen. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity. [Cf: RH 02-10-85 para. 12] p. 148, Para. 2, [1885MS].

If we would enter into the joy of our Lord, we must be co-laborers with him. With the love of Jesus warm in our hearts, we shall always see some way to reach the minds and hearts of others. It will make us unselfish, thoughtful, and kind; and kindness opens the door of hearts; gentleness is mightier far than a Jehu spirit. [Cf: RH 02-10-85 para. 13] p. 148, Para. 3, [1885MS].

Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbathkeeping brethren. We are one in faith; and our love for one another should abound more and more. We should be of the same mind and judgment, worshiping with one accord, having an eye single to the glory of God. It is not pleasing to him to have us maintain separate interests. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work intrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike. [Cf: RH 02-10-85 para. 14] p. 148, Para. 4, [1885MS].

We need to guard against a critical spirit; for it is much easier to find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and his lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as his children we are to exemplify in our lives the patience, meekness, and love of Jesus. By Mrs. E. G. White. [Cf: RH 02-10-85 para. 15] p. 148, Para. 5, [1885MS].

Our Mission in Chicago.--It is well known that we have a mission in Chicago. My interest in this mission has grown deeper and deeper, and I have reason to be thankful that, although weary, I had the privilege of visiting that place, and doing what I could to help our brethren and sisters there. This mission has started in a very small way. The work being done is a good one; but to make it a success, means is needed which is now invested in houses and lands. [Cf: RH 02-10-85 para. 16] p. 149, Para. 1, [1885MS].

The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. As I looked upon the little garret-like room of the mission where our people assemble to worship God and to teach Bible truth to the people, I felt sad indeed. I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands. That which we prize most highly we are willing to show our appreciation of by investing means to make it a success. We would invite our responsible brethren in Illinois and Wisconsin to take special interest in this mission, and candidly decide whether they are willing that the precious cause of truth shall be thus represented in this great city. [Cf: RH 02-10-85 para. 17] p. 149, Para. 2, [1885MS].

The inappropriate place where this mission is located, reminded me of the words of Jesus. "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." I thought that if Jesus were now teaching on earth he would apply these words to the house and the workers in Chicago; and in this instance the light seems to be hidden under a bushel instead of being placed on a candlestick to give light to all that are in the house. [Cf: RH 02-10-85 para. 18] p. 149, Para. 3, [1885MS].

Let our believing brethren show themselves faithful stewards of God. Narrow up your farms; for there is to be extensive work done in the great harvest field, and your means will be needed. If you cannot respond to the calls of God by bestowing means to do a larger work, then the time has fully come to "sell that ye have, and give alms." "Lay not up for yourselves treasures upon 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; for where

your treasure is, there will your heart be also." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately." [Cf: RH 02-10-85 para. 19] p. 149, Para. 4, [1885MS].

The great cities must be warned; and if you have not surplus means, then it is certainly the duty of some of our brethren to sell and invest means in the different branches of the work. "Lay up for yourselves a treasure in the heavens." Duty is plain; the selling time has come if means is demanded to advance the cause and work of God and cannot be raised without selling your land and your extra houses. Awaken, brethren, to the call of duty. I see no other way that the light in Chicago and other places can be withdrawn from under the bushel and placed on a candlestick. I appeal to every one in the ranks of Sabbathkeepers to deny self for Christ's sake. There is earnest work to be done for the Master; and those who have no houses and lands to turn into money, can deny self in various ways, and save means which would have been needlessly expended. Practice temperance in all things. Cut down selfish indulgences at your tables, and dress plainly, with the great and grand object before you of having money to place in the treasury of God. You may thus be the means of advancing his cause, enlightening those who are in the darkness of error. [Cf: RH 02-10-85 para. 20] p. 149, Para. 5, [1885MS].

This, you must bear in mind, is to be done for Christ's sake, with the object in view of bringing many sons and daughters to God. It is to make ready a people to stand in the great day of the Lord. God is a sure paymaster. He may not pay you weekly, monthly, or yearly, but he pays surely in the end. If you are true to your stewardship, results will appear somewhere for the glory of God; and his glory is the salvation of souls for whom Christ died. In the day of final accounts there will be a reckoning that will surprise many. Noble deeds of self-denial for Christ's sake, of which the righteous have no knowledge or recollection, will appear on the books above as done to Jesus. These things have been done from love to God, but with no thought of the grand results until they stand revealed in the day of God. By Mrs. E. G. White. [Cf: RH 02-10-85 para. 21] p. 150, Para. 1, [1885MS].

On the evening of the 8th of December we left Chicago for our long journey over the mountains and across the plains to California. We were somewhat crowded until we arrived at Kansas City, and those of our party who were feeble or advanced in years were permitted to occupy a chair car. Tuesday evening we changed cars, and had abundance of room in the two coaches provided for our accommodation. [Cf: RH 02-17-85 para. 1] p. 150, Para. 2, [1885MS].

As soon as we were by ourselves, and knew that we should give no offense, we commenced to hold religious services in the cars. The most of the time we had two meetings a day. There was a good degree of interest and freedom; and persons from the other coaches sometimes joined us. The services, some of which were Bible readings, were conducted by Brn. Potter and Lunt. The first one was held Wednesday morning. We had a season of prayer, followed by a social meeting. Nearly all took part, and some of the testimonies borne were well wet down with tears. [Cf: RH 02-17-85 para. 2] p. 150, Para. 3, [1885MS].

Thursday afternoon we arrived at Lamy. Through the courtesy of the Company we were permitted to take an excursion eighteen miles to Santa Fe. Sr. Tolhurst, a member of our party, spent the first years of her married life in this place, where her husband was stationed as a Baptist missionary. At Santa Fe, the oldest Catholic mission in America was established. We walked more than a mile from the station to the old adobe church built by this mission in 1550. It is now vacant, a new one having been erected. This church is regarded by tourists as a curiosity. [Cf: RH 02-17-85 para. 3] p. 150, Para. 4, [1885MS].

School had just been dismissed, and there was a large number of Mexican boys in the street. As a general thing, their clothes were so thoroughly patched that it was impossible to tell of what they were originally made; but though patches were abundant, there were no rags. We tried to find the old church building by inquiring of these boys, but they looked at us curiously, and jabbered something that we did not understand. I suppose our words were as much jargon to them as their were to us; and they seemed to be laughing at us because we did not know how to talk. [Cf: RH 02-17-85 para. 4] p. 150, Para. 5, [1885MS].

The cars did not leave Santa Fe until nine o'clock P. M., and we spent the few hours of daylight that remained to us in examining this curious old town. The scenery is not without interest. It is said that many resort to this place because of the healthfulness of the climate; but I should certainly prefer a different location for my home. [Cf: RH 02-17-85 para. 5] p. 151, Para. 1, [1885MS].

Our rambles about the town would have been more enjoyable, had there been good sidewalks; but all except the principal streets were entirely destitute of walks, and in these there were only the rudest apologies,--stones or rough, broken boards laid down on account of the mud. As we passed through the streets, the dark-skinned Mexicans peered at us through the palings, their sharp black eyes expressing undisguised curiosity. The men were smoking, and the women and children chatting in their native language; and all seemed to be taking life very easy. We saw some fine buildings constructed after the modern style; but nearly all the houses were low, with old-fashioned flat roofs. They were built after the oriental fashion, in solid squares, inclosing a courtyard. [Cf: RH 02-17-85 para. 6] p. 151, Para. 2, [1885MS].

At one church that we passed, they were making preparations for a celebration. Paper lanterns were hung from the entrance to the gate posts, and on trees in the yard in front of the church; and in the street material had been collected for bonfires. This was a festival in honor of the birthday of a saint after whom this, one of their principal churches, was named. [Cf: RH 02-17-85 para. 7] p. 151, Para. 3, [1885MS].

We visited stores where curiosities were kept for sale. Some of these were of rude pottery, homely and coarse; others were rich and expensive articles of jewelry, many of them fashioned after the most beautiful models. After our sightseeing, we were glad to be once more settled in the cars, as many of our party were thoroughly tired out, and grateful for the privilege of rest. [Cf: RH 02-17-85 para. 8] p. 151, Para. 4, [1885MS].

We stopped several hours in Holbrook. This region abounds in

petrifications. We were told that a short distance from here a petrified tree forms a bridge across a stream, and that about a quarter of a mile up the mountainside there is a field strewn with fragments of these trees. Some of our party visited this field, and brought back many fine specimens of petrification, and other curiosities. They found the rocks and pebbles smooth and round, having the appearance of those on the ocean beach that have been worn by the action of the waves. Those who had strength for this exercise were greatly benefited by it; for it was a breaking of the monotony of the journey. Some of our sisters improved our long stay here in doing missionary work. The Sabbath was drawing on, and we had a prayer and social meeting in our car. To us who love God and appreciate his tender care, these seasons of worship were deeply interesting. The Lord drew very near by his Holy Spirit, and we felt that under his protecting care we could go to rest without fear of accident or harm. We could lie down in peace; for the Lord maketh us to dwell in safety. We made but little progress during the night. In the morning we found ourselves in the mountains, hemmed in by the snow, although we were in Arizona, where snow seldom falls. We saw many workmen with their shovels on their shoulders returning from their work, having spent the night in clearing the track. [Cf: RH 02-17-85 para. 9] p. 151, Para. 5, [1885MS].

Our preparations were made on Friday, so that on the Sabbath we could take our lunch as quietly as though we had been at home. We felt that while circumstances were such that we were obliged to travel on the Sabbath, we would make it a day of service, and worship God in our moving Bethel. Sabbath morning we had an excellent Bible reading. Some who were not of our faith took part in this exercise, and seemed much interested. [Cf: RH 02-17-85 para. 10] p. 152, Para. 1, [1885MS].

In the afternoon we had a social meeting, in which nearly all took part. Bro. Potter said he felt impressed to invite any present who might wish to take their stand for Christ to arise. Several responded to this invitation, among them my nephew and his wife. They were then requested to come to the center of the car, and we bowed in prayer for these dear souls, asking that God would pardon their transgressions, and number them among his people. This revival meeting on the cars en route for California was a deeply impressive scene, such a one as I never before witnessed or even heard of in all my extensive travels. [Cf: RH 02-17-85 para. 11] p. 152, Para. 2, [1885MS].

Those who came forward expressed their full purpose to give themselves unreservedly to the service of God, and to overcome by the blood of the Lamb and the word of their testimony. One remarked that he was so full of faults and mistakes that he felt very much afraid that he should never obtain a fitness for Heaven. The more earnest his efforts to overcome, the more discouraged he became in view of his own imperfect life and character. [Cf: RH 02-17-85 para. 12] p. 152, Para. 3, [1885MS].

I felt it a privilege to make remarks that would meet the case of this young man, and of all others present who might be as wearily climbing, reaching up a trembling hand to grasp the next round of the steep ladder of progress, fearful that a fall would prove fatal, yet knowing that there is much more climbing to be done before they reach the point at which they aim. They feel disheartened; and words of discouragement and doubt would be to them a savor of death unto death. The hand that

needed strengthening would become nerveless, and the efforts palsied, were one of these to be told, "You will never succeed in the formation of a Christian character. You will soon tire of the effort. You have not sufficient determination of purpose to persevere. Your experience has been all wrong; and the lessons you must learn in order to become Christlike in character will be so new and hard that you will never master them." [Cf: RH 02-17-85 para. 13] p. 152, Para. 4, [1885MS].

Words like these should never be spoken to one who has decided to live a Christian life. Whatever may have been his past experience, however discouraging, if he will change his course, if he will come to Jesus just as he is, weak, helpless, and despairing, our compassionate Saviour will meet him a great way off, and will throw about him his arms of love and his robe of righteousness. He speaks to him kind, loving words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 02-17-85 para. 14] p. 152, Para. 5, [1885MS].

"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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." [Cf: RH 02-17-85 para. 15] p. 153, Para. 1, [1885MS].

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will not bless and save you. Satan comes in with his temptations, and a flood of unbelief. If you attempt to strengthen your souls in God, he will try to divert your attention to yourself. Here you see nothing but weakness, nothing to recommend you to God; and he tells you it is no use, you cannot remedy your defects of character. Answer him, "It is true that I am a sinner; I cannot save myself. But Jesus came to seek and to save that which was lost. He is my only hope. He is my strength and my deliverer. He is made unto me sanctification and righteousness." [Cf: RH 02-17-85 para. 16] p. 153, Para. 2, [1885MS].

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you, and your indifference and unconcern are passing away. [Cf: RH 02-17-85 para. 17] p. 153, Para. 3, [1885MS].

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. Jesus will accept us; for his word is pledged. As our substitute, he takes our guilt on his own soul, and imputes his righteousness to the sinner. When the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our

sense of need drives us to him and to the word of God, the more enlarged views we shall have of his character, and the more fully we shall reflect his image,--show in our own lives the excellence of his character. [Cf: RH 02-17-85 para. 18] p. 153, Para. 4, [1885MS].

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. "He will abundantly pardon." He says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Let us trust in the word of the Lord, and by our cheerful obedience testify our gratitude for his pardoning love. [Cf: RH 02-17-85 para. 19] p. 153, Para. 5, [1885MS].

Brethren and sisters, look up; you who are tried, tempted, and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted. The promises of God that come down along the lines to our times assure you that heaven can be reached if you will continue to climb. It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to him by faith. But the sinner must look up; he must see the glory of God above the shining ladder, and the angels ascending and descending with messages of mercy. [Cf: RH 02-17-85 para. 20] p. 153, Para. 6, [1885MS].

Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." And in the next sentence he adds: "Fight the good fight of faith, lay hold on eternal life." A conflict is here brought to view in which every Christian must engage. There must be no flagging of the energies; day by day there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours. By Mrs. E. G. White. [Cf: RH 02-17-85 para. 21] p. 154, Para. 1, [1885MS].

Sunday afternoon, Dec. 14, 1884, we were in Daggett, Cal. Our train stopped here several hours, and we improved this favorable opportunity to hold a meeting. The employees about the station came in, also many of the citizens of the place, among them the editor of the local paper. The car was full, and both the platforms crowded. I spoke to them a short time from Matt. 6:25-34. All gave respectful attention, and some said it was the first sermon they had heard in many months. [Cf: RH 02-24-85 para. 1] p. 154, Para. 2, [1885MS].

The Sermon on the Mount contains lessons of great practical value. In the teachings of Christ the constant aim is to take the mind from things that are of a temporal nature, and fix it upon those that are spiritual and eternal. The relative value of the things of this life and those of the future immortal life are made plain. [Cf: RH 02-24-85 para. 2] p. 154, Para. 3, [1885MS].

Said the Great Teacher, in this memorable discourse: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Will not He who has given you the blessing of life, with all its rich possibilities, give you also that which is

less,--the things that are needful to sustain that life? [Cf: RH 02-24-85 para. 3] p. 154, Para. 4, [1885MS].

But the time and energies of a large class are almost entirely absorbed in eating and dressing. The great question with them is, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" They forget that Jesus said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And "why take ye thought for raiment?" Why devote so much time to the apparel, and so little to the healthful conditions of the body it is to clothe? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" for "your heavenly Father knoweth that ye have need of all these things." [Cf: RH 02-24-85 para. 4] p. 154, Para. 5, [1885MS].

In many circles it is customary to serve a variety of highly seasoned dishes at a meal. In this way much time and money are spent unwisely. An unnecessary expense is imposed on the provider, and great care and weariness on the cook who prepares the food, when a few simple dishes, free from condiments and spices, would be much more healthful, and would soon be enjoyed with a keener relish. We commit sin when we indulge appetite at the expense of physical and mental soundness, or sacrifice health and comfort for the sake of outward show; for the physical and mental powers are God's gifts, and like all the blessings that he bestows, should be used to his glory, instead of being made to minister to pride or perverted taste. "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." [Cf: RH 02-24-85 para. 5] p. 154, Para. 6, [1885MS].

The great danger of this age, and one which brings much unhappiness to individuals and families, is an intense and increasing worldliness. The love and fear of God, reverence for his name, and thoughts of heavenly things, are banished through busy, anxious seeking for the things of the world. God has made his claims known, but men pay no heed to them. Religious principle becomes extinct in the family. Parents do not realize what obedience to God would do for their children, nor that their eternal interests are affected by the habits formed in this life; and they allow the little ones intrusted to their care to grow up without a knowledge of God or of the future life. [Cf: RH 02-24-85 para. 6] p. 155, Para. 1, [1885MS].

In obedience to the word of God, and in harmony with his will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind. [Cf: RH 02-24-85 para. 7] p. 155, Para. 2, [1885MS].

If men were more in love with natural simplicity, and cared less for the artificial and for fashionable show, they would escape many of the perplexities of life, and would find much more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon his

creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. "God made man upright; but they have sought out many inventions." And these "many inventions" have brought in their train suffering and woe that would never have been known, had natural simplicity been preserved. [Cf: RH 02-24-85 para. 8] p. 155, Para. 3, [1885MS].

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves [mark the word,--for yourselves] treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [Cf: RH 02-24-85 para. 9] p. 155, Para. 4, [1885MS].

In oriental countries thefts and robberies were of common occurrence; and whenever there was a change in the ruling power, those who had large possessions were put under heavy tribute. As a consequence, it was a study with the rich to devise some means to preserve their wealth from thieves and extortioners. For centuries it had been their custom to hide gold and jewels in the field. The place of concealment was often forgotten; death might claim the owner, imprisonment or exile separate him from his treasure; and the wealth he had taken such pains to preserve was left to the fortunate finder. [Cf: RH 02-24-85 para. 10] p. 155, Para. 5, [1885MS].

In some instances this buried treasure was found, and the impression was made that immense sums might lie buried in any man's field or garden, with no one living to claim them. Many on finding a trifling sum, became crazed, and seemed to imagine that their land was lined with gold. An expectation was aroused that they might at any time happen on great wealth hidden in the earth; and treasure hunting was taken up to the neglect of other business. [Cf: RH 02-24-85 para. 11] p. 156, Para. 1, [1885MS].

Jesus calls the attention of his hearers to an infinite treasure, which all who seek may find. "The kingdom of heaven," he says, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There is no danger of losing this treasure. It is not necessary to place an armed guard over it, or to hide it in the earth. It is for us individually to decide whether we will bend our energies to the accumulation of property with no surety of keeping it, or devote our God given powers to a better purpose, and secure the treasure that is of enduring worth. [Cf: RH 02-24-85 para. 12] p. 156, Para. 2, [1885MS].

In many cases the devotees to mammon become lifelong invalids, no comfort to themselves or any one else. In their eager pursuit of wealth, they have neglected the body, and so have lost the present life, while heaven is lost to them through their neglect to make preparation for the future. And though they may have amassed a large fortune, life to them is a miserable failure. This experience was often repeated among the early settlers of California. [Cf: RH 02-24-85 para. 13] p. 156, Para. 3, [1885MS].

Thirty-five years ago we were holding meetings in the State of New York; and in several places that we visited there were men who had a mania for visiting the gold mining regions of California. They were comfortably situated where they were, and most of them had wives and children. With many tears these wives entreated their husbands to remain at home; but the love of gold excluded every other consideration, and one man even left his wife in a dead faint on the floor. [Cf: RH 02-24-85 para. 14] p. 156, Para. 4, [1885MS].

The companions who were left behind never expected to see their husbands again, and some of them never did. The traveling facilities then were in wide contrast to those of the present day. These men went in a company, overland. They endured privations that in their comfortable homes they had never thought it possible for them to live under. They suffered from hunger and cold and from the burning heat of the desert. They were waylaid by Indians, and many of them died without a sight of the gold for which they had sacrificed so much. [Cf: RH 02-24-85 para. 15] p. 156, Para. 5, [1885MS].

If such hardships were imposed upon those who would gain immortal life in the Paradise of God, there might be some ground for murmuring and complaint at the roughness of the way; but Jesus places upon his followers no such burdens. He says: "Come unto me, all ye that labor and are heavy laden [this is an invitation to those who are seeking earthly treasure to the neglect of the heavenly], and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 02-24-85 para. 16] p. 156, Para. 6, [1885MS].

By adopting the world's standard, and seeking to conform to its customs and accumulate its wealth, we place a grievous yoke upon our necks and grasp a heavy burden in our arms, and thus encumbered it is impossible for us to make any progress in the highway cast up for the ransomed of the Lord to walk in. Many are groaning under these self-imposed burdens. Even professed Christians go stumbling along, tired and careworn, because they carry such loads that are all unnecessary, and that would never be placed upon them if they would "seek first the kingdom of God and his righteousness." Earthly things would then keep a subordinate place, and they would have time for prayer, and to study the chart that points out the way to the city of God. [Cf: RH 02-24-85 para. 17] p. 157, Para. 1, [1885MS].

He who loves us speaks to us of his tender care in the works of nature. They are the evidences of his wisdom and power, and are designed to impress us with the fact that there is a living God, and that in him we may trust. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The hand of God formed every bud and every blooming flower; it was his wisdom that gave them their varied and delicate tints. What beauty has he bestowed upon these silent soulless things, which are today in the field, tomorrow cast into the oven. If God so clothe the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?" [Cf: RH 02-24-85 para. 18] p. 157, Para. 2, [1885MS].

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of his broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still,--stiffened billows, arrested in their proudest swell. These towering mountains belong to God; he presides over their rocky fastnesses. The wealth of their mines is his also, and so are the deep places of the earth. [Cf: RH 02-24-85 para. 19] p. 157, Para. 3, [1885MS].

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through his created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All his plans are perfect. What awe and reverence should his name inspire! how should a knowledge of his works quicken our perception of his attributes! [Cf: RH 02-24-85 para. 20] p. 157, Para. 4, [1885MS].

God is himself the Rock of Ages, a refuge for his people, a covert from the storm, a shadow from the burning heat. He has given us his promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but his kindness shall not depart, nor his covenant of peace be removed, from those who by faith make him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in him and our allegiance to his holy law. [Cf: RH 02-24-85 para. 21] p. 158, Para. 1, [1885MS].

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and his righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for he has said, "Them that honor me I will honor." Christ died for your redemption. Shall he have died for you in vain? Will you not take his proffered hand, and walk with him in the humble path of faith and obedience? [Cf: RH 02-24-85 para. 22] p. 158, Para. 2, [1885MS].

God is full of love and plenteous in mercy; but he will by no means acquit those who neglect the great salvation he has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as his weapons to use in the destruction of the world; but when next his vengeance shall be poured out against those who despise his authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from

heaven above. Then from the purified earth shall arise a song of praise: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And every one who has made the heavenly treasure the first consideration regarding it as of priceless value, will join in the glad triumphant strain. By Mrs. E. G. White. [Cf: RH 02-24-85 para. 23] p. 158, Para. 3, [1885MS].

One mistake leads to another. Our brethren must learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, will be followed by a neglect to properly estimate those who are laboring to build up the cause of God. Jesus said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." [Cf: RH 04-07-85 para. 1] p. 158, Para. 4, [1885MS].

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,--by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need. [Cf: RH 04-07-85 para. 2] p. 158, Para. 5, [1885MS].

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary. [Cf: RH 04-07-85 para. 3] p. 159, Para. 1, [1885MS].

The minister of God is commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The Lord says of these people: "They seek me daily, and delight to know my ways, as a nation that did righteousness." Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before. [Cf: RH 04-07-85 para. 4] p. 159, Para. 2, [1885MS].

The word of the Lord came to Elijah; he did not seek to be the Lord's

messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified. [Cf: RH 04-07-85 para. 5] p. 159, Para. 3, [1885MS].

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed. [Cf: RH 04-07-85 para. 6] p. 159, Para. 4, [1885MS].

It is Satan's settled purpose to cut off all communications between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way. [Cf: RH 04-07-85 para. 7] p. 159, Para. 5, [1885MS].

Our God is a jealous God; he is not to be trifled with. He who does all things according to the counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned. [Cf: RH 04-07-85 para. 8] p. 160, Para. 1, [1885MS].

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the "foolishness of preaching." Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his

office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, "warning every man, and teaching every man in all wisdom," that he may "present every man perfect in Christ Jesus." [Cf: RH 04-07-85 para. 9] p. 160, Para. 2, [1885MS].

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mold of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, "Cease ye from man, whose breath is in his nostrils." [Cf: RH 04-07-85 para. 10] p. 160, Para. 3, [1885MS].

Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood. [Cf: RH 04-07-85 para. 11] p. 160, Para. 4, [1885MS].

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love. By Mrs. E. G. White. [Cf: RH 04-07-85 para. 12] p. 161, Para. 1, [1885MS].

Text.--Eze. 36:26: "A new heart also will I give you, and a new spirit will I put within you." [Cf: RH 04-14-85 para. 1] p. 161, Para. 2, [1885MS].

The truth, the precious truth of God's word, will have a sanctifying effect upon the heart and character. There is work to be done for ourselves and for our children. The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right. [Cf: RH 04-14-85 para. 2] p. 161, Para. 3, [1885MS].

I tremble especially for mothers, as I see them so blind, and feeling so little the responsibilities that devolve upon a mother. They see Satan working in the self-willed child of even but a few months of age. Filled with spiteful passion, Satan seems to be taking full possession. But there may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make that parent believe that it would be cruelty to correct that child; whereas just the opposite is true; and it is the greatest cruelty to let Satan have the possession of that tender, helpless child. Satan must be rebuked. His hold on the child must be broken. If correction is needed, be faithful, be true. The love of God, true pity for the child, will lead to the faithful discharge of duty. The parent is to pray that God will send divine aid to combine with human effort to drive back Satan. The sweet spirit of submission which Jesus alone can bestow, should be employed; but the parent must not leave the Lord to do all the work. The Lord has left something for the parent to do. Let not perversity of spirit or passion control your little ones. Place them by faith in the arms of Jesus. Watch and pray. You will have a battle, parents, to dispossess your child of the Satanic spirit; but you will succeed if you are persevering. Let not Satanic passion abide with your children. Teach them that you are to be obeyed. In doing this you are educating them to obey God. Teach your children to honor you; because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes, and pay no regard to the laws of the household, you are winking at sin; you are permitting the Devil to work as he will, and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is charged in the books of heaven to the neglect of the parents. [Cf: RH 04-14-85 para. 3] p. 161, Para. 4, [1885MS].

What a record will be presented by and by, when the books shall be opened! What neglect on the part of parents in the training of their children, will these books reveal! The great work of instruction, of weeding out worthless and poisonous weeds, is a most important one. For if left to themselves these weeds will grow until they choke out the precious plants of moral principle and truth. [Cf: RH 04-14-85 para. 4] p. 162, Para. 1, [1885MS].

It is the parents' work to give line upon line, precept upon precept, here a little and there a little. Correct wrong tendencies, not in passion, but in love. The children may be saved if fathers and mothers will do their work faithfully. The truth of God, carried by the Spirit's power to the hearts of the children, after the parents have done all on their part, will work a radical change in the hearts and in the spirits of these children. The law of God should be erected in the house as the standard of character. Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of

sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household, and will lead to right actions also. [Cf: RH 04-14-85 para. 5] p. 162, Para. 2, [1885MS].

The truth of God is to sanctify the soul. "A new heart will I give you, and a new spirit will I put within you." The sanctifying power of truth is to abide in the soul, and be carried with us to our business, there to apply its continual tests to every transaction of life, especially to our dealings with our fellowmen. It is to abide in our households, having a subduing power upon the life and character of all its inmates. The sweet perfume of kind words, of true Christian courtesy, should be maintained in the home. No boorish word should be spoken. No impatient spirit should be manifested. [Cf: RH 04-14-85 para. 6] p. 162, Para. 3, [1885MS].

We are teaching lessons to the children which we wish them to copy. If we wish our children to be chaste, pure minded, and noble, we must be so ourselves. If we are impostors, professing to be children of God, while our impatience, fretfulness, and deception stamp us children of Satan, our children will be no better than we. All efforts of parents should be to go forward to perfection of Christian character. The standard at which we aim must be high. The only means of purifying the life and character is to be likeminded with Jesus. The mind and will of God are found revealed in his word. Shall we study it? Shall we teach it to our children? The word of God! the grand rule of life, the measurement of character! Would I could place it in the hands of every father and mother in our land. [Cf: RH 04-14-85 para. 7] p. 162, Para. 4, [1885MS].

Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed. It is your privilege to sow the first seed. Teach your children about Jesus Christ. In a reverential tone weave his precious name into all your lessons. Teach them to love God, to fear to offend him. You are commanded not only to educate but to train your children. Especially should they be taught to reverence the house of worship, that there may be no whispering, no lightness, no trifling, no careless inattention, no noisy walking out, during service. It is painful to see the little respect children are taught to have for the house of God. God has given directions to his people that great reverence be taught for the religious service. It should be a study with parents to make the social meeting of the highest interest to the children, that they may receive proper impressions as to what constitutes a Christian character. How can we expect children to feel a solemn interest when long prayers are offered so low and indistinct that it is impossible to catch a word only now and then? If these praying ones had a new heart and a new spirit put within them, would they not manifest some earnestness in their prayers? Would they not touch the hearts even of children? Prayers in social meetings should be short and right to the point. Do not feel it your duty to tell long stories to the Lord, or to preach him a long sermon. Come at once to the point. Thank God for his mercies, confess your sins, ask his pardon, and believe that he will hear and answer your petitions. [Cf: RH 04-14-85 para. 8] p. 162, Para. 5, [1885MS].

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings--how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend? You plan in regard to your temporal labors. If you learn a trade, you seek to improve year by year in experience, executing plans that shall show progression in your work. Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you. [Cf: RH 04-14-85 para. 9] p. 163, Para. 1, [1885MS].

Often you exhaust all your physical and mental powers in your temporal labors, and you have nothing left for the service of God. You have scarcely entertained a thought of Jesus through the day, and at its close you are too weary to hardly think of God. Has your heart drank at the fountain of life while you have been working with your hands? Have you been offering to God the gratitude due him for his abundant mercies and blessings? If you withhold it, you are robbing God. Have you yielded your heart to the heavenly honor which through faith you claim? This alone would be sufficient to rule out of your heart everything contrary to the spirit of Christ, and to cleanse the soul temple from unhallowed thoughts. If you watch and pray each day, you keep the victory through faith; but only so long as you do those duties. If we live for Jesus Christ minute by minute, hour by hour, day by day, then Christ will dwell in us; and when we come to social meeting the love of Christ will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life. [Cf: RH 04-14-85 para. 10] p. 163, Para. 2, [1885MS].

Has the Lord been an honored guest in our prayer meetings? Why do we not, as sensible men and women, consider for ourselves what God requires of us individually in every meeting we attend? Have we devoted many moments to prayer, to close, earnest study concerning the very best course we can pursue as children of God to add such interest and earnestness and life to our meetings that our children shall love to attend them? Do we consider how much we dishonor God by our complaining testimonies, by relating our trials, temptations, backslidings, and our griefs? Do we realize how we carry a dark cloud with us, and shadow the pathway of others by such a course? We are bodies of darkness because our eye is not single. If the eye were single the clouds upon which we gaze, and of which we talk so much, would disappear; we should see a precious, loving, compassionate Redeemer, and catch the light from his countenance. We should be cheerful; heavenly peace would reign in our hearts, not inclosed as perfume in a bottle, but like the offering of Mary to Jesus, filling the house with its sweet fragrance. Peace would be in our homes; for wherever the love of Jesus reigns, there peace abides: and there will be also joy; for there is a holy calm and heavenly trust in God. [Cf: RH 04-14-85 para. 11] p. 163, Para. 3, [1885MS].

The Sabbath--oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath day many

are indifferent, and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light. It takes line upon line, precept upon precept, here a little and there a little. [Cf: RH 04-14-85 para. 12] p. 163, Para. 4, [1885MS].

The mother must keep her mind refreshed and stored with the promises and blessings of God's word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God. Teach them that the approbation and smiles of Jesus are of greater value than the praise or flattery or approval of the most wealthy, the most exalted, the most learned of the earth. Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work. You cannot afford to give to visiting precious time that belongs to the training and encouragement of your children. Many of you feel interested for them, but not deeply enough to go to work yourselves. Like Eli you neglect your duty to control them; and as a result you see them pursuing an evil course. Your daughters may be growing forward and bold in their manners, and unbecoming in their deportment; your sons rough, learning bad habits, smoking or otherwise using tobacco because it is fashionable. Satan has preoccupied the garden of their hearts. He has sown his seed, to be harvested in sorrow by both parents and children. [Cf: RH 04-14-85 para. 13] p. 164, Para. 1, [1885MS].

Let anything and everything be neglected rather than this important work. How can you ask God to convert your children when you have neglected your duty, and are remiss in doing the work that God has enjoined upon parents to do? Everything connected with the service of God should be made most attractive, but not by mixing self-indulgence and selfish gratification and worldly amusements with religious experience. Understand yourselves the way to the fountain where you may quench your thirst; then you can lead your dear children to the fountain that has refreshed you. Always bear a cheerful countenance. Stop fretting; stop worrying; stop reproving; and be cheerful. Be a living stone in God's building,--a stone emitting light. Then your children will see that Christians are not cold, lifeless, dull, and uninteresting. While they feel, as every child should, the curbing power of truth in the home and in the house of God, they will also feel its sweet peace and radiance upon their souls, affecting the life and character; for Christ is in the soul the hope of glory. By Mrs. E. G. White. [Cf: RH 04-14-85 para. 14] p. 164, Para. 2, [1885MS].

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." He has not designed that his creatures should be miserable. Have any of us duly considered how much we have to be thankful for? Do we remember

that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and every perfect gift is from above, and cometh down from the Father of lights." Many experience needless unhappiness. They take their minds from Jesus, and center them too much upon self. They magnify small difficulties, and talk discouragements. They are guilty of the great sin of needless repining over God's providences. For all that we have and are, we are indebted to God. He has given us powers, that, to a certain extent, are similar to those which he himself possesses; and we should labor earnestly to develop these powers, not to please and exalt self, but to glorify him. [Cf: RH 04-21-85 para. 1] p. 164, Para. 3, [1885MS].

We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure. [Cf: RH 04-21-85 para. 2] p. 165, Para. 1, [1885MS].

Man has been placed in a world of sorrow, care, and perplexity. He is placed here to be tested and proved as were Adam and Eve, that he may develop a right character, and bring harmony out of discord and confusion. There is much for us to do that is essential to our own happiness and that of others. And there is much for us to enjoy. Through Christ we are brought into connection with God. His mercies place us under continual obligation; feeling unworthy of his favors, we should appreciate even the least of them. [Cf: RH 04-21-85 para. 3] p. 165, Para. 2, [1885MS].

This earth is the Lord's. Here it may be seen that nature, animate and inanimate, obeys his will. God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of cooperating with his Creator and executing his plans; and he alone is found at war with God's purposes. [Cf: RH 04-21-85 para. 4] p. 165, Para. 3, [1885MS].

How wonderfully, with what marvelous beauty, has everything in nature been fashioned. Everywhere we see the perfect works of the great Master Artist. The heavens declare his glory; and the earth, which was formed for the happiness of man, speaks to us of his matchless love. Its surface is not a monotonous plain; but grand old mountains rise to diversify the landscape. There are sparkling streams and fertile valleys, beautiful lakes, broad rivers, and the boundless ocean. God sends the dew and the rain to refresh the thirsty earth. The breezes, that promote health by purifying and cooling the atmosphere, are controlled by his wisdom. He has placed the sun in the heavens to mark the periods of day and night, and by its genial beams to give light and

warmth to the earth, causing vegetation to flourish. [Cf: RH 04-21-85 para. 5] p. 165, Para. 4, [1885MS].

I call your attention to these blessings from the bounteous hand of God. Let the fresh glories of each new morning awaken praise in your hearts for these tokens of his loving care. But while our kind heavenly Father has given us so many things to promote our happiness, he has given us also blessings in disguise. He understands the necessities of fallen man; and while he has given us advantages on the one hand, on the other there are inconveniences which are designed to stimulate us to use the ability he has given us. These develop patient industry, perseverance, and courage. [Cf: RH 04-21-85 para. 6] p. 165, Para. 5, [1885MS].

There are evils which man may lessen, but can never remove. He is to overcome obstacles, and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven, and suffered and died in a world degraded by sin, that he might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us. [Cf: RH 04-21-85 para. 7] p. 166, Para. 1, [1885MS].

As the benefits conferred upon his creatures by our heavenly Father are recounted, do you not feel reproved, dear brethren and sisters, for your ungrateful repining? God hears your murmurings. If there is a cloud in sight, if affliction comes upon you, how often you seem to forget that the sun ever shone. The Lord is merciful, gracious, and true. Do not shut up your hearts against melody and joy, dwelling only on the disagreeable features of your life. Hold thanksgiving services in your home, and recount with rejoicing the blessings that have been bestowed upon you. [Cf: RH 04-21-85 para. 8] p. 166, Para. 2, [1885MS].

The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining. [Cf: RH 04-21-85 para. 9] p. 166, Para. 3, [1885MS].

Our Creator justly claims the right to do as he chooses with the creatures of his hand. He has a right to govern as he wills and not as man chooses. But he is not a severe judge, a harsh, exacting creditor. He is the very fountain of love, the giver of blessings innumerable. It should cause you the deepest grief that you have disregarded such love, and have not let gratitude and praise well up in your hearts for the marvelous goodness of God. We do not deserve all his benefits; but they are continued to us, notwithstanding our unworthiness and cruel ingratitude. Then cease to complain as though you were bondservants under a hard taskmaster. Jesus is good. Praise him. Praise him who is the health of your countenance, and your God. By Mrs. E. G. White. [Cf: RH 04-21-85 para. 10] p. 166, Para. 4, [1885MS].

Meetings for conference and prayer should not be made wearisome and tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting. The meeting should open at the appointed hour, if possible, be there few or many present. If there are but two present, they can claim the promise. Formality and cold stiffness should be laid aside, and all should be prompt to duty. Upon common occasions, the seasons of prayer should not be of more than ten minutes' duration. If this exercise is prolonged, the worshipers become wearied mentally and physically, while they obtain but little spiritual strength and refreshment. After a change of position, and singing or exhortation, if any feel the burden of prayer, let them pray. [Cf: RH 04-28-85 para. 1] p. 166, Para. 5, [1885MS].

All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations; but a common meeting to worship God is not the place to open the privacies of the heart. [Cf: RH 04-28-85 para. 2] p. 167, Para. 1, [1885MS].

What is the object of assembling together? Is it to inform God, to instruct him by telling him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage, by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and should be made interesting to all who have any relish for religious things. [Cf: RH 04-28-85 para. 3] p. 167, Para. 2, [1885MS].

There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and there do up their praying for several days. Such may be named conference and prayer meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting. [Cf: RH 04-28-85 para. 4] p. 167, Para. 3, [1885MS].

Our meetings should be spirited and social, and not too long. Reserve, pride, vanity, and fear of man, should find no place there. Little differences and prejudices should not be taken with us to these meetings. "Ye are the light of the world," says the heavenly Teacher. As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. All have not the same experience in their religious life; but those of diverse exercises come together, and with simplicity and humbleness of mind, talk out their experience. All who are pursuing the onward Christian course, should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great

peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. [Cf: RH 04-28-85 para. 5] p. 167, Para. 4, [1885MS].

Jesus, the heavenly Teacher, did not hold himself aloof from the children of men, but in order to benefit them, he came from heaven to earth, where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to heaven. The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. No walls could inclose the multitude which followed him; but he had special reasons for resorting to the groves and the seaside to give his lessons of instruction. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. With his lessons of instruction, he associated the works of God in nature. The birds which were caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun tinting and gilding the heavens,--all these he employed to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons might be fresh in their memories. [Cf: RH 04-28-85 para. 6] p. 167, Para. 5, [1885MS].

In all his efforts, Christ sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. Upon one occasion he wrought a miracle to feed five thousand who had gathered to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awaken admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. Thus the landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory as they should look upon them after their Lord's ascension to heaven. [Cf: RH 04-28-85 para. 7] p. 168, Para. 1, [1885MS].

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye

pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye." [Cf: RH 04-28-85 para. 8] p. 168, Para. 2, [1885MS].

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual needs of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indited by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles, as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. [Cf: RH 04-28-85 para. 9] p. 168, Para. 3, [1885MS].

But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made of no account in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them. [Cf: RH 04-28-85 para. 10] p. 168, Para. 4, [1885MS].

Jesus was often found in prayer. When the business and cares of the day were ended, and the weary were seeking rest, he resorted to the lonely groves or to the mountains, to make his requests known to his Father. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. [Cf: RH 04-28-85 para. 11] p. 169, Para. 1, [1885MS].

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God. By Mrs. E. G. White. [Cf: RH 04-28-85 para. 12] p. 169, Para. 2, [1885MS].

"Holiness becometh thine house, O Lord, forever."--The Lord made a special covenant with ancient Israel: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." He addresses

his commandment keeping people in these last days, "But ye are a chosen generation, a royal priesthood, an 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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." [Cf: RH 05-05-85 para. 1] p. 169, Para. 3, [1885MS].

The followers of Christ are required to come out from the world, and be separate, and touch not the unclean, and they have the promise of being the sons and daughters of the Most High, members of the royal family. But if the conditions are not complied with on their part, they will not, cannot realize the fulfillment of the promise. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, with its affections and lusts. Those who are living branches of the heavenly Vine will partake of the sap and nourishment of the Vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God. [Cf: RH 05-05-85 para. 2] p. 169, Para. 4, [1885MS].

There are few among us who answer to this description. Many love God in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of the light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. [Cf: RH 05-05-85 para. 3] p. 169, Para. 5, [1885MS].

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many who have a form of godliness, whose names are on church books, have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. [Cf: RH 05-05-85 para. 4] p. 170, Para. 1, [1885MS].

The words of Christ are plain: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Not all professed Christians are Christians at heart.

There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." [Cf: RH 05-05-85 para. 5] p. 170, Para. 2, [1885MS].

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us,--a day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh that terror might now lay hold upon them, that they might have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he might pardon their transgressions and heal their backslidings! The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. [Cf: RH 05-05-85 para. 6] p. 170, Para. 3, [1885MS].

All have sufficient light to see their sins and errors, if they desired to do so, and earnestly wished to put them away, and to perfect holiness in the fear of Lord. God is too pure to behold iniquity. A sin is just as grievous in his sight in one case as in another. No exception will be made by an impartial God. If individuals pass over and cover up their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of heaven will be entirely withdrawn. [Cf: RH 05-05-85 para. 7] p. 170, Para. 4, [1885MS].

Those who profess godliness, yet are not sanctified by the truth which they profess, may become quite bold because they are able to conceal their sins from others, and because the judgments of God do not come in a visible manner upon them. They may appear to prosper in this world. They may deceive poor, shortsighted mortals, and be regarded as patterns of piety, while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet he shall have no place in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be; yea, thou shall diligently consider his place, and it shall not be. But the meek shall inherit the earth." [Cf: RH 05-05-85 para. 8] p. 171, Para. 1, [1885MS].

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God, and the punishment they have justly earned. Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light, lest his deeds shall be reprov'd. [Cf: RH 05-05-85 para. 9] p. 171, Para. 2, [1885MS].

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Very many who profess to be servants of Christ are none of his. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to his will; they are obeying another master, working daily against the Master whom they profess to serve. "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." [Cf: RH 05-05-85 para. 10] p. 171, Para. 3, [1885MS].

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes, they are servants of mammon. They have not experienced a crucifixion to the world. But few among the many who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness. [Cf: RH 05-05-85 para. 11] p. 171, Para. 4, [1885MS].

The words which Christ addressed to his disciples were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "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." [Cf: RH 05-05-85 para. 12] p. 172, Para. 1, [1885MS].

The good works of God's people have a more powerful influence than

words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached, when his people are brought into bondage to the world. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. [Cf: RH 05-05-85 para. 13] p. 172, Para. 2, [1885MS].

Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. By Mrs. E. G. White. [Cf: RH 05-05-85 para. 14] p. 172, Para. 3, [1885MS].

In his second epistle to Timothy, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." [Cf: RH 05-12-85 para. 1] p. 172, Para. 4, [1885MS].

In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Colossians, speaks thus concerning his ministry: "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." [Cf: RH 05-12-85 para. 2] p. 173, Para. 1, [1885MS].

No less sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. He cannot accept the work of laborers unless they

realize in their own hearts the life and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous heart labor. Vigilance and faithfulness are required for this great work. God wants unselfish workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work. [Cf: RH 05-12-85 para. 3] p. 173, Para. 2, [1885MS].

But not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some are slothful in temporal things, and their religious life is marked with spiritual sloth. Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things. Enduring energy and constant reliance upon God, are lacking in many who are laboring in the ministry. [Cf: RH 05-12-85 para. 4] p. 173, Para. 3, [1885MS].

Some who profess to be called of God to labor in word and doctrine, are surrounded with backsliders and sinners, and yet feel no burden for their souls, but manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. They do not consider that as spiritual physicians they are required to have skill in ministering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! God does not lightly regard a neglect of the work he has left his servants to do. [Cf: RH 05-12-85 para. 5] p. 173, Para. 4, [1885MS].

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of God's word. In consequence of this neglect, they have labored at great disadvantage, and have not, in their ministerial efforts, accomplished one-tenth of the work which they might have done, had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures, so fortified with Bible arguments, that they could meet opponents and so present the reasons of our faith that the truth would triumph and silence their opposition. [Cf: RH 05-12-85 para. 6] p. 173, Para. 5, [1885MS].

Many do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. They misquote the Scriptures, and, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and of seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrender of the soul to God. He will direct the intellect and affections, so that they will center upon the divine and eternal; and then will they possess energy without rashness, for all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher were heard the words, "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission to God is made, true humility will grace every action, while at the same time those who are thus allied to God and his heavenly angels, will possess a becoming dignity savoring of heaven. [Cf: RH 05-12-85 para. 7] p. 174, Para. 1, [1885MS].

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of his word and will, and leave these professed teachers far behind. Who will instruct the people when they are in advance of their teachers? All the efforts of such ministers are fruitless. There is need that the people teach them the word of God more perfectly, before they are capable of instructing others. [Cf: RH 05-12-85 para. 8] p. 174, Para. 2, [1885MS].

Some might now have been thorough workmen, had they made a good use of their time, feeling that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious. Self-gratification, self-love, and selfish love of ease, have kept them from good, withheld them from obtaining a knowledge of the Scriptures that they might be thoroughly furnished unto all good works. Some do not appreciate the value of time, and have idled away in bed the hours that might have been employed in the study of the Bible. There are a few subjects that they have dwelt upon the most, with which they are familiar, and upon these they can speak with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied with themselves, and have at times realized their deficiencies; yet they have not been sufficiently awakened to the crime of neglecting to become acquainted with the word of God, which they profess to teach. On account of their ignorance, the people are disappointed; they do not receive the intelligence which they might obtain from them, and which they expect to obtain from ministers of Christ. [Cf: RH 05-12-85 para. 9] p. 174, Para. 3, [1885MS].

By rising early and economizing their moments, ministers can find time for a close investigation of the Scriptures. They must have perseverance, and not be thwarted in their object, but persistently employ their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent, persevering effort prepared to their hand. There are ministers who have been laboring for years, teaching the truth to others, while they themselves are not familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster." [Cf: RH 05-12-85 para. 10] p. 174, Para. 4, [1885MS].

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they show that they have not the burden of the work upon them. Their

own souls are not energized by the mighty truths which they present to others. Some preach these truths, which are of such weighty importance, in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth effort, to work earnestly and with untiring zeal for him, to pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then will they possess power to affect hearts; they will show that they firmly believe the truths preached to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love. This will awaken the soul, so that with David they may say, "My heart was hot within me; while I was musing, the fire burned." [Cf: RH 05-12-85 para. 11] p. 175, Para. 1, [1885MS].

The religion of Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. Brethren, what account could you render if the Master should now appear? Many of you are unready, and would surely be reckoned with the slothful servants. Precious moments are yet left you, and I entreat you to redeem the time. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 05-12-85 para. 12] p. 175, Para. 2, [1885MS].

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity there is for his faithful study of the word, that he himself may be sanctified by the truth, and may be qualified to teach others. [Cf: RH 05-19-85 para. 1] p. 175, Para. 3, [1885MS].

The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that he requires to be wrought in us. God calls for working men. It is continuance in well doing that will form characters for heaven. In plainness, in faithfulness and love, we must appeal to the people to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved: Let the labor be characterized by meekness and humility, yet by a fervor that will make these listless ones understand that these things are a reality, and that it is for them to choose life or death. The salvation of the soul is not a thing to be trifled with. The deportment of the laborer for God should be serious, and characterized by simplicity and true Christian politeness; yet he should be fearfully in earnest in the work which the Master has left him to do. Decided perseverance in a course

of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness. [Cf: RH 05-19-85 para. 2] p. 175, Para. 4, [1885MS].

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite, and will are brought into perfect subjection. Then there will be daily piety at home and abroad, and when we engage in labor for souls, a power will attend our efforts. The humble Christian will have seasons of devotion which are not spasmodic, fitful, or superstitious; but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God. [Cf: RH 05-19-85 para. 3] p. 176, Para. 1, [1885MS].

The reason why ministers of Christ are no more successful in their labors is, they are not unselfishly devoted to the work. The interest of some is divided; they are double minded. The cares of this life engage their attention, and they do not realize how sacred is the work of the minister. Such may complain of darkness, of great unbelief, of infidelity. This is because they are not right with God; they do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little. [Cf: RH 05-19-85 para. 4] p. 176, Para. 2, [1885MS].

The Majesty of heaven, while engaged in his earthly ministry, was often in earnest prayer. Frequently he spent the entire night thus. His spirit was sorrowful as he felt the power of the darkness of this world, and he left the busy city and the noisy throng to seek a retired place for intercession with his Father. The Mount of Olives was the favorite resort of the Son of God. Frequently, after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence and his disciples had retired to obtain refreshment in sleep, his divine pleadings were ascending to his Father from the Mount of Olives, that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying, while the dew and frost of night fell upon his bowed head. The disciples learned his favorite retreat, and often followed him. Therefore he did not always visit Olivet. For the same reason he chose the stillness of night, that there might be no interruption. [Cf: RH 05-19-85 para. 5] p. 176, Para. 3, [1885MS].

The example of Christ is left on record for his followers. Jesus was himself a source of blessing and strength; he could heal the sick and raise the dead; he commanded even the tempests, and they obeyed him; he was unsullied with corruption, a stranger to sin; yet he endured agony which required help and support from his Father, and he prayed often with strong crying and tears. He prayed for his disciples and for himself, thus identifying himself with the needs, the weaknesses, and the failings which are common to humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. [Cf: RH

05-19-85 para. 6] p. 176, Para. 4, [1885MS].

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ, our example, turned to his Father in these hours of distress. He came to earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them. [Cf: RH 05-19-85 para. 7] p. 177, Para. 1, [1885MS].

Angels ministered to Jesus, yet their presence did not make his life one of ease and freedom from severe conflict and fierce temptations. If ministers, while engaged in the work which the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Should they cast away their confidence because they do not realize all they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death Him who came to give them life. [Cf: RH 05-19-85 para. 8] p. 177, Para. 2, [1885MS].

All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They will feel their need of special strength from God, and will labor in his strength; therefore the victories they gain will not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God. [Cf: RH 05-19-85 para. 9] p. 177, Para. 3, [1885MS].

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. In the Epistle to the Romans, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation 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." In him are all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens. [Cf: RH 05-19-85 para. 10] p. 177, Para. 4, [1885MS].

The present is a season of solemn privilege and sacred trust. If these trusts are faithfully kept, great will be the reward when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but

friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished. [Cf: RH 05-19-85 para. 11] p. 177, Para. 5, [1885MS].

Brethren, you are required to exemplify the truth in your life. But those who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth. Some have erroneous ideas of what constitutes a Christian, and of the means through which a firm religious experience is obtained; much less do they understand the qualifications which God requires ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. Firm principle is wanting. None are living Christians who have not a daily experience in the things of God, and who do not daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God everyday; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality. [Cf: RH 05-19-85 para. 12] p. 178, Para. 1, [1885MS].

The life of a true Christian is ever onward. There is no standing still nor going back. It is your privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." [Cf: RH 05-19-85 para. 13] p. 178, Para. 2, [1885MS].

I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish and blameless, that they ever may be a living rebuke to those who are selfish, and whose affections seem to be upon their earthly treasure. God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may 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 ye might be filled with all the fullness of God." By Mrs. E. G. White. [Cf: RH 05-19-85 para. 14] p. 178, Para. 3, [1885MS].

The truth of God has never been popular with the world. The natural heart is ever averse to the divine teachings. Those who obey God will never be loved and honored by the world. From the lips of the Great Teacher, as he walked in humility among the children of men, were heard

the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Yes, we must follow our Exemplar. Did he seek for praise and honor of men? Oh, no! The Majesty of heaven, the King of glory, left his riches and splendor, his honor and glory, and, in order to save sinful man, condescended to a life of humiliation, poverty, and reproach. "For the joy that was set before him," he "endured the cross, despising the shame." [Cf: RH 05-26-85 para. 1] p. 178, Para. 4, [1885MS].

Shall we, then, seek for the glory and honor of the world? I thank God that we must renounce the love of the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. I present before you, my brethren and sisters, his self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? What! the servant unwilling to bear the suffering and shame which the Master unselfishly bore for him! Shall the servant shrink from a life of sacrifice by which he may secure eternal happiness in the Paradise of God? The language of my heart is, "Let me be a partaker with Christ of his sufferings, that I may finally share with him in his glory." [Cf: RH 05-26-85 para. 2] p. 179, Para. 1, [1885MS].

Those who have no love for God will not love the children of God. Listen to the words of Christ: "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." "But woe unto you that are rich; for ye have received your consolation." In the Gospel of John we read: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. 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. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his prayer for his disciples just before his crucifixion, Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." [Cf: RH 05-26-85 para. 3] p. 179, Para. 2, [1885MS].

In his Epistle to the Romans, Paul beseeches his brethren, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, assuring them that this is their 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." James asks, "Know ye not that the friendship of the world is enmity with God?" And he declares, "Whosoever therefore will be a friend of the world is the enemy of God." [Cf: RH 05-26-85 para. 4] p. 179, Para. 3, [1885MS].

Many are in danger of making shipwreck of faith. They feel that it is

a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God. Says Paul, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Our Saviour will accept nothing short of the whole heart, the entire affections. Those who desire to so live as to shun reproach, are seeking a position above that occupied by their suffering Lord while he was upon earth; and while engaged in this pursuit, they are separating from their Father in heaven, exchanging his love for that which is not worth obtaining. [Cf: RH 05-26-85 para. 5] p. 179, Para. 4, [1885MS].

Some feel that they have made sacrifices to obey the truth, when they have not received and practiced the truth in its simplicity; they have not yielded their pride, their love of the approbation of an unbelieving world. They have not realized the importance of obeying the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." I fear for such persons; I fear that their feet will slide, that they will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. They see charms in this life. But Jesus seeks to win them from the world by presenting the attractions of heaven. He says, "You cannot have me and the world. Which will you choose? Will you sacrifice Him who died for you for the pride of life, for the treasures of this world? Choose between me and the world; for the world has no part in me." [Cf: RH 05-26-85 para. 6] p. 180, Para. 1, [1885MS].

Vanity is one of the strongest principles of our fallen nature; and Satan is constantly appealing to it with success. Persons are not wanting who are ready to aid the great adversary in his work of destroying souls by flattering them as to their ability and the influence they could have in society, and to urge that it is a great pity for them to unite their interests with those of a people of humble faith. It is true that the masses who possess influence do not choose to sacrifice their worldly ambition, to separate their affections from the world, and to turn their footsteps into the narrow, humble path traveled by the world's Redeemer. They consider their talents and influence too precious to be devoted to the cause of God,--too precious to be used to glorify the Giver. For the temporal advantages they hope to gain, they sacrifice enduring riches. For the flattery of men they turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor that comes from above. [Cf: RH 05-26-85 para. 7] p. 180, Para. 2, [1885MS].

How few appreciate the blessings Jesus has brought within their reach by his life of unexampled suffering and his ignominious death. Says Paul: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and 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 05-26-85 para. 8] p. 180, Para. 3, [1885MS].

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. The mind will be an open medium, continually receiving light, grace, and truth from above, and communicating these blessings to others. The life of the Christian is not barren; he has his fruit unto holiness, and the end is everlasting life. But many stand halting between two opinions, undecided whether to serve God or the world. They are unreconciled to the humble work of God, and their influence is exerted in a wrong direction. Of those who profess the truth, few have an experimental knowledge of its sanctifying influence upon the heart. Their obedience and devotion are not in accordance with their light and privileges. They do not realize the obligation resting upon them to walk as children of the light and not as children of darkness. To all such I would say, Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence in this important time. [Cf: RH 05-26-85 para. 9] p. 180, Para. 4, [1885MS].

We need not expect to escape trial and anguish in following our Saviour; for he has plainly told us that we shall suffer persecution. But earthly interests must be subservient to the eternal; for they can bear no comparison to the "durable riches of Christ." "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: RH 05-26-85 para. 10] p. 181, Para. 1, [1885MS].

Dear brethren and sisters, do not flatter yourselves that all obstacles to your worldly prosperity would be removed, were you to yield unpopular truth. Satan tells you this; it is his sophistry. But if the blessing of God rests upon you, you will prosper; if you turn from him, he will turn from you. Jesus knows all your wants, and he has left exceeding broad and precious promises. He says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." [Cf: RH 05-26-85 para. 11] p. 181, Para. 2, [1885MS].

These are precious promises. Can you not rely upon them? Can you not have implicit trust, knowing that He is faithful who has promised? Let your trembling faith grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail. By Mrs. E. G. White. [Cf: RH 05-26-85 para. 12] p. 181, Para. 3, [1885MS].

The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit which

they had brought as evidence. One cluster of grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people that dwelt in the land were very strong, and the cities were surrounded by great and high walls, and, more than all this, they saw the children of the giant Anak there. They then told how the people were situated around Canaan, and expressed doubts as to whether Israel would ever be able to possess the land. [Cf: RH 06-02-85 para. 1] p. 181, Para. 4, [1885MS].

As the people listened to this report, they gave vent to their disappointment in bitter reproaches and wailing. They did not wait to reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question. They acted as though in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh. [Cf: RH 06-02-85 para. 2] p. 181, Para. 5, [1885MS].

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow spies, which had weakened the faith and courage of all Israel. [Cf: RH 06-02-85 para. 3] p. 182, Para. 1, [1885MS].

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he: "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, "We be not able to go up against this people, for they are stronger than we!" [Cf: RH 06-02-85 para. 4] p. 182, Para. 2, [1885MS].

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth that their baneful influence might prevail. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." [Cf: RH 06-02-85 para. 5] p. 182, Para. 3, [1885MS].

The evil report had a terrible effect upon the people. They reproached

Moses and Aaron bitterly. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or Would God we had died in the wilderness!" Then their feelings rose against the Lord; they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return into Egypt? And they said one to another: "Let us make a captain, and let us return into Egypt." [Cf: RH 06-02-85 para. 6] p. 182, Para. 4, [1885MS].

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said: "Let us make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence. [Cf: RH 06-02-85 para. 7] p. 182, Para. 5, [1885MS].

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation: "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." [Cf: RH 06-02-85 para. 8] p. 182, Para. 6, [1885MS].

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. [Cf: RH 06-02-85 para. 9] p. 183, Para. 1, [1885MS].

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people; their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord. [Cf: RH 06-02-85 para. 10] p. 183, Para. 2, [1885MS].

A mightier than they had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror stricken and with bated breath. Moses now arose from his humiliating position, and entered the tabernacle to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel; but the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." [Cf: RH 06-02-85 para. 11] p. 183, Para. 3, [1885MS].

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master and the honor of his people. Thou hast forgiven this people from Egypt even until now; thou hast been longsuffering and merciful hitherto toward this ungrateful nation; and however unworthy they may be, thy mercy is the same He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given? [Cf: RH 06-02-85 para. 12] p. 183, Para. 4, [1885MS].

Moses prevailed with God to spare the people; but because of their arrogance and unbelief, the Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back in the wilderness toward the Red Sea. He also decreed that, as a punishment for their rebellion, all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had caused Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people. [Cf: RH 06-02-85 para. 13] p. 184, Para. 1, [1885MS].

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced, from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. [Cf: RH 06-02-85 para. 14] p. 184, Para. 2, [1885MS].

In commanding them to retire from the land of their enemies, God tested their apparent submission, and found it was not real. They knew

that they had deeply sinned in allowing their rash feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified to find that they had made a fearful mistake, the consequence of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to cause a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. [Cf: RH 06-02-85 para. 15] p. 184, Para. 3, [1885MS].

They had rebelled against his commands when he bade them go up and take the land he had promised them, and now that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and his sorrowful servant. [Cf: RH 06-02-85 para. 16] p. 184, Para. 4, [1885MS].

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy. [Cf: RH 06-02-85 para. 17] p. 184, Para. 5, [1885MS].

During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewed the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment. But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful men into the land he had promised them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol. [Cf: RH 06-02-85 para. 18] p. 185, Para. 1, [1885MS].

This history has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are reenacted among us today. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then. [Cf: RH 06-02-85 para. 19] p. 185, Para. 2, [1885MS].

Ancient Israel was repeatedly tested and found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnally minded; their hearts are slow to believe and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their

Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy, and distrust have crowded him out. [Cf: RH 06-02-85 para. 20] p. 185, Para. 3, [1885MS].

Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus and obey the will of God; not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heartfelt repentance and renunciation of sin. Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches; he finds nothing but leaves. [Cf: RH 06-02-85 para. 21] p. 185, Para. 4, [1885MS].

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self, and the lusts of the flesh, trusting their divine Leader to give them the victory. The Church needs faithful Calebs and Joshuas, who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than are the pagans of the East who have never seen the light of truth. The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us"? By Mrs. E. G. White. [Cf: RH 06-02-85 para. 22] p. 185, Para. 5, [1885MS].

Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and rise above discouragements that, later in life, when his steps are faltering toward the grave, would cause his heart to fail. But God, in his providence, reserved his last, most trying test for Abraham, until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and his word must be obeyed. [Cf: RH 06-09-85 para. 1] p. 186, Para. 1, [1885MS].

Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he

loved this boy, who was the solace of his old age, and unto whom the promise of the Lord had been given. But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." [Cf: RH 06-09-85 para. 2] p. 186, Para. 2, [1885MS].

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No, God had spoken, and man must obey without questioning or murmuring or fainting by the way. [Cf: RH 06-09-85 para. 3] p. 186, Para. 3, [1885MS].

We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians. [Cf: RH 06-09-85 para. 4] p. 186, Para. 4, [1885MS].

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us. [Cf: RH 06-09-85 para. 5] p. 187, Para. 1, [1885MS].

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error. [Cf: RH 06-09-85 para. 6] p. 187, Para. 2, [1885MS].

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case. [Cf: RH 06-09-85 para. 7] p. 187, Para. 3,

[1885MS].

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is none the less binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself. [Cf: RH 06-09-85 para. 8] p. 187, Para. 4, [1885MS].

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith. [Cf: RH 06-09-85 para. 9] p. 187, Para. 5, [1885MS].

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings? will they receive his reproofs and heed the warnings? God will accept of no partial obedience; he will sanction no compromise with self. [Cf: RH 06-09-85 para. 10] p. 187, Para. 6, [1885MS].

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" [Cf: RH 06-09-85 para. 11] p. 188, Para. 1, [1885MS].

Saul was confused, and sought to shirk responsibility by answering, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord. [Cf: RH 06-09-85 para. 12] p. 188, Para. 2, [1885MS].

Samuel was grieved to the heart by the persistency with which the king

refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great a 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 rejected thee from being king." [Cf: RH 06-09-85 para. 13] p. 188, Para. 3, [1885MS].

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because he rested upon it from his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation. [Cf: RH 06-09-85 para. 14] p. 188, Para. 4, [1885MS].

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law. [Cf: RH 06-09-85 para. 15] p. 188, Para. 5, [1885MS].

The sin of our first parents in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime. [Cf: RH 06-09-85 para. 16] p. 189, Para. 1, [1885MS].

God will not more lightly pass over any transgressions of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "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; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 06-09-85 para. 17] p. 189, Para. 2, [1885MS].

At the very beginning of the fourth precept, God has said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. "Six days shalt thou labor and do all thy work." These words are very explicit; there can be no mistake. How dare anyone venture to transgress a commandment so solemn and important? Has the

Lord made an exception, by which some are absolved from the claims of the law he has given to the world? Are their transgression omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment? [Cf: RH 06-09-85 para. 18] p. 189, Para. 3, [1885MS].

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." [Cf: RH 06-09-85 para. 19] p. 189, Para. 4, [1885MS].

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes! [Cf: RH 06-09-85 para. 20] p. 189, Para. 5, [1885MS].

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments. By Mrs. E. G. White. [Cf: RH 06-09-85 para. 21] p. 189, Para. 6, [1885MS].

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. [Cf: RH 06-16-85 para. 1] p. 190, Para. 1, [1885MS].

The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ. We should be his faithful representatives on earth, working in unison with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. [Cf: RH 06-16-85 para. 2] p. 190, Para. 2, [1885MS].

Our profession is an exalted one. As Sabbathkeeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine

so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we shall be like him. [Cf: RH 06-16-85 para. 3] p. 190, Para. 3, [1885MS].

We should every one feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits. [Cf: RH 06-16-85 para. 4] p. 190, Para. 4, [1885MS].

None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ. [Cf: RH 06-16-85 para. 5] p. 190, Para. 5, [1885MS].

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our own day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Cf: RH 06-16-85 para. 6] p. 190, Para. 6, [1885MS].

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves, lest they encourage a spirit of opposition to its voice. [Cf: RH 06-16-85 para. 7] p. 191, Para. 1, [1885MS].

Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." [Cf: RH 06-16-85 para. 8] p. 191, Para. 2, [1885MS].

Church relationship is not to be lightly cancelled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they themselves would be the greatest sufferers; for in withdrawing beyond the pale of its

influence, they subject themselves to the full temptations of the world. [Cf: RH 06-16-85 para. 9] p. 191, Para. 3, [1885MS].

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligation to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are some who spend a large amount for needless luxuries and to gratify appetite, but feel it a great tax to contribute means to sustain the church. They are willing to receive the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed. [Cf: RH 06-16-85 para. 10] p. 191, Para. 4, [1885MS].

They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will. [Cf: RH 06-16-85 para. 11] p. 191, Para. 5, [1885MS].

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even the son of promise. [Cf: RH 06-16-85 para. 12] p. 192, Para. 1, [1885MS].

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity? [Cf: RH 06-16-85 para. 13] p. 192, Para. 2, [1885MS].

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and

the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church. [Cf: RH 06-16-85 para. 14] p. 192, Para. 3, [1885MS].

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [Cf: RH 06-16-85 para. 15] p. 192, Para. 4, [1885MS].

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Cf: RH 06-16-85 para. 16] p. 192, Para. 5, [1885MS].

To the Romans he writes: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." [Cf: RH 06-16-85 para. 17] p. 193, Para. 1, [1885MS].

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." [Cf: RH 06-16-85 para. 18] p. 193, Para. 2, [1885MS].

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." By Mrs. E. G. White. [Cf: RH 06-16-85 para. 19] p. 193, Para. 3, [1885MS].

Many of the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The god of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions. And all this

accumulation of cares and burdens is borne in direct violation of the injunction of Christ, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." They forget that he said also, "Lay up *for yourselves* treasures in heaven;" that in so doing they are working for their own interest. The treasure laid up in heaven is safe; no thief can approach nor moth corrupt it. But their treasure is upon the earth, and their affections are upon their treasure. In the wilderness, Christ met the great leading temptations that would assail man. There, single-handed, he encountered the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. The thrones and kingdoms of the world, and the glory of them, were offered to Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Yet Christ repelled the wily foe, and came off victor. [Cf: RH 06-23-85 para. 1] p. 193, Para. 4, [1885MS].

Man will never be tried by temptations as powerful as those which assailed Christ; yet Satan has better success in approaching him. "All this money, this gain, this land, this power, these honors and riches, will I give thee"--for what? The condition is seldom as plainly stated as it was to Christ,--"If thou wilt fall down and worship me." He is content to require that integrity shall be yielded, conscience blunted. Through devotion to worldly interests he receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, and dishonesty. Man is charmed, and treacherously allured on to ruin. [Cf: RH 06-23-85 para. 2] p. 193, Para. 5, [1885MS].

The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. [Cf: RH 06-23-85 para. 3] p. 194, Para. 1, [1885MS].

A young man came to Christ, and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus bade him keep the commandments. He replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "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." [Cf: RH 06-23-85 para. 4] p. 194, Para. 2, [1885MS].

Christ would have the young man understand that he required nothing of him more than to follow the example that he himself, the Lord of heaven, had set. He left his riches and glory, and became poor, that man, through his poverty, might be made rich; and for the sake of these riches, he requires man to yield earthly wealth, honor, and pleasure.

He knows that while the affections are upon the world, they will be withdrawn from God; therefore he said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! "He went away sorrowful; for he had great possessions." To him riches were honor and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility. [Cf: RH 06-23-85 para. 5] p. 194, Para. 3, [1885MS].

This world loving man desired heaven; but he wanted to retain his wealth, and he renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many who profess to be keeping all the commandments of God are doing the same thing. [Cf: RH 06-23-85 para. 6] p. 194, Para. 4, [1885MS].

Here is the danger of riches to the avaricious man; the more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with his life; and he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions. Had he kept the commandments, his worldly possessions would not have been so great. How could he, while plotting and striving for self, love God with all his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth upon which to place his affections. [Cf: RH 06-23-85 para. 7] p. 194, Para. 5, [1885MS].

Christ has committed to each of us talents of means and of influence; and when he shall come to reckon with his servants, and all are called to the strictest account as to the use made of the talents intrusted to them, how will you, my brother, my sister, bear the investigation? Will you be prepared to return to the Master his talents doubled, laying before him both principal and interest, thus showing that you have been a judicious as well as faithful and persevering worker in his service? All will be rewarded in exact proportion to the fidelity, perseverance, and earnest effort made in trading with their Lord's goods; but the cases of many will be represented by the servant who wrapped his talent in a napkin, and buried it in the earth, that is, hid it in the world. [Cf: RH 06-23-85 para. 8] p. 195, Para. 1, [1885MS].

God holds you as his debtor, and also as debtor to your fellowmen who have not the light of present truth. He has given you light, not to be hidden under a bushel, but to be set on a candlestick that all in the house may be benefited. Your light should shine to enlighten souls for whom Christ died. The grace of God ruling in your heart, and bringing your mind and thoughts into subjection to Jesus, would make you a power on the side of Christ and the truth. [Cf: RH 06-23-85 para. 9] p. 195, Para. 2, [1885MS].

Said Paul, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." God had revealed his truth to Paul, and in so doing had made him a debtor to those who were in darkness to enlighten them. But many do not realize their accountability to God. They are handling their Lord's talents; they have powers of mind, that, if employed in the right direction, would make them co-workers with Christ

and his angels. Many souls might be saved through their efforts, to shine as stars in the crown of their rejoicing. But they are indifferent to all this. Satan has sought, through the attractions of this world, to enchain them and paralyze their moral powers, and he has succeeded only too well. [Cf: RH 06-23-85 para. 10] p. 195, Para. 3, [1885MS].

How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them a mass of smouldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes or Jesus makes his appearance? Just as much as you have been exalted here by worldly honors and riches to the neglect of spiritual life, just so much lower will you sink in moral worth before the tribunal of the great Judge. "What shall it profit a man, if he shall gain the whole world, and lose his own soul." [Cf: RH 06-23-85 para. 11] p. 195, Para. 4, [1885MS].

The wrath of God will fall upon those who have served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul, and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy! By Mrs. E. G. White. [Cf: RH 06-23-85 para. 12] p. 195, Para. 5, [1885MS].

The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of his counsel: "I have spoken to you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." He pleaded with them not to provoke him to anger with the work of their hands and the devices of their evil hearts; "but they hearkened not." [Cf: RH 06-30-85 para. 1] p. 196, Para. 1, [1885MS].

Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people, whose punishment was to be in proportion to the light they had had, and the warnings they had despised and rejected. [Cf: RH 06-30-85 para. 2] p. 196, Para. 2, [1885MS].

The Lord commanded Jeremiah to stand in the court of the Lord's house, and to speak unto all the people of Judah who came there to worship

those things which he would give him to speak, that they might hearken, and turn from their evil ways. Then God would repent of the punishment which he had purposed to inflict upon them because of their wickedness. [Cf: RH 06-30-85 para. 3] p. 196, Para. 3, [1885MS].

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord, If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel, and the ark of God was taken. [Cf: RH 06-30-85 para. 4] p. 196, Para. 4, [1885MS].

The sin of Eli consisted in passing lightly over the iniquity of his sons, who were in sacred office. His neglect to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of the people were slain. All of these calamities occurred because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the church of God! It warns them faithfully to remove the wrongs that dishonor the cause of truth. [Cf: RH 06-30-85 para. 5] p. 196, Para. 5, [1885MS].

In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would insure them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time, the Jews believed that a strict observance of the divinely appointed services of the temple would preserve them from a just punishment of their sinful course. [Cf: RH 06-30-85 para. 6] p. 196, Para. 6, [1885MS].

The same danger exists today among the people who profess to be the depository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reproved for evil, and charge the servants of God with being too zealous in putting sin out of the camp. A sin hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and to obey his word will bring as serious consequences upon God's servants today as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The desolation of Jerusalem stands as a warning before the eyes of modern Israel, that the corrections given through his chosen instruments cannot be disregarded with impunity. [Cf: RH 06-30-85 para. 7] p. 197, Para. 1, [1885MS].

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he intrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned

in wrath upon him who would not speak to them smooth things and prophesy deceit. [Cf: RH 06-30-85 para. 8] p. 197, Para. 2, [1885MS].

The princes of Judah heard concerning the words of Jeremiah, and they came up from the king's house and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. But Jeremiah stood boldly before the princes and the people, declaring: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. [Cf: RH 06-30-85 para. 9] p. 197, Para. 3, [1885MS].

Had the prophet been intimidated by the threatening attitude of those high in authority, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant, who reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. [Cf: RH 06-30-85 para. 10] p. 197, Para. 4, [1885MS].

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." And they asked, "Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls." [Cf: RH 06-30-85 para. 11] p. 198, Para. 1, [1885MS].

Through the pleading of these men of influence the prophet's life was spared; although many of the priests and false prophets, unable to endure the truths that he uttered, exposing their wickedness, would have been pleased had he been put to death on the plea of sedition. [Cf: RH 06-30-85 para. 12] p. 198, Para. 2, [1885MS].

But Israel remained unrepentant; and the Lord saw that they must be punished for their sins. He had long delayed his judgments because of his unwillingness to humiliate his chosen people, and had pleaded with them to return to their allegiance. He had brought them out of bondage that they might faithfully serve him, the only living and true God; but they had wandered into idolatry, they had slighted his warnings given them by his prophets. Yet he had deferred his chastisement, and had given them opportunity after opportunity to repent and avert the retribution for their sins. Through his chosen prophet, he had set before them in clear and positive terms the only course by which they could escape the punishment which they deserved,--a full repentance of

their sins, and a turning from the evil of their ways. But they would not heed his warnings and reproofs, and now he would visit his displeasure upon them, as a last effort to check them in their course of transgression. [Cf: RH 06-30-85 para. 13] p. 198, Para. 3, [1885MS].

In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of his chosen servants he predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment. [Cf: RH 06-30-85 para. 14] p. 198, Para. 4, [1885MS].

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." "Blessed is the man who thou chastenest, O Lord, and teachest him out of thy law." "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." By Mrs. E. G. White. [Cf: RH 06-30-85 para. 15] p. 198, Para. 5, [1885MS].

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. [Cf: RH 07-14-85 para. 1] p. 199, Para. 1, [1885MS].

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined to a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. [Cf: RH 07-14-85 para. 2] p. 199, Para. 2, [1885MS].

In households and in schools the education of children should not be like the training of dumb animals; for children have an intelligent

will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. [Cf: RH 07-14-85 para. 3] p. 199, Para. 3, [1885MS].

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions. [Cf: RH 07-14-85 para. 4] p. 199, Para. 4, [1885MS].

There are many families of children who appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children. [Cf: RH 07-14-85 para. 5] p. 200, Para. 1, [1885MS].

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. [Cf: RH 07-14-85 para. 6] p. 200, Para. 2, [1885MS].

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into

subjection by harsh discipline of parents and teachers. [Cf: RH 07-14-85 para. 7] p. 200, Para. 3, [1885MS].

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering. [Cf: RH 07-14-85 para. 8] p. 200, Para. 4, [1885MS].

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well drilled soldiers. But when this restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher's who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education. [Cf: RH 07-14-85 para. 9] p. 201, Para. 1, [1885MS].

There is danger of both parents' and teachers' commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers. [Cf: RH 07-14-85 para. 10] p. 201, Para. 2, [1885MS].

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and

acts. He should have firmness of characters; then can he mold the minds of his pupils, as well as instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. [Cf: RH 07-14-85 para. 11] p. 201, Para. 3, [1885MS].

The system of education in generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children. [Cf: RH 07-14-85 para. 12] p. 201, Para. 4, [1885MS].

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. [Cf: RH 07-14-85 para. 13] p. 202, Para. 1, [1885MS].

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death. [Cf: RH 07-14-85 para. 14] p. 202, Para. 2, [1885MS].

Many children have been ruined for life by urging the intellectual, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellects by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed by lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it. [Cf: RH 07-14-85 para. 15] p. 202, Para. 3, [1885MS].

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening buds and flowers and nature's beautiful scenery in the open air should be the only school room for children up to eight or ten years of age. And the treasures of nature should be their chief textbook. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten. [Cf: RH 07-14-85 para. 16] p. 202, Para. 4, [1885MS].

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. By Mrs. E. G. White. [Cf: RH 07-14-85 para. 17] p. 203, Para. 1, [1885MS].

Text.--Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:33-37. [Cf: RH 08-18-85 para. 1] p. 203, Para. 2, [1885MS].

In these words of the Saviour is brought before our minds the importance of being always on guard. And when we take into consideration the value of these words, uttered by Him whom we expect soon to see coming in the clouds of heaven with power and with great glory, we should be vigilant, lest he come and find us sleeping; and hence the admonition, "Watch," "watch; . . . lest coming suddenly he find you sleeping." There is no safety in a state of stupor or calm indifference. There is no safety in placing our affections upon the earth or earthly things. We want to work for our best interest, not

only for time but for eternity. We should act like sensible men and women, working not from impulse, nor from passion, but from an exalted sense of duty. We do not want a sensational nor an emotional religion, but one that leads to the performance of sacred duties, and that brings us into daily communion with God,--a religion that enlists in his service all our powers and all that we possess; one that leads us to do his will, and not our own; to forsake our carnal inclinations, and be led by the divine mind. [Cf: RH 08-18-85 para. 2] p. 203, Para. 3, [1885MS].

There is an important work for every one to do; and that work must be performed with reference to the decisions of the Judgment and the coming of the Son of man in the clouds of glory. Whatever else may take our attention in the common affairs of life, we want to constantly be mindful of our duty and obligation to God. The things of God must not be suffered to drop out of mind, though a thousand other things may press themselves upon our attention. Our great work here is to press the triumphs of the cross of Christ to the very gates of the enemy. Such a work requires untiring vigilance. And to do this, we must have a living connection with Jesus, the great conqueror. [Cf: RH 08-18-85 para. 3] p. 203, Para. 4, [1885MS].

Christ said to his disciples: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is the work we have to do, let our light shine, that others may see our good works, and glorify God. This is one of the express claims which is binding upon us, to keep all the commandments of God; and this claim is to be satisfied only by a thorough obedience to his divine law, in the first four precepts of which is set forth the duty of loving God supremely, and in the last six, our duty to our fellowmen. This holy law of rectitude and right, how just are all its requirements! We must acknowledge its claims, and seek to form characters that will be in harmony with the will of Him who gave it, doing all we can to help others do the same. If we are indifferent to his claims, we not only imperil our own souls but those of others around us. [Cf: RH 08-18-85 para. 4] p. 203, Para. 5, [1885MS].

Some seem to think that there is a certain amount of virtue in expressing their dissatisfaction in whatever is being done by others; and those who do the least to properly represent the cause of the Master, and who will not bear responsibilities, are the very ones that will do the most grumbling. To them things either go too slow or too fast. Someone takes hold of the truth; they take upon themselves the work of criticising them. They neglect the interest of their own souls, neglect to make straight paths for their own feet. They fix their eyes upon the errors of their brethren, talk about them, exaggerate them, brood over them, and live upon them; and it is like living upon husks; they receive no strength, and their souls are as destitute of the love of God as were the hills of Gilboa of dew or rain. [Cf: RH 08-18-85 para. 5] p. 204, Para. 1, [1885MS].

There was Judas; Christ permitted him to be a member of the church, notwithstanding his covetous, avaricious character. He had some traits that might have been used to the glory of God; but he did not try to overcome the defects in his character. Christ bore with him long and patiently, setting before him in his lessons general principles; but he failed again and again, until finally all the strength of his moral

powers was gone. He had the same lessons set before him that were given to the other apostles, which would have set him right had he made a right use of them; but he did not sustain a right relation to Heaven. Christ knew his true condition, and gave him an opportunity. He connected John with the church, not because John was above human frailties, but that he might bind him to his great heart of love. If John overcame his defects of character, he would stand as a light to the church. Peter, if he corrected his faults, would inherit the promises of God. And Jesus said to him, after his resurrection, notwithstanding that he had but a few days before denied him, "Feed my sheep," and "Feed my lambs." He could trust Peter now; for he had obtained an experience in the things of God, he had found out that he could trust no longer in his own strength, that his strength must be in God. [Cf: RH 08-18-85 para. 6] p. 204, Para. 2, [1885MS].

You know how it was with John; when he saw his Master slighted by the Samaritans, he was indignant, and inquired of Jesus if they should not call down fire from heaven upon his enemies; but Christ said he had "not come to destroy men's lives, but to save them." John was constantly learning to copy the life of Jesus. He was learning in Christ's school. He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Thus it was, lesson after lesson Christ gave to his disciples, that they might know the will of the Father, and shine as lights in the world. John and Peter were men whom God could trust, but Judas was not. They had received and heeded the lessons, and gained the victory; but Judas had failed at every trial. He saw his faults, but instead of correcting them revenged himself by picking flaws in others around him. And you see by his sad fate, my brethren, that that is not a safe business for the sons and daughters of God to engage in. I counsel you to be kind, to be courteous, to let no feelings arise against your enemies. You can gain no spiritual strength by talking about the defects of those around you; but if you continue to do this, like Judas you will eventually separate yourselves from God and his work. Paul says to Timothy, "Take heed unto thyself;" that is, seek God first for thyself. Let us individually turn our attention to ourselves, diligently guard our own souls, and set a Christlike example before those whom we would criticise. [Cf: RH 08-18-85 para. 7] p. 204, Para. 3, [1885MS].

Let us remember that others' faults and defects are very poor food. Christ said, "If ye shall eat my flesh and drink my blood," ye shall have eternal life. We must grow up into Christ, we must be partakers of his divine nature. Just as the branch is joined to the vine, and partakes of the nature of the vine, so we must be daily receiving nourishment from the True Vine, our Lord Jesus Christ. We must be in Christ and he in us; then the defects will disappear from our characters. The closer we live to Jesus, the more we shall reflect in words and character his image. And the farther we separate from God, the farther we live away from the light of life, and, as the sure result, become perverse, dictatorial, hardhearted. We should make it a life work to gather up the divine rays of light that come from the throne of God, and scatter them upon the pathway of others. Many choose the darkness, and walk in it. If you separate from Jesus and walk in the darkness, where he cannot impart his strength to you, you are alone to blame; and then you complain of your cold and fruitless lives. Jesus does not want you to be unhappy. I beseech you, come close to him, and

freely receive from him his grace and peace and love, that you may be filled with light, and go forth shedding that light upon all around. When you have sanctified your own life, your every act will be to attract others, not to yourself, but to Jesus. [Cf: RH 08-18-85 para. 8] p. 205, Para. 1, [1885MS].

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant." Christ has gone into the most holy department, and has left us word to watch and pray, lest he return suddenly and find us sleeping. The character which we are now making will come in review before God before Christ leaves the sanctuary. Here God will see what characters we have been building for time and eternity. How shall we stand before the great Eternal? How many sheaves will we have brought to the Master through our earnest efforts? [Cf: RH 08-18-85 para. 9] p. 205, Para. 2, [1885MS].

To every man is given his work, and that work is not to be looking for faults in others, nor to be seeking to imitate the world. Says the apostle, "Ye are dead, and your life is hid with Christ in God." This means more than we think it does; dead to worldly interests, dead to worldly ambitions. What a position is this! Christ died that all heaven might be brought within our reach, that we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress, and urge our ways into the kingdom of heaven. We are to go on from strength to strength, and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same. [Cf: RH 08-18-85 para. 10] p. 205, Para. 3, [1885MS].

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we can look around and see many in the kingdom as the results of our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into the city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God. [Cf: RH 08-18-85 para. 11] p. 205, Para. 4, [1885MS].

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold

ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ, and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you. [Cf: RH 08-18-85 para. 12] p. 206, Para. 1, [1885MS].

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing as much as we are today. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom. [Cf: RH 08-18-85 para. 13] p. 206, Para. 2, [1885MS].

The third angel's message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must

remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel's message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ. And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar, with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom. By Mrs. E. G. White. [Cf: RH 08-18-85 para. 14] p. 206, Para. 3, [1885MS].

The world is to be no criterion for those who follow Jesus. He has said, "Marvel not . . . if the world hate you." "It hated me before it hated you. 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." Again, it is written, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing engage not in their unholy practices, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 08-25-85 para. 1] p. 207, Para. 1, [1885MS].

The question now to be asked is, Are the professed followers of Christ complying with the conditions upon which the blessing is pronounced? Are they separating in spirit and practice from the world? How hard to come out and be separate from worldly habits and customs. But let us look well to it that Satan does not allure and deceive us through false representations. Eternal interests are here involved. God's claims should come first; his requirements should receive our first attention. Every child of fallen Adam must, through the transforming grace of Christ, become obedient to all God's requirements. Many close their

eyes to the plainest teachings of his word because the cross stands directly in the way. If they lift it, they must appear singular in the eyes of the world; and they hesitate, and question, and search for some excuse whereby they may shun the cross. Satan is ever ready, and he presents plausible reasons why it would not be best to obey the word of God just as it reads. Thus souls are fatally deceived. [Cf: RH 08-25-85 para. 2] p. 207, Para. 2, [1885MS].

One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works"? Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus; but their sanctification is not through the truth as it is in Jesus. While claiming to believe in him, and apparently doing wonderful works in his name, they ignore his Father's law, and serve as agents of the great adversary of souls to carry forward the work which he begun in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonor God by ignoring his law, will one day be unfolded before them with its true results. The conditions of eternal life are made so plain in God's word that none need err, unless they choose error rather than truth because their unsanctified souls love the darkness rather than the light. The lawyer who came to Christ with the question, "Master, what shall I do that I may inherit eternal life?" thought to catch Christ; but Jesus laid the burden back upon the lawyer. "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." Then said Christ, "Thou has answered right; this do, and thou shalt live." These words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep his commandments? Will we be doers of the word and not hearers only? God's law is as immutable and unchangeable as his character. Whatever men may say or do to make it void, does not change its claims, or release them from their obligation to obey. [Cf: RH 08-25-85 para. 3] p. 207, Para. 3, [1885MS].

We need divine enlightenment daily; we should pray as did David, "Open thou mine eyes that I may behold wondrous things out of thy law." God will have a people upon the earth who will vindicate his honor by having respect to all of his commandments; and his commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for thee, Lord, to work; for they have made void thy law." [Cf: RH 08-25-85 para. 4] p. 208, Para. 1, [1885MS].

Not one of us can afford to dishonor God by living in transgression of his law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to secure worldly honor and worldly advantages, at the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth will enter the city of God as commandment breakers. His

law lies at the foundation of his government in earth and in heaven. If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "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." [Cf: RH 08-25-85 para. 5] p. 208, Para. 2, [1885MS].

Those who make a raid against God's law are warring against God himself; and many who are filled with the greatest bitterness against the commandment keeping people of God, make the loudest boast of living holy, sinless lives. This can be explained only in one way: they have no mirror in which to look to discover to themselves the deformity of their character. Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than to knowingly sin against him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of his great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ. [Cf: RH 08-25-85 para. 6] p. 208, Para. 3, [1885MS].

There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before his hearers the Judgment work: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a 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 a 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." [Cf: RH 08-25-85 para. 7] p. 208, Para. 4, [1885MS].

Thus Christ identifies his interest with that of suffering humanity. Every attention given to his children he considers done to himself personally. Those who claim modern sanctification would have come boastfully forward, saying, "Lord, Lord, do you not know us? Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to

hide the deformity of their characters, the inward wickedness of their unholy hearts. Satan has come down in these last days, to work with all deceivableness of unrighteousness in them that perish. His Satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah. [Cf: RH 08-25-85 para. 8] p. 209, Para. 1, [1885MS].

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. They alone will discern the pretext which cunning men adopt to beguile and ensnare. So much time and attention are bestowed upon the world, upon dress and eating and drinking, that no time is left for prayer and the study of the Scriptures. [Cf: RH 08-25-85 para. 9] p. 209, Para. 2, [1885MS].

We want the truth on every point, and we must search for it as for hid treasures. Dishes of fables are presented to us on every hand, and men choose to believe error rather than truth, because the acceptance of the truth involves a cross. Self must be denied; self must be crucified. Therefore Satan presents to them an easier way by making void the law of God. When God lets man have his own way, it is the darkest hour of his life. For a willful, disobedient child to be left to have his own way, to follow the bent of his own mind, and gather the dark clouds of God's judgment about him, is a terrible thing. But Satan has his agents who are too proud to repent, and who are constantly at work to tear down the cause of Jehovah and trample it under their feet. What a day of sorrow and despair when these meet their work with all its burden of results! Souls who might have been saved to Jesus Christ have been lost through their teachings and influence. Christ died for them that they might have life. He opened before them the way whereby they might, through his merits, keep the law of God. Christ says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it. [Cf: RH 08-25-85 para. 10] p. 209, Para. 3, [1885MS].

God's children will have a fierce conflict with the adversary of souls, and it will become more exceedingly bitter as we approach the close of the conflict. But the Lord will help those who stand in defense of his truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink;

nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow? they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The great Master Artist has provided the beautiful things in nature as an expression of his love to us. He has given the delicate tint to the flowers, and if he has done so much for a simple flower, "which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: RH 08-25-85 para. 11] p. 210, Para. 1, [1885MS].

God so loved the world that he gave his only begotten Son to die that he might redeem man from the power of Satan; and will he not care for man, formed in his image? Many see the reasons of our faith, but they dare not risk the consequences of obeying it. They fear that if they do, they cannot support their families; and so they settle back into unbelief, and continue in transgression of the law. They lack faith in God; they dare not trust his promises. Such are rebuked by the lessons of Christ, in which he teaches that God notices the fall of even the sparrows; not one of them falls to the ground without his notice. Our heavenly Father will not leave his children who put their trust in him, and venture out upon his promises although the outlook is dark and forbidding. He understands every circumstance of our life. He sees and knows how we are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for he has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our helper, and he will have a care for all those who trust in him. [Cf: RH 08-25-85 para. 12] p. 210, Para. 2, [1885MS].

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living our faith and confidence in him will grow stronger day by day. We will comprehend what he has done for us, and what he is willing to do for us, and will possess a cheerfulness as well as an earnest desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey. Those who love Jesus will love to obey all his commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth. [Cf: RH 08-25-85 para. 13] p. 210, Para. 3, [1885MS].

Christ declared, "I am the way, the truth, and the life." His followers must be as near like him as possible. We cannot speak as he

spoke, and yet we are to imitate him; for he is our pattern. We are to erect no false lights, present no heresies for truth. We must know that every position we take can be sustained by the word of God. It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul. [Cf: RH 08-25-85 para. 14] p. 211, Para. 1, [1885MS].

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave his life a sacrifice for us, and shall we not give him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that his yoke is easy and his burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of his words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us his brethren? The ten commandments came from the highest authority, and are we obeying them? They are the will of God made known to man. It was Satan that commenced to war against them, and it is he that inspires men to keep up the warfare. [Cf: RH 08-25-85 para. 15] p. 211, Para. 2, [1885MS].

None will enter the holy city, the paradise of God, but as conquerors,--those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul, and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints. By Mrs. E. G. White. [Cf: RH 08-25-85 para. 16] p. 211, Para. 3, [1885MS].

Whatever may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, and forbearance were designed of God as a preparation for the society of heavenly angels. [Cf: RH 09-01-85 para. 1] p. 211, Para. 4, [1885MS].

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss. True happiness is not to be found in selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and abroad. While he stands in his moral integrity, true to principle, having the control of all his powers, he cannot be miserable. With its tendrils entwined about God, the soul will flourish amid unbelief and depravity. But many who are constantly looking forward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends. [Cf: RH 09-01-85 para. 2] p. 211, Para. 5, [1885MS].

Bible rules must be written on the heart and carried into the everyday life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. This is a way to gain respect, and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle and the demeanor condescending, even to those in the humblest walks of life. A blustering, faultfinding, overbearing man is not a Christian; for to be a Christian is to be Christlike. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him. [Cf: RH 09-01-85 para. 3] p. 212, Para. 1, [1885MS].

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting meekness, gentleness, and refinement of manners. [Cf: RH 09-01-85 para. 4] p. 212, Para. 2, [1885MS].

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface. [Cf: RH 09-01-85 para. 5] p. 212, Para. 3, [1885MS].

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are none of us what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting

influences. When tempted to turn from the path of virtue, his answer was, "How can I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing. [Cf: RH 09-01-85 para. 6] p. 212, Para. 4, [1885MS].

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism and idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all and find the Holy Spirit. [Cf: RH 09-01-85 para. 7] p. 213, Para. 1, [1885MS].

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By reflecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A surly, faultfinding, selfish, uncourteous person cannot have this sacred influence. [Cf: RH 09-01-85 para. 8] p. 213, Para. 2, [1885MS].

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him. [Cf: RH 09-01-85 para. 9] p. 213, Para. 3, [1885MS].

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust. [Cf: RH 09-01-85 para. 10] p. 213, Para. 4, [1885MS].

There is a very great neglect of true courtesy at the present time. The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumblingblocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ. [Cf: RH 09-01-85 para. 11] p. 213, Para. 5, [1885MS].

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the Christian name. These will not dwell in heaven, in the society of pure angels who are always kind, courteous, and considerate of others. [Cf: RH 09-01-85 para. 12] p. 214, Para. 1, [1885MS].

I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within. [Cf: RH 09-01-85 para. 13] p. 214, Para. 2, [1885MS].

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions. [Cf: RH 09-01-85 para. 14] p. 214, Para. 3, [1885MS].

Some persons speak in a harsh, uncourteous manner, that wounds the feeling of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,--a cruel practice, which is born of Satan, and is not in the least akin to Heaven. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy than is possessed by people in this age of boasted enlightenment. [Cf: RH 09-01-85 para. 15] p. 214, Para. 4, [1885MS].

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our

wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called today, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name. By Mrs. E. G. White. [Cf: RH 09-01-85 para. 16] p. 214, Para. 5, [1885MS].

In order to perfect Christian character, the whole man must be molded after the standard of Heaven. Kindness and amiability are essential qualities in the child of God; but hollow hearted, hypocritical courtesy, which is so common among worldlings, is not the genuine grace of Christian politeness. Courtesy cannot take the place of a holy life; neither can the life be perfect in the absence of this fine filling up, which is like the delicate penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness. [Cf: RH 09-08-85 para. 1] p. 215, Para. 1, [1885MS].

The Holy Scriptures give us marked examples of the exercise of true courtesy. Abraham was a man of God. When he pitched his tent, he at once erected his altar for sacrifice, and invited God to abide with him. Abraham was a courteous man. His life is not marred with selfishness, so hateful in any character, and so offensive in the sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right, and permit Lot to select for himself that part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day, and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what genuine politeness was, and what was due from man to his fellowman. [Cf: RH 09-08-85 para. 2] p. 215, Para. 2, [1885MS].

The great apostle Paul was firm where duty and principle were at stake; he preached Christ with great boldness; but he was never harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. Courtesy was a marked trait of his character, and this gave him access to the better class of society. [Cf: RH 09-08-85 para. 3] p. 215, Para. 3, [1885MS].

Paul never doubted the ability of God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "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?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness,

strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him. [Cf: RH 09-08-85 para. 4] p. 215, Para. 4, [1885MS].

When in most discouraging circumstances, which would have had a depressing influence upon halfway Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, "Rejoice in the Lord always, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellowmen from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, shipwrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror; but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God. [Cf: RH 09-08-85 para. 5] p. 215, Para. 5, [1885MS].

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by philosophers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus. [Cf: RH 09-08-85 para. 6] p. 216, Para. 1, [1885MS].

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. "But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us. [Cf: RH 09-08-85 para. 7] p.

216, Para. 2, [1885MS].

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed come to him, and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed, and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ. [Cf: RH 09-08-85 para. 8] p. 216, Para. 3, [1885MS].

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In the streets of the crowded city, in the groves, or by the lakeside, he was ever greeted by the complaints and requests of suffering humanity. [Cf: RH 09-08-85 para. 9] p. 217, Para. 1, [1885MS].

The leper was required to dwell apart from the habitations of men, and at the approach of any person he must utter the mournful cry, Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns in the stranger Jesus, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips, "If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for everyone. Though he was the Majesty of heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them. [Cf: RH 09-08-85 para. 10] p. 217, Para. 2, [1885MS].

This is the example of true courtesy which we must all copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness, careless ways, and untidy dress humility and freedom from pride; but humility is disgusted with such companions and will not be seen in their society. [Cf: RH 09-08-85 para. 11] p. 217, Para. 3, [1885MS].

Those who make a profession of sanctification are frequently the most proud, selfish, and over bearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at crossroads which mislead the traveler by pointing in the wrong direction. [Cf: RH 09-08-85 para. 12] p. 217, Para. 4, [1885MS].

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who profess sanctification, and yet do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good works. [Cf: RH 09-08-85 para. 13] p. 217, Para. 5, [1885MS].

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive. [Cf: RH 09-08-85 para. 14] p. 218, Para. 1, [1885MS].

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not cherished in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article. [Cf: RH 09-08-85 para. 15] p. 218, Para. 2, [1885MS].

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christlike professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or

allure them from their duty. [Cf: RH 09-08-85 para. 16] p. 218, Para. 3, [1885MS].

A Christian will cultivate a meek and quiet spirit; he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable nor the weather or circumstances disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. The children of God never forget to do good and to communicate. They have the spirit of Christ; good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit." By Mrs. E. G. White. [Cf: RH 09-08-85 para. 17] p. 218, Para. 4, [1885MS].

July 13, in company with my son, W. C. White, and a party of ten, we left California on our long contemplated journey to Europe. For months I had looked forward to this journey with anything but pleasure. To travel across the continent in the heat of summer and in my condition of health, seemed almost presumptuous. Since attending the round of campmeetings in 1884, I had suffered great mental weariness and physical debility. For months at a time I had been able to write but very little. As the appointed time for starting drew near, my faith was severely tested. I so much desired someone of experience upon whom I could rely for counsel and encouragement. My courage was gone, and I longed for human help, one who had a firm hold from above, and whose faith would stimulate mine. By day and by night my prayers ascended to heaven that I might know the will of God, and have perfect submission to it. Still my way was not made clear; I had no special evidence that I was in the path of duty, or that my prayers had been heard. [Cf: RH 09-15-85 para. 1] p. 219, Para. 1, [1885MS].

About this time my son, W. C. W., visited Healdsburg, and his words were full of courage and faith. He bade me look to the past, when, under the most forbidding circumstances, I had moved out in faith according to the best light I had, and the Lord had strengthened and supported. I did so, and decided to act on the judgment of the General Conference, and start on the journey, trusting in God. My trunk was packed, and I returned with him to Oakland. Here I was invited to speak to the church Sabbath afternoon. I hesitated; but these words came to me with power, "My grace is sufficient for you." The struggle was hard, but I consented. I then felt that I must seek God most earnestly. I knew that he was able to deliver in a manner that I could not discern. In thus trusting, my fears were removed, but not my weakness. I rode to the church and entered the desk, believing that the Lord would help. While speaking I felt that the everlasting arms were about me, imparting physical strength and mental clearness to speak the word with power. The love and blessing of God filled my heart, and from that hour I began to gather strength and courage. The next Monday I had no hesitancy in stepping on board the cars en route for Michigan. [Cf: RH 09-15-85 para. 2] p. 219, Para. 2, [1885MS].

I here learned over again the lesson I have had to learn so many times, that I must lean wholly upon God, whatever my perplexity. He will never leave nor forsake those who commit their ways unto him. We

must not depend on human strength or wisdom, but make him our counselor and guide in all things. [Cf: RH 09-15-85 para. 3] p. 219, Para. 3, [1885MS].

Although I had prayed for months that the Lord would make my path so plain that I would know that I was making no mistake, still I was obliged to say that God hangs a mist before my eyes. But when I had taken my seat on the cars, the assurance came that I was moving in accordance with the will of God. Friends had come to the depot to see us off. It was a place of great confusion, and I had not been able to bear anything of the kind for months. But it did not trouble me now. The sweet peace that God alone can give was imparted to me, and like a wearied child, I found rest in Jesus. [Cf: RH 09-15-85 para. 4] p. 219, Para. 4, [1885MS].

At Fresno, Cal., we were happily surprised to receive a visit from Bro. M. J. Church and his son, who came into the car laden with an abundant supply of peaches, grapes, and melons. The grapes were of the choicest varieties, and the peaches were large yellow ones, some of which measured ten inches around. This supply, so timely, was a blessing to us all the way to Michigan. We enjoyed a pleasant but short visit with these brethren, and then were again on our way. [Cf: RH 09-15-85 para. 5] p. 220, Para. 1, [1885MS].

The weather the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125 degrees in the shade. In Southern California and Arizona the wind was as hot as though it came from a furnace. This was what I had dreaded; but to my great surprise I was not exhausted with the heat. As usual, we carried with us our own lunch baskets, and ate two meals a day regularly. These meals consisted of fruits and bread, without tea or stimulant of any kind. The blessing of the Lord continued to rest upon me, and I grew stronger every day. [Cf: RH 09-15-85 para. 6] p. 220, Para. 2, [1885MS].

By special arrangement with the railroad company we had the promise of a car to ourselves from Mojave. This we had, with the exception of three gentleman passengers. The change at this place was made with very little difficulty. The car we were to occupy was drawn up beside the one we were in, and our goods were quickly and easily transferred. We were well accommodated, and felt grateful for the privilege of being where we could erect the altar of prayer and have religious service on the Sabbath. From time to time some of the train men would drop in and listen. My attention was attracted one day to a young man who did not seem to know what to do with himself during the service. At one time he would seem ready to cry, and at another would manifest great pleasure. He afterward stated to Bro. Lunt that it was the first prayer he had heard for five years, yet in the home of his youth prayer was offered by his parents every day. [Cf: RH 09-15-85 para. 7] p. 220, Para. 3, [1885MS].

I am convinced that we lose much by forgetting Jesus when we travel on the cars or on the boats. Those who are Christians will confess Christ in their choice conversation, in their sobriety, in their Christlike deportment. There will be temptations to let our thoughts and words flow in the same channel in which those of worldlings flow. But it should be kept in mind that "in the multitude of words there wanteth not sin." We cannot while upon the cars enter our closets and there be

alone with God; but we can gird up the loins of our minds, and uplift our hearts to God in silent prayer for grace to keep the mind stayed upon him, and he will surely hear us. [Cf: RH 09-15-85 para. 8] p. 220, Para. 4, [1885MS].

Whenever our cars stopped long enough, Bro. Lunt would improve the time by doing missionary work near the station. At one place he obtained a subscription for the Review from a man who had been at the Sanitarium at Battle Creek, and was acquainted with the arguments on the Sabbath. He was head machinist in one of the railroad shops, and received a large salary. "But," said he, "what good will money do me if earned at the expense of my soul?" He was anxious to find work where he could keep the Sabbath and have religious society and the privilege of attending meetings. [Cf: RH 09-15-85 para. 9] p. 220, Para. 5, [1885MS].

We reached Kansas City Sunday, where we found a chair car in waiting for our party. The change here was easily made, and the next day we reached Chicago. Here we were met by Brn. A. R. Henry and W. C. Gage, who accompanied us to Battle Creek. We can truly say that the journey across the plains was accomplished with as little inconvenience and weariness as we have ever experienced in the twenty-five times that we have passed over the road. The Lord blessed us, and we feel it a privilege to give him all the glory. At Battle Creek I was pleased to meet my dear children, Edson and Emma White, and in their home we found quiet and rest. [Cf: RH 09-15-85 para. 10] p. 221, Para. 1, [1885MS].

We spent one Sabbath with the church there. I spoke in the forenoon and in the afternoon attended the social meeting. It was a precious privilege for me to bear my testimony, and listen to the testimonies of the brethren and sisters. The Lord seemed very near, and his presence is always life, and health, and peace. The thought would arise, We shall never all meet here again, but shall we meet around the great white throne? Who of this large congregation will be missing in the paradise of God, and who will be among the conquerors, and sing the song of triumph in that home of eternal bliss? [Cf: RH 09-15-85 para. 11] p. 221, Para. 2, [1885MS].

Sunday evening I spoke to a large number of the patients at the Sanitarium. I tried to present before them the high claims that God has upon us individually, and the importance of having all our desires, our appetites and passions, under the control of intelligent reason. The new addition to the Sanitarium makes it a large, commodious building, and it is already well filled with patients. Everything seems to be planned with reference to the health and convenience of those who go there for rest and treatment. Their tables are spread with an abundance of good, plain, nourishing food, and I could but feel that if any were dissatisfied with it, their taste must be very much perverted. [Cf: RH 09-15-85 para. 12] p. 221, Para. 3, [1885MS].

Tuesday night we were in meeting till a late hour, seeking to present before the workers there the great good that might be accomplished if they were connected with God. The Lord designs that the Sanitarium should be a means of great good. Regular religious meetings are held there, also a thoroughly organized Sabbath school. All are invited to attend these services, and as the result many souls are brought to a knowledge of the truth. [Cf: RH 09-15-85 para. 13] p. 221, Para. 4,

[1885MS].

I feel it to be my duty to here caution my brethren against receiving reports that they may hear against the Sanitarium. We have been upon the ground, and we believe that those who act a leading part there are trying to work from a Christian standpoint. Those who complain have but little knowledge of the cares and perplexities that the real workers bear, and oftentimes are ignorant of the efforts that are being made for their welfare. If complainers would pray more, and fret and murmur less, we believe that they would improve not only their spiritual condition but also their physical health. This institution is one of God's instrumentalities, and we would warn our brethren to be cautious how they say one word to lessen its influence. It is easy to take a surface view of matters, and to slightly misrepresent the work and the workers. Much harm is often thus done. "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 backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Here not only the one who makes the complaint is condemned, but the ones who take up this reproach, who cherish it, and repeat it. If reports come to you against the Sanitarium, do not receive them till you have positive evidence that they are true. [Cf: RH 09-15-85 para. 14] p. 221, Para. 5, [1885MS].

Wednesday noon, July 29, we resumed our Eastward journey. At the request of friends, we stopped over a few hours at Rome, N. Y., where we had a profitable visit with Brn. Miles and Brown, and Bro. Whitney and family. We were pleased to see the arrangements that have been made here for doing missionary work. A small but neat and well arranged building has been erected, the lower floor of which is used for mission work and a reading room. The basement contains a small job press, while the upper floor is fitted up for a school. It is not expected that this school will require a large amount of means to carry it forward, but it is to meet a present necessity, to educate missionary workers, and to prepare the children to enter the Academy at South Lancaster. Everything has been done with thoroughness and neatness, and yet I saw no evidence of extravagance. The brethren in New York are abundantly able to sustain this mission nobly, and we feel sure that none who have the cause of God at heart will feel that the plans made to bring the light to those in darkness are too ample or too expensive. Those things which concern our eternal interest are of infinite importance, and should be exalted above every temporal interest. May the God of wisdom guide the ministers and workers in this important field, and may every member of the church feel that the work is his, and do all that he can to sustain it. [Cf: RH 09-15-85 para. 15] p. 222, Para. 1, [1885MS].

We left Rome about ten o'clock at night, expecting to take a sleeper; but on account of some train having missed connection we were not able to do so, and were obliged to change cars twice during the night. Our next stopping place was at Worcester, Mass., where Eld, Canright was holding tent meetings. We reached this place about half past eight, and found an appointment out for me to speak that night. I was weary, but the Lord gave me strength to address the people. The next day was Sabbath and about eighty were present. Some of these were keeping the Sabbath for the first time. Sunday evening the tent was well filled, and the people listened with the most respectful attention. Quite a

number in this place are fully established in the truth. The work moves slowly in the large cities, for it has great opposition to encounter. [Cf: RH 09-15-85 para. 16] p. 222, Para. 2, [1885MS].

Monday, Aug. 3, we went by private conveyance to South Lancaster. This ride of seventeen miles was a rest to me, as were also the few days spent in the quiet home of Sr. Harris, although most of my time while there was spent in completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster. [Cf: RH 09-15-85 para. 17] p. 222, Para. 3, [1885MS].

A short ride on the morning of the seventh, brought us to Boston. The steamer on which we had secured our passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. Although we had secured tickets at quite a low price, we were accommodated with very pleasant, roomy staterooms, well furnished and well located. As we commenced the Sabbath with prayer the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet. [Cf: RH 09-15-85 para. 18] p. 222, Para. 4, [1885MS].

The weather the first part of the journey was quite pleasant, and we spent much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The last part of the way we had a great deal of fog, which caused us to run slow, and made the journey somewhat monotonous. Although the ocean was so rough for several days that the portholes had to be closed, I suffered less from seasickness than I had anticipated. The arrangements for ventilation were excellent. [Cf: RH 09-15-85 para. 19] p. 223, Para. 1, [1885MS].

I cannot speak too highly of the steamer *Cephalonia*, which was our home for nearly eleven days. The captain and all the officials were kind and accommodating. The cooking was more sensible, the food more palatable, than will usually be found on board boats. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who enjoyed meat could have it prepared in almost every shape. The motion of the boat was not so great but that I was enabled to write over one hundred pages of important matter during the passage. [Cf: RH 09-15-85 para. 20] p. 223, Para. 2, [1885MS].

The evening of the 13th we arrived at Liverpool. Here we were met by Brn. Drew, Wilcox, and O'niel, and taken to the comfortable home of Bro. Drew. After a season of thanksgiving to God for his preserving care during the journey, we retired to rest. The next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, the headquarters of our publishing work in England. We went at once to the mission house, or office of the *Present Truth*. Here we met our old friends, Bro. and Sr. Mason, from Woodland, Cal., Eld. Lane and wife, and Sr. Jennie Thayer. With these dear American friends we feel quite at home, and expect to tarry a few days. [Cf: RH 09-15-85 para. 21] p. 223, Para. 3, [1885MS].

I look back on my journey with surprise and with feelings of gratitude for the strength I have received. Since leaving California I have

traveled over seven thousand miles, written over two hundred pages, and spoken thirteen times; and my health is much better now than when I started. To the Lord be all the praise. It is no longer a question with me whether I am in the path of duty. Europe is a vast missionary field, and there is a great work yet to be done. *Gt. Grimsby, Eng.* By Mrs. E. G. White. [Cf: RH 09-15-85 para. 22] p. 223, Para. 4, [1885MS].

To the teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next may be decided by his instruction and example. [Cf: RH 09-22-85 para. 1] p. 223, Para. 5, [1885MS].

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not prepared to engage in it. The teacher should see in every pupil the handiwork of God--a candidate for immortal honors. He should seek so to educate, train, and discipline them that each may attain to the highest standard of moral and intellectual excellence of which he is capable. [Cf: RH 09-22-85 para. 2] p. 223, Para. 6, [1885MS].

Many assume the position of a teacher without a proper sense of their responsibility and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence their lack of self-control and wise discipline exerts upon pupils an influence which no after effort can wholly counteract. [Cf: RH 09-22-85 para. 3] p. 224, Para. 1, [1885MS].

The teacher should not enter upon his work without careful and thorough preparation. He should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work. [Cf: RH 09-22-85 para. 4] p. 224, Para. 2, [1885MS].

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to fill his position wisely and well. [Cf: RH 09-22-85 para. 5] p. 224, Para. 3, [1885MS].

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold. [Cf: RH 09-22-85

para. 6] p. 224, Para. 4, [1885MS].

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care. [Cf: RH 09-22-85 para. 7] p. 224, Para. 5, [1885MS].

The word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every life. There is history of inestimable value and absorbing interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the admiration and wonder of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. [Cf: RH 09-22-85 para. 8] p. 224, Para. 6, [1885MS].

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,--all may here find lessons of priceless worth. [Cf: RH 09-22-85 para. 9] p. 225, Para. 1, [1885MS].

But above all else, the word of God sets forth the plan of salvation; shows how sinful men may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there. [Cf: RH 09-22-85 para. 10] p. 225, Para. 2, [1885MS].

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the invisible universe, and the laws by which it is governed, he should lead them to behold on every hand the power, the wisdom, and the love of God. [Cf: RH 09-22-85 para. 11] p. 225, Para. 3, [1885MS].

Physical training also should receive careful attention in the schoolroom. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many ailments is laid in early life. Nothing is unimportant which affects physical health; for without this, mental training will be of little value. [Cf: RH 09-22-85 para. 12] p. 225, Para. 4, [1885MS].

Disease is often induced by over study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation. [Cf: RH 09-22-85 para. 13] p. 225, Para. 5, [1885MS].

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded schoolroom are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the schoolroom by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained. [Cf: RH 09-22-85 para. 14] p. 225, Para. 6, [1885MS].

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the schoolroom. He may thus guard his pupils from many dangers to which they are exposed through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed because teachers do not give attention to these things. [Cf: RH 09-22-85 para. 15] p. 225, Para. 7, [1885MS].

More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers. [Cf: RH 09-22-85 para. 16] p. 226, Para. 1, [1885MS].

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage. [Cf: RH 09-22-85 para. 17] p. 226, Para. 2, [1885MS].

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need. [Cf: RH 09-22-85 para. 18] p. 226, Para. 3, [1885MS].

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire

their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects far more readily than the precious graces of the Holy Spirit. [Cf: RH 09-22-85 para. 19] p. 226, Para. 4, [1885MS].

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of Christ will reveal that simplicity and godly sincerity which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams. [Cf: RH 09-22-85 para. 20] p. 226, Para. 5, [1885MS].

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the schoolroom. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life. [Cf: RH 09-22-85 para. 21] p. 226, Para. 6, [1885MS].

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealousy guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts, and then they complain that they do not see the Sun of Righteousness. Let them forget self and live for Jesus, and the light of Heaven will bring gladness to their souls. [Cf: RH 09-22-85 para. 22] p. 227, Para. 1, [1885MS].

Above all others, he who has the training of the young should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them, and without sympathy we cannot hope to benefit. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom each may go, into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him, and then our labor will not seem hard nor our trials severe. [Cf: RH 09-22-85 para. 23] p. 227, Para. 2, [1885MS].

The fact that Jesus died to bring happiness and heaven within our reach should be a theme for constant gratitude. The beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts. [Cf: RH 09-22-85 para. 24] p. 227, Para. 3, [1885MS].

We open to ourselves the floodgates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in

praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit. [Cf: RH 09-22-85 para. 25] p. 227, Para. 4, [1885MS].

To the teacher is committed a great work--a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One. By Mrs. E. G. White. [Cf: RH 09-22-85 para. 26] p. 227, Para. 5, [1885MS].

The first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbathkeepers in England. In Grimsby we found a pleasant temporary home among old friends at the Mission, or office of the *Present Truth*. The building which they occupy is convenient, well lighted, and pleasantly located. All the work on the paper except the press work is done in this building, and most of the workers live here. There is also a good-sized room in the house which is used for meetings, but which will soon be too small. We believe that the time will soon come when it will be necessary to purchase a press upon which to print the paper, also tracts and leaflets, so that the light may shine forth in more distinct rays to every part of the kingdom. [Cf: RH 10-06-85 para. 1] p. 227, Para. 6, [1885MS].

Friday evening I spoke in Temperance Hall on the subject of temperance. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of their laying the foundation of firm principles in their children, thus building a barrier around them against future temptations. [Cf: RH 10-06-85 para. 2] p. 228, Para. 1, [1885MS].

Sabbath forenoon, when the little company of Sabbathkeepers assembled for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could but think how similar is the experience of the followers of Christ in England and in America. There is but "one Lord, one faith, one baptism." [Cf: RH 10-06-85 para. 3] p. 228, Para. 2, [1885MS].

Sunday forenoon we had another meeting of the brethren and sisters, and in the evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble looking company. The "Union Temperance Prize Choir" volunteered to come and

sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. All knew that I was from America, and I did not try to appear English by imitating English customs and practices. Not being ashamed of my country, I still conformed to my simple American manners. The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of bliss as the eternal reward to the overcomer. [Cf: RH 10-06-85 para. 4] p. 228, Para. 3, [1885MS].

Monday we visited Ulceby, where a little company of Sabbathkeepers has been raised up through the labors of Bro. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision, there decided to obey all the commandments of God. [Cf: RH 10-06-85 para. 5] p. 228, Para. 4, [1885MS].

Wednesday, accompanied by Bro. Lane, we went to Riseley, a small town about forty miles from London. Here Brn. Lane and Durland had been holding a tent meeting for four weeks. The tent seated about three hundred, and in the evening it was full and a large number stood outside. My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, there were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth, but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens much more care for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments. [Cf: RH 10-06-85 para. 6] p. 229, Para. 1, [1885MS].

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, publisher of the *Sabbath Memorial*, and pastor of an S. D. Baptist chapel in London, where he has stood for many years in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics, but we were obliged to leave to meet appointments at Southampton. [Cf: RH 10-06-85 para. 7] p. 229, Para. 2, [1885MS].

Southampton is where Eld. Loughborough lived most of the time while he was in England. It is an old town, and, with its suburban villages, has a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. While here I spoke to the church

Friday evening and twice on the Sabbath. Appointments were out for Sunday evening in a large hall, but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I rose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday I was able to return with our company to London, where we remained two days, on our way to Switzerland. [Cf: RH 10-06-85 para. 8] p. 229, Para. 3, [1885MS].

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. But where, oh where, are the men who love the truth and precious souls enough to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and heathen idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry the work forward. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands. The Protestant martyrs endured every hardship that they might get the word of life before men who were bound up in ignorance and superstition. [Cf: RH 10-06-85 para. 9] p. 229, Para. 4, [1885MS].

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have left all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service. [Cf: RH 10-06-85 para. 10] p. 230, Para. 1, [1885MS].

There is abundant opportunity, even in England, to get the truth before the people. It has been thought that tent meetings could not be held here; but the experience of Brn. Lane and Durland this season has proved that in many places this is the very best means of reaching the people. Open-air meetings are quite common. If conducted on right principles, they are good. Jesus placed himself in the great thoroughfares of travel, where his voice was heard by thousands. The precious words that fell from his lips found a lodgment in many hearts,

and caused them to search and see if these things were so. It is most difficult in England to reach the higher classes. The barriers are built up high and firm between the wealthy and the workers. Wealth is greatness and power; poverty means little less than slavery. The truth will often find its way to the noblemen by first reaching the middle and poorer classes. This was the case in Paul's day. The truth found its way into Caesar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the highest as well as the lowest. [Cf: RH 10-06-85 para. 11] p. 230, Para. 2, [1885MS].

The work in England is yet in its infancy; but we have faith to believe that if the workers make God their wisdom, and trust in him, we will soon see a much greater work done than has been accomplished in the past. Means are needed to extend the work. The gold and silver belong to God; the cattle upon a thousand hills are his also. He has intrusted means with his stewards so that they may use it in advancing his cause. If those who profess the truth would live nearer to God, their senses would not be so confused with the things of this world that they would not discern the wants of the cause for this time. We must pray in faith that God will move upon men who have means, to use it to extend his work on earth. We must also pray earnestly that the Lord will raise up more men who have ability, and who will feel the burden of his work, and carry it forward. God will accept of hundreds of laborers if they will give themselves and their means to the work. He will hold men accountable who have received great light and yet are not aroused to see the importance of engaging in personal efforts for the salvation of their fellowmen. Energy and a spirit of self-sacrifice and denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness, but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, if the efforts are governed by enlightened judgment, and backed up by earnest exertion. The apostle exhorts us to have respect unto the recompense of the reward. Life, eternal life, will be the reward of the faithful, true worker. May the Lord bless the labors of the faithful few who are trying to spread the truth in England, and may he grant to speedily raise up more laborers and greater facilities for advancing the work. By Mrs. E. G. White. [Cf: RH 10-06-85 para. 12] p. 230, Para. 3, [1885MS].

We arrived at this place on the morning of Sept. 3, and were taken at once to the office of *Les Signes des Temps*. Here, as in England, we met old friends whom we had not seen for years. We are much pleased with the location of the publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion. The building faces the south, and directly opposite is a sixty-acre common of government land, inclosed by trees. Just beyond this are buildings, and then come gentle hills with their sprinkling of fir trees, green fields, and cultivated lands. And back of all this rise higher mountains, forming a fine background to the lovely scene. To my mind, a more beautiful location could not have been obtained. [Cf: RH 10-13-85 para. 1] p. 231, Para. 1,

[1885MS].

The building seems to have been constructed with true economy. It is not genuine economy to see how cheaply a building can be erected, but to have everything made for durability, and not for show alone. The firm construction of the building is in keeping with the importance of the message that is being sent out from it. There are laws here which compel people to build their houses with reference to the health and safety of the inmates. The building department exercise a close supervision of every new building. The walls must be so constructed that dampness will not imperil life. If a basement is to be occupied by workmen, the floor must not be more than one and one half feet below the ground. To insure against accident by fire, it is required to build the walls of brick or stone; and the stoves must be built in the wall, or be set four feet from any wood work, with stone or tile underneath. [Cf: RH 10-13-85 para. 2] p. 231, Para. 2, [1885MS].

The city of Bale was an important place to the Protestant reformers. The great snow-clad hills of Switzerland were among the first to catch the light of morning, and to announce the rise of reformation. And Bale was one of those points on which the rising day concentrated its rays, and whence they radiated over the country around. Early in the sixteenth century a small council of a municipal character sat at Bale. A civil war was feared; the people passed the night before in arms. In vain did the city authorities try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded its continuance. Twelve hundred people who sympathized with Lutheranism insisted that there should be no more delay. They met one evening by torchlight, and said to the faltering Senate, "What you have not been able to do in three years, we will do in a single hour." Then they began their work of breaking down images, and committing other acts of violence. At this, Erasmus cleverly remarked, "I am much surprised that they perform no miracles to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." Thus, amid a tempest of excitement, the Reformation opened in Switzerland, and Bale became its headquarters. Being the seat of a university, it was the favorite resort of scholars. It also had many printing offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion," while here he issued the first installment of the "Book of Martyrs." [Cf: RH 10-13-85 para. 3] p. 231, Para. 3, [1885MS].

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we had met had been encountered in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated. The Bible, and the

Bible alone, is the foundation of our faith. [Cf: RH 10-13-85 para. 4] p. 232, Para. 1, [1885MS].

In the providence of God, our publishing house is located on this sacred spot. We could not wish for a more favorable location for the publication of truth in the different languages. Switzerland being a small republic, anything coming from here is not looked upon with the suspicion that it would be if coming from other countries. Three languages are spoken here, the French, the German, and the Italian; therefore it is a favorable place for issuing publications in these languages. The work begun here in weakness will be carried on to a glorious consummation. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? if so, more means will be needed. As yet, no wealthy men have accepted the truth in Europe; but we have hope that some may; for we cannot see how the message of mercy and warning is to be given unless some of the wealth God has intrusted to men be consecrated to his work. We need more faith and to be imbued with the spirit of the Master Worker, that we may be able to obey his orders. If we remain humble, meek, and lowly, daily learning in the school of Christ, we shall not fail to do his will. We need to connect ourselves with the source of all wisdom and power. We want the simplicity of humble, trusting faith, believing that God will do just as he has promised. When we pray that the Lord may advance his work, we must labor to the extent of our ability and means to bring about an answer to our prayers. We must work as though we saw just how our help was coming. "Believe that ye receive the things ye ask for, and ye shall have them." Faith comes first and surety afterwards. We must pray more earnestly and act with more energy. [Cf: RH 10-13-85 para. 5] p. 232, Para. 2, [1885MS].

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means. Where are the Lord's stewards? What are they doing? Let our brethren and sisters in America draw nigh to God and stir up the gift that is within them. Let those who have had the opportunity to become familiar with the reasons of our faith now use this knowledge to some purpose. [Cf: RH 10-13-85 para. 6] p. 232, Para. 3, [1885MS].

The grassy common in front of this office, of which we have spoken, is reserved by the Swiss government for the use of soldiers at certain seasons of the year. Since we have been here, there have been hundreds on the ground nearly every day training, so that when they are needed they will be ready for action. We are grateful that some efforts are being made to train young men and women that they may go forth as soldiers of Jesus Christ, to war against the enemies of truth. But we regret that these efforts are so few, and that our means are so limited. Our preachers need to do more than preach. They need to become educators, that through their efforts others may be raised up to enter the missionary field. [Cf: RH 10-13-85 para. 7] p. 232, Para. 4, [1885MS].

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Brethren and sisters, lay aside your love of self, your love of ease and of dress, and let your contributions flow into

the treasury. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. In God's great book is recorded every dollar that has been needlessly expended for selfish gratification. The means thus used was the Lord's, and you made self an idol and neglected the souls of your fellow-men for whom Christ died. If the money expended for changeable suits of apparel and for adornment had passed into the treasury of God, houses of worship could have been built, halls could have been hired for mission purposes, and where there is now one missionary in the field there might have been one hundred. Who will have to render an account for this great lack of funds? Many of our American friends have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a worldwide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could." [Cf: RH 10-13-85 para. 8] p. 233, Para. 1, [1885MS].

The Swiss Conference began one week after we reached Bale. Of this and the general European council which began one week later, and is still in session, we shall speak in our next. [Cf: RH 10-13-85 para. 9] p. 233, Para. 2, [1885MS].

The end of all things is at hand; and in consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. But God has a people upon the earth, who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. [Cf: RH 10-20-85 para. 1] p. 233, Para. 3, [1885MS].

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the lights of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

[Cf: RH 10-20-85 para. 2] p. 233, Para. 4, [1885MS].

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that men and women who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, an opportunity will be afforded to hear the sure word of prophecy, whereunto they will do well to take heed as unto a light that shines in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. [Cf: RH 10-20-85 para. 3] p. 234, Para. 1, [1885MS].

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand. [Cf: RH 10-20-85 para. 4] p. 234, Para. 2, [1885MS].

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. [Cf: RH 10-20-85 para. 5] p. 234, Para. 3, [1885MS].

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. [Cf: RH 10-20-85 para. 6] p. 234, Para. 4, [1885MS].

In Noah's day, the inhabitants of the old world laughed to scorn what

they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is widespread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life, or of death unto death. [Cf: RH 10-20-85 para. 7] p. 235, Para. 1, [1885MS].

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters; but inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. [Cf: RH 10-20-85 para. 8] p. 235, Para. 2, [1885MS].

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them. [Cf: RH 10-20-85 para. 9] p. 235, Para. 3, [1885MS].

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. The reason why so little results are seen of the labor of those who minister in word and doctrine, is that they have not the fruit of the grace of God in their hearts and lives. They do not have faith. Many who profess to be ministers of Christ manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister has no right to be at ease, and sit down submissively to the fact that the truth is

powerless, and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. [Cf: RH 10-20-85 para. 10] p. 235, Para. 4, [1885MS].

The followers of Christ, scattered throughout the world, do not have a high sense of their responsibility and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. [Cf: RH 10-20-85 para. 11] p. 236, Para. 1, [1885MS].

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless on the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. [Cf: RH 10-20-85 para. 12] p. 236, Para. 2, [1885MS].

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver. By Mrs. E. G. White. [Cf: RH 10-20-85 para. 13] p. 236, Para. 3, [1885MS].

[The Grimsby (England) News of Aug. 25, 1885, contained the following report of a sermon delivered by Mrs. E. G. White, in the Town Hall in that city, June 23, 1885.] [Cf: RH 10-27-85 para. 1] p. 236, Para. 4, [1885MS].

On Sunday night, Mrs. E. G. White, a lady recently from the United States, where she has labored publicly for forty years, on temperance and other Christian duties, gave an address at the Town Hall to a densely crowded audience. The subject was, "The Love of God." . . . [Cf: RH 10-27-85 para. 2] p. 236, Para. 5, [1885MS].

Mrs. White, taking as her text Matt. 6:25-33: "Therefore I say unto you, Take no thought for your life," etc., proceeded: Here is a rich promise on condition that we seek first the kingdom of God and his righteousness. If we comply with the condition, God's word is pledged that all things needful shall be added. Our kind heavenly Father would have his children trust in him as a child trusts in earthly parents. But we too often see poor, feeble mortals loading themselves down with cares and perplexities that God never intended them to bear. They have reversed the order; they are seeking the world first, and making the

kingdom of heaven secondary. If even the little sparrow, which has no thought of future need, is cared for, why should the time and attention of man, who is made in the image of God, be wholly absorbed with these things? God has given us every evidence of his love and care, yet how often we fail to discern the divine hand in our manifold blessings. Every faculty of our being, every breath we draw, every comfort we enjoy, comes from him. Every time we gather around the family board to partake of refreshments, we should remember that all this is an expression of the love of God. And shall we take the gift, and deny the Giver! Well may we inquire, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" [Cf: RH 10-27-85 para. 3] p. 236, Para. 6, [1885MS].

When Adam and Eve were placed in their Eden home, they had everything that a benevolent Creator could give them to add to their comfort and happiness. But they ventured to disobey God, and were therefore expelled from their lovely home. Then it was that the great love of God was expressed to us in one gift, that of his dear Son. If our first parents had not accepted the gift, the race would today be in hopeless misery. But how gladly did they hail the promise of the Messiah. It is the privilege of all to accept this Saviour, to become children of God, members of the royal family and to sit at last at God's right hand. What love, what marvelous love, is this! St. John calls upon us to behold it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Notwithstanding the curse was pronounced upon the earth that it should bring forth thorns and thistles, there is a flower upon the thistle. This world is not all sorrow and misery. God's great book of nature is open for us to study, and from it we are to gain more exalted ideas of his greatness and unexcelled love and glory. He who laid the foundation of the earth, who garnished the heavens and marshaled the stars in their order, he who has clothed the earth with a living carpet, and beautified it with lovely flowers of every shade and variety, would have his children appreciate his works, and delight in the simple, quiet beauty with which he has adorned their earthly home. [Cf: RH 10-27-85 para. 4] p. 237, Para. 1, [1885MS].

Christ sought to draw the attention of his disciples away from the artificial to the natural: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" Why did not our heavenly Father carpet the earth with brown or gray? He chose the color that was most restful, the most acceptable to the senses. How it cheers the heart and refreshes the weary spirit to look upon the earth, clad in its garments of living green! Without this covering the air would be filled with dust, and the earth would appear like a desert. Every spire of grass, every opening bud and blooming flower is a token of God's love, and should teach us a lesson of faith and trust in him. Christ calls our attention to their natural loveliness, and assures us that the most gorgeous array of the greatest king that ever wielded an earthly scepter was not equal to that worn by the humblest flower. You who are sighing for the artificial splendor which wealth alone can purchase, for costly paintings, furniture, and dress, listen to the voice of the divine Teacher. He points you to the flower of the field, the simple design of which cannot be equaled by human skill. [Cf: RH 10-27-85 para. 5] p. 237, Para. 2, [1885MS].

I once had the pleasure of beholding one of Colorado's most beautiful sunsets. The great Master Artist had hung out on the shifting canvas of the heavens, for the benefit of all, both rich and poor, one of his finest paintings. It almost seemed that the gates of heaven were ajar that we might see the beauty there was within. Oh! thought I, as one after another passed without noticing the scene, if it had been painted by human hands, how many would have been ready to fall down and worship it! God is a lover of the beautiful. He loves beauty of character, and he would have us cultivate purity and simplicity, the quiet graces of the flowers. We are to seek for the ornament of a meek and quiet spirit, which is in the sight of God of great price. [Cf: RH 10-27-85 para. 6] p. 237, Para. 3, [1885MS].

Parents, what kind of an education are you giving your children? Are you teaching them to cherish that which is pure and lovely, or are you seeking to place their hands in that of the world? Are you spending time and means that they may learn the outward proprieties of life, and secure the superficial, the deceptive adornments of the world? From their earliest childhood, open before them is the great book of nature. Teach them the ministry of the flowers. Show them that if Jesus had not come to earth and died, we should have had none of the beautiful things which we now enjoy. Call their attention to the fact that the color and even the arrangement of every delicate bud and flower is an expression of the love of God to man, and that affection and gratitude to their heavenly Father should be awakened in their hearts for all these gifts. Jesus, the greatest teacher the world ever knew, drew the most valuable illustrations of truth from scenes in nature. Parents, imitate his example, and use the things that delight the senses to impress important truths upon the minds of your children. Take them out in the morning, and let them hear the birds carolling forth their songs of praise. Teach them that we too should return thanks to the bountiful Giver of all for the blessings we daily receive. Teach them that it is not dress that makes the gentleman or the lady, but that it is true goodness of heart. [Cf: RH 10-27-85 para. 7] p. 238, Para. 1, [1885MS].

Mother's, "the hand that rocks the cradle is the hand that moves the world." Yours is a work that lives through the ceaseless ages of eternity. The lessons of early life are most firmly stamped upon the mind. You cannot afford to let Satan sow the first crop. Let not an impatient, fretful word escape your lips. Bring Jesus into your homes. If heaven is a good place, why not make home a little heaven below? In your zeal to secure the things of this life, or to make elaborate preparations for company, do not neglect your children. When wearied and worn with cares and perplexities, we cannot properly train them, neither can we take that comfort and peace that we might. Christ commanded us not to lay up for ourselves treasures on the earth. He knew that if we did, it would cause us needless anxiety and sorrow. If you have means, do not hoard it. There are precious souls to save. Instead of caring for self alone, lift up the fallen; instead of petting lap dogs, care for the needy, those who have souls to save. There is earnest work to be done. All that we need means for, is to use to the glory of God. I would present before you Christ and him crucified. Give him your heart's best affections. Give him your intellect; it belongs to him. Give him your talents of means and of influence; they were only lent to you for improvement. Jesus laid aside his robes of royalty, stepped down from his eternal throne, clothed his

divinity with humanity, and for our sakes became poor, that we through his poverty might become rich. Rich in money? in lands? in bank-stock? - No; that we might secure eternal riches. There is no salvation except that which comes through Christ. He came to earth to lift up the fallen. With his human arm he encircles the race, while with his divine arm he grasps the throne of the infinite, thus connecting finite man to the infinite God, and uniting earth to heaven. [Cf: RH 10-27-85 para. 8] p. 238, Para. 2, [1885MS].

Through sin our world was divorced from the continent of heaven. But Jesus bridged the gulf that sin had made. He is that ladder, the base of which rests upon the earth while the topmost round reaches into the highest heaven. We can reach heaven only by climbing this ladder. Think not it is a step down to become a Christian. It is placing the feet on the ladder of progress. What can yield comfort and peace and joy like the divine favor? What can lighten the soul like beams from the Sun of righteousness, and evidence of sins forgiven? What can impart true nobility to the fallen men and women like the restoration to the image of God? The religion of Christ elevates the receiver, refines his taste, sanctifies his judgment, strengthens his intellect, and prepares him for the society of the pure and holy angels. Is it position and honor that you desire? To be acknowledged members of the Lord's family is the highest honor that can be bestowed upon man. Is it gold that you are seeking? You will find it in the city of God. Its streets are paved with gold. It is not the worldly wealthy who bear the heavenly credentials. Not many great men, not many mighty, are chosen. But God has chosen the poor of this world, rich in faith, and heirs of the kingdom. [Cf: RH 10-27-85 para. 9] p. 238, Para. 3, [1885MS].

The followers of Christ have a cross to lift in separating themselves from the world. Their names do not stand among the great ones of earth, but they are written in the Lamb's book of life. They confessed Christ and stood in defense of the truth through conflict, through trial, through evil as well as through good report; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Truly, we have every reason to love and serve God; for the love that he has manifested for us is without a parallel. By Mrs. E. G. White. [Cf: RH 10-27-85 para. 10] p. 239, Para. 1, [1885MS].

The Swiss Conference was held at this place Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled; and a more intelligent, noble looking company is seldom seen. Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith, and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when it descended upon the

disciples on the day of Pentecost. [Cf: RH 11-03-85 para. 1] p. 239, Para. 2, [1885MS].

As I looked over the congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every ray of additional light, my reflections were indeed solemn. I thought, These are members of Christ's body, and we are members one of another. The Morning-star has arisen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people indeed who are thus highly favored. Truly, "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." To me this was a precious place, a precious assembly. In answer to earnest prayer, the Lord gave freedom to his servants in speaking words which were meat in due season to his waiting people. [Cf: RH 11-03-85 para. 2] p. 239, Para. 3, [1885MS].

The meetings increased in interest from the first. The congregations was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said. [Cf: RH 11-03-85 para. 3] p. 239, Para. 4, [1885MS].

Sabbath and Sunday were precious seasons for those assembled. The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are always two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayers were then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the vail could have been withdrawn, we should have seen angels of God standing ready to minister to the humble, penitent ones. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a real, genuine experience in the things of God. [Cf: RH 11-03-85 para. 4] p. 240, Para. 1,

[1885MS].

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action. [Cf: RH 11-03-85 para. 5] p. 240, Para. 2, [1885MS].

I felt grateful for the privilege of speaking to a people who seemed to appreciate all that was said. It was not to them as idle tales. [Cf: RH 11-03-85 para. 6] p. 240, Para. 3, [1885MS].

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all. [Cf: RH 11-03-85 para. 7] p. 240, Para. 4, [1885MS].

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistery connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but they may take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in America, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself. [Cf: RH 11-03-85 para. 8] p. 241, Para. 1, [1885MS].

At the close of the Conference many of our Swiss brethren were obliged to return to their homes, but some remained to the close of the Council, although it was continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible

readings, a class for the benefit of canvassers and colporteurs, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship. These meetings were interesting, and according to the universal testimony, very profitable. The testimonies of the brethren were good, and the hearts of all seemed tender and humble. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive of God's light and love, that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much halfhearted religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart. [Cf: RH 11-03-85 para. 9] p. 241, Para. 2, [1885MS].

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the lightbearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world? How can you who believe the truth, and who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask his blessing upon yourselves and your families when you are doing so little to bless others? The living and the dead are to be judged according to the deeds done in the body. What are you doing to show that you are the light of the world? [Cf: RH 11-03-85 para. 10] p. 241, Para. 3, [1885MS].

The work of God must go forward. The world must be warned; but where are the men and the means to carry it forward? One brother in Italy, who is doing what he can to spread the light of truth, said, "I fear I will have to give up my work. I have a wife and five children to support, and I see there are no means in the treasury. We live on the simplest fare, but we must live." The question was asked how much he would have to receive to support himself and family. He said he thought that one hundred dollars a year would supply his wants. He stated that his mouth had often watered at the smell of a dish cooking upon the fire. And what was this delicious dish? Chopped hay and coarse corn meal. Few know how the poor live in these countries, and yet there are no complaints. They are willing to do all they can. Now I wish you, my American brother, to compare figures with this earnest worker, and then begin to retrench. Cut down your expenses. Exercise economy in building and furnishing your houses, and in eating and dressing. Souls are to be saved. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Cf: RH 11-03-85 para. 11] p. 242, Para. 1, [1885MS].

We have tried to set before the workers here the necessity of strict economy. We are sorry that all our missionary workers at home and abroad do not realize the value of money. When the lesson of frugality is not learned early in life, it is difficult to weave into one's experience the self-denying, self-sacrificing part of religion. What is needed now is not preachers merely, but laborers, those who will give themselves heartily to the work of the Master; those who will visit from the house to house, and bring the truth home to the hearts of the people. Here is a vast field which our sisters can enter. If devoted to God, women can do fully as much good by opening the Scriptures in families as the ministers can. [Cf: RH 11-03-85 para. 12] p. 242, Para. 2, [1885MS].

If we have the truth, the work must enlarge in these countries. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray that the Lord will not only raise up laborers, but that the treasury, now empty, maybe supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The truth must go to all nations, tongues, and people, and that speedily. *Bale, Suisse*. By Mrs. E. G. White. [Cf: RH 11-03-85 para. 13] p. 242, Para. 3, [1885MS].

I feel urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth, depends very much upon the individual workers. The command from God is, "Be ye clean that bear the vessels of the Lord;" and Paul charges Timothy, "Take heed to thyself and to the doctrine." The work must commence with the worker; he must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ; "ye are the branches." The closest possible connection is here represented. Ingraft the leafless rod upon the flourishing vine stock, and it soon becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings, until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and man becomes one with Christ. [Cf: RH 11-10-85 para. 1] p. 242, Para. 4, [1885MS].

"Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ, united with him? Do we abide in Christ, and are we one with him? The message that we bear is worldwide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he gives us power and grace to present it to the people in a manner corresponding to its importance. The great question with us today is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only

dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." [Cf: RH 11-10-85 para. 2] p. 243, Para. 1, [1885MS].

God has chosen us out of the world that we might be a peculiar and holy people. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and he requires that we worship him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence before the world, because of the defects in their characters,--defects which in no way harmonize with the truth. [Cf: RH 11-10-85 para. 3] p. 243, Para. 2, [1885MS].

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected. They turned upon me, and said, Has God spoken only by you, and not by us? They did not amend their ways, and the Lord suffered them to go on till defilement marked their lives. Afterward, the very ones who had denounced me because I had reproved them, charged upon me the things which they had been guilty of themselves, and which had caused me such great distress and anguish of spirit. [Cf: RH 11-10-85 para. 4] p. 243, Para. 3, [1885MS].

We are not out of danger even now. Every soul who engages to give to the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith. [Cf: RH 11-10-85 para. 5] p. 243, Para. 4, [1885MS].

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanciful ideas of their own mingled with the truth. But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or

is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of. [Cf: RH 11-10-85 para. 6] p. 244, Para. 1, [1885MS].

We have a great work to do to elevate and win men to Christ, to lead them to choose and seek earnestly to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of the elevated character that is in harmony with the sacred truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, you cannot be too guarded or circumspect. Let married men be reserved and guarded, so that no evil may be said of them justly. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit. [Cf: RH 11-10-85 para. 7] p. 244, Para. 2, [1885MS].

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,--to mold the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows. How circumspect should be his character lest he shall encourage thoughts in young girls, or even in married women, that are not in accordance with the high, holy standard,--the commandments of God. Those commandments Christ shows to be exceeding broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of his wrath than those who have less talent, less light, less influence. [Cf: RH 11-10-85 para. 8] p. 244, Para. 3, [1885MS].

I am pained when I see men praised, flattered, and petted. God has

revealed the fact that some who receive these attentions are unworthy to take his name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity. [Cf: RH 11-10-85 para. 9] p. 245, Para. 1, [1885MS].

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,--because they hated the purity and holiness of his character; for it was a constant rebuke to them. [Cf: RH 11-10-85 para. 10] p. 245, Para. 2, [1885MS].

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married people show a disposition to open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless. [Cf: RH 11-10-85 para. 11] p. 245, Para. 3, [1885MS].

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ. [Cf: RH 11-10-85 para. 12] p. 245, Para. 4, [1885MS].

Women are too often tempters. On one pretense or another, they engage the attention of married or unmarried men, and lead them on till they transgress the law of God, till their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who like him are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness, and sin against God!" Moral power like his is what is now needed. If women would only elevate their lives and become workers with Christ, there would be less danger through their influence; but with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction, their powers are dwarfed, and their work does not bear the divine impress. They are not home missionaries, neither are they missionaries away from home; and frequently home, precious home, is a desolation. [Cf: RH 11-10-85 para. 13] p. 246, Para. 1, [1885MS].

Let every one who professes Christ, seek to overcome all unmanliness, all weakness and folly. Some men never grow up to the full stature of men in Christ Jesus. They are childish and self-indulgent. Humble piety would correct all this. Pure religion possesses no characteristics of childish self-indulgence. It is honorable in the highest degree. Then let not one of those who have enlisted as soldiers of Christ be ready to faint in the day of trial. All should feel that they have earnest work to do to elevate their fellowmen. Not one has a right to rest from the warfare of making virtue desirable and vice hated. There is no rest for the living Christian this side of the eternal world. To obey God's commandments is to do right and only right. This is Christian manliness. But many need to take frequent lessons from the life of Christ, who is the author and finisher of our faith. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." You are to show a growth in the Christian graces. By manifesting meekness under provocation, and growing away from low earthliness, you give evidence that you have an indwelling Saviour, Every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done, and but little time in which to do it. Let your life work be to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which but few understand because they do not want to see their life work, accept them, and do them. [Cf: RH 11-10-85 para. 14] p. 246, Para. 2, [1885MS].

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save. Come near to them by personal effort. Open your doors to young men who are exposed to temptation. Evil invites them on every hand. Seek to interest them. If they are full of faults, seek to correct these errors. Do not hold yourselves aloof from them, but come close to them. Bring them to your firesides; invite them to your family altars. There is work that thousands need to have done for them. Every tree in Satan's garden is hung with tempting, poisonous fruit, and a woe is pronounced upon every one who plucks and eats. Let

us remember the claims of God upon us to make the path to heaven clear and bright and attractive, that we may win souls away from Satan's destructive enchantments. God has given us reason, to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "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 those 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." When the conversation is of a cheap character, and savors of an earnest reaching out after human sympathy and human appreciation, it springs from lovesick sentimentalism, and neither the youth nor the men with gray hairs are secure. [Cf: RH 11-10-85 para. 15] p. 246, Para. 3, [1885MS].

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Jesus Christ, - these are subjects which may animate the soul, and cause the pure in heart to feel that joy that the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. He who has centered his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk lovesick nonsense, has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there, and cannot be headed off. The truth in the heart is a well-spring of life. It refreshes the weary, restrains the vile thought and utterance and makes all flourishing. [Cf: RH 11-10-85 para. 16] p. 247, Para. 1, [1885MS].

Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's day. For want of Bible arguments, those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth. [Cf: RH 11-10-85 para. 17] p. 247, Para. 2, [1885MS].

May the Lord attract souls to himself, and impart to them individually a sense of their sacred responsibilities to form such characters that

Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their mind and heart must be so thoroughly imbued with the Spirit of Christ and solemnized by the sacred message they have to bear that every thought, every action, every motive will be above the earthly and sensual. Their happiness will not be in forbidden, selfish gratifications, but in Jesus and his love. [Cf: RH 11-10-85 para. 18] p. 247, Para. 3, [1885MS].

The standard of morality is not exalted high enough among God's people. Many who profess to be keeping God's commandments, and standing in their defense, are breaking them. Temptations present themselves in a way that the tempted think they see an excuse to transgress. Those who enter the missionary field should be men and women who walk and talk with God. Those who stand as ministers in the sacred desk should be men of blameless reputation; their lives should be spotless, above everything that savors of impurity. Do not place your reputation in jeopardy by going in the way of temptation. If a woman lingeringly holds your hand, quickly withdraw it, and save her from sin. If she manifests undue affection, and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden Bearer, the true and safe Counselor. If she has chosen Christ as a companion, he will give her grace to bear neglect without repining; meanwhile she should diligently do all in her power to bind her husband to her by strictest fidelity and faithfulness in making his home attractive and cheerful. If all her efforts are unavailing and unappreciated, she will have the sympathy and aid of her blessed Redeemer. He will help her to bear all her burdens, and comfort her in her disappointments. She shows distrust of Jesus when she reaches for human objects to supply the place that Christ is ever ready to fill. In her repining she sins against God. She would do well to critically examine her own heart to see if sin is not lurking in the soul. The heart that accepts human sympathy and forbidden attentions from any one is not pure and faultless before God. [Cf: RH 11-10-85 para. 19] p. 247, Para. 4, [1885MS].

The Bible affords many striking illustrations of the strong influence of evil-minded women. When Balaam was called upon to curse Israel, he was not permitted to do so; for "the Lord had not beheld iniquity in Jacob, neither had he seen perverseness in Israel." But Balaam, who had yielded to one temptation, now became fully the agent of Satan; and he determined to accomplish that which God had not permitted him to do directly. He at once laid a snare whereby Israel should be enchanted with the beautiful Moabitish women, who would lead them to transgress God's law. Thus iniquity would be found in them, and God's blessing would not rest upon them. Their forces would be greatly weakened, and their enemies would no longer fear their power, because the presence of the Lord of hosts was not in their armies. [Cf: RH 11-10-85 para. 20] p. 248, Para. 1, [1885MS].

This is intended as a warning to the people of God living in the last days. If they follow after righteousness and true holiness, if they

keep all of God's commandments, Satan and his agents will not be permitted to overcome them. All the opposition of their bitterest foes will prove powerless to destroy or uproot the vine of God's own planting. But Satan understands what Balaam learned by sad experience, that there is no enchantment against Jacob, neither divination against Israel while iniquity is not cherished among them; and his power and influence will ever be employed to mar their unity and defile the purity of their characters. His snares are laid in a thousand ways to weaken their power for good. God has blessed his commandment-keeping people, and all the opposition and falsehoods that may be brought against them will only strengthen those who stand firmly in defense of the faith once delivered to the saints. But if those who profess to be the depositaries of God's law become transgressors of that law, his protecting care will be withdrawn, and many will fall through perverseness and licentiousness. Then we shall indeed be unable to stand before our enemies. But if his people remain separate and distinct from the world, as a nation who do righteousness, God will be their defense, and no weapons formed against them shall prosper. [Cf: RH 11-10-85 para. 21] p. 248, Para. 2, [1885MS].

In view of the dangers of this time, shall not we, as God's commandment-keeping people, put away from among us all sin, all iniquity, all perverseness? Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all times strict reserve and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test. But there are those who go into temptation like a fool to the correction of stocks. They invite the Devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result. [Cf: RH 11-10-85 para. 22] p. 248, Para. 3, [1885MS].

How contemptible in the sight of a holy God are those who profess to stand in vindication of his law and yet violate it! They bring reproach upon the precious cause, and give the oppressors of truth occasion to triumph. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the Church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight,--different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we shall loathe the least approach to impurity. [Cf: RH 11-10-85 para. 23] p. 249, Para. 1, [1885MS].

My prayer is, "O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, and between pollution and righteousness, and come off victors at last." By Mrs. E. G. White. [Cf: RH 11-10-85 para. 24] p. 249, Para. 2, [1885MS].

Text: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

John 7:37. [Cf: RH 11-17-85 para. 1] p. 249, Para. 3, [1885MS].

Once a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centered in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar, there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come. [Cf: RH 11-17-85 para. 2] p. 249, Para. 4, [1885MS].

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its lifegiving waters themselves. [Cf: RH 11-17-85 para. 3] p. 249, Para. 5, [1885MS].

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express, in words and actions, the benefits of the great salvation that has been provided for us. [Cf: RH 11-17-85 para. 4] p. 249, Para. 6, [1885MS].

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health and lifegiving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters. Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters. [Cf: RH 11-17-85 para. 5] p. 250, Para. 1, [1885MS].

There is divine grace for all who will accept it; yet there is something for us to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more

closely. [Cf: RH 11-17-85 para. 6] p. 250, Para. 2, [1885MS].

Jesus was the Majesty of heaven; yet he condescended to take little children in his arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us. [Cf: RH 11-17-85 para. 7] p. 250, Para. 3, [1885MS].

We have a work to do to fashion the character after the divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride: the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust. [Cf: RH 11-17-85 para. 8] p. 250, Para. 4, [1885MS].

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads his sheep in the path of humble obedience to the law of God, but he never encourages them in the transgression of that law. [Cf: RH 11-17-85 para. 9] p. 250, Para. 5, [1885MS].

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [Cf: RH 11-17-85 para. 10] p. 250, Para. 6, [1885MS].

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God.

On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness. [Cf: RH 11-17-85 para. 11] p. 251, Para. 1, [1885MS].

Brethren, we must be beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered 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." Here, then, it is distinctly stated that eternal life depends on obedience to all the precepts of the law of God. [Cf: RH 11-17-85 para. 12] p. 251, Para. 2, [1885MS].

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to mind these evidences of divine favor, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth. [Cf: RH 11-17-85 para. 13] p. 251, Para. 3, [1885MS].

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old waymarks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor. [Cf: RH 11-17-85 para. 14] p. 251, Para. 4, [1885MS].

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvelous light. By Mrs. E. G. White. [Cf: RH 11-17-85 para. 15] p. 252, Para. 1, [1885MS].

Text: "Behold, I stand at the door, and knock. If any man hear my

voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. [Cf: RH 11-24-85 para. 1] p. 252, Para. 2, [1885MS].

Since we last met in General Conference, a year with its burden of records has passed into eternity. I am happy to meet you all here at the opening of another session, and grateful that during the past year the Lord has given me strength to labor far beyond my expectations. [Cf: RH 11-24-85 para. 2] p. 252, Para. 3, [1885MS].

We want to make this season that we spend together one of great profit to us all. I know that in many hearts the inquiry arises, "Where shall I find Jesus?" There are many who want his presence, want his love and his light; but they know not where to look for Him for whom their hearts yearn. And yet Jesus does not hide himself away; no one need search for him in vain. "Behold," he says, "I stand at the door, and knock if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus invites us to accept his presence; we are to open the door of the heart, and let him in. But he will not share a divided heart. If it be given to the service of mammon, if selfishness and pride fill its chambers, there will be no room for the heavenly Guest; he will not take up his abode with us until the soul-temple has been emptied and cleansed. Yet there is no need of making a failure in the Christian life. Jesus is waiting to do a great work for us, and all heaven is interested in our salvation. [Cf: RH 11-24-85 para. 3] p. 252, Para. 4, [1885MS].

Our Redeemer testifies: "Behold, I have set before thee an open door, and no man can shut it." Through this open door into the temple of God, we see the royal law, deposited in the ark of the testament. Through this open door, light shines from that holy, just, and good law, presenting to man the true standard of righteousness, that he may make no mistake in the formation of a character that will meet the requirements of God. Sin is condemned by that law; we must put it away. Pride and selfishness can find no place in the character without crowding out him who was meek and lowly of heart. [Cf: RH 11-24-85 para. 4] p. 252, Para. 5, [1885MS].

The law of God is the standard by which character is to be tested; if we erect a standard to suit ourselves, and attempt to follow a criterion of our own devising, we shall utterly fail to secure heaven at last. We are altogether too selfish, loving our own way and cherishing our mistakes. Many have received as a birthright traits of character that do no honor to the cause of God, and through wrong education these have developed into marked defects. Many have become sharp, domineering, critical of others. They choose to put their own mold on the cause of God, thus marring the work, forgetting that the signet of Christ should be placed upon themselves and upon their labors in his cause. [Cf: RH 11-24-85 para. 5] p. 252, Para. 6, [1885MS].

Jesus is the perfect pattern. Instead of trying to please self and have our own way, let us seek to reflect his image. He was kind and courteous, compassionate and tender. Are we like him in these respects? Do we seek to make our lives fragrant with good works. What we need is the simplicity of Christ. I fear that in many cases a hard, unfeeling spirit, that is entirely unlike that of the divine Pattern, has taken possession of the heart. This cast-iron principle, which has been

cherished by so many, and which has even been thought a virtue, must all be removed, that we may love one another as Christ has loved us. [Cf: RH 11-24-85 para. 6] p. 253, Para. 1, [1885MS].

It is not enough that we merely profess the faith; something more than a nominal assent is wanted. There must be a real knowledge, a genuine experience in the principles of the truth as it is in Jesus. The Holy Spirit must work within, bringing these principles into the strong light of distinct consciousness, that we may know their power and make them a living reality. The mind must yield obedience to the royal law of liberty, the law which the Spirit of God impresses upon the heart, and makes plain to the understanding. The expulsion of sin must be the act of the soul itself, in calling into exercise its noblest powers. The only freedom a finite will can enjoy, consists in coming into harmony with the will of God, complying with the conditions that make man a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: RH 11-24-85 para. 7] p. 253, Para. 2, [1885MS].

There are some who make great pretensions to piety while they stand on the side of the great rebel as transgressors of the law of God. But are they holy and sanctified?--Oh, no! They are not, as obedient children, walking in all the statutes of the Lord blameless. They give nothing, and yet presumptuously claim everything; while we as a people, who are seeking to obey the divine law and lead others to obey it, give obedience, give ourselves, and claim but little in return. Because so many prate about holiness and sanctification when their works testify against them, we must not get the idea that there is no such thing. There is a genuine and a false sanctification; and we can tell the one from the other only by the rule that Christ has given,--"By their fruits ye shall know them." [Cf: RH 11-24-85 para. 8] p. 253, Para. 3, [1885MS].

The human character is depraved, deformed by sin, and terribly unlike that of the first man as he came from the hands of the Creator. Jesus proposes to take man's deformity and sin, and to give him, in return, beauty and excellence in his own character. He engages to renovate the soul through the truth. Error cannot do this work of regeneration; therefore we must have spiritual eyesight to discern between truth and falsehood, that we fall not into the snare of the enemy. [Cf: RH 11-24-85 para. 9] p. 253, Para. 4, [1885MS].

God has honored his Son by making him the model after which he molds the characters of all who believe on him. He takes of the things of Christ, and reveals them to us, that we may catch his temper and bear his likeness. All who will open their hearts to receive him, may have Jesus as an honored guest. And when they meet for worship, angels of light will accompany them; for they are sent forth to minister to those who shall be heirs of salvation. The glory and majesty of one angel was sufficient to cause the stern Roman soldiers who guarded the tomb of Christ to fall to the earth as dead men. Then what power might attend the servants of Christ, if they would live so as not to grieve away these heavenly messengers. [Cf: RH 11-24-85 para. 10] p. 253, Para. 5, [1885MS].

Jesus says, "Behold, I stand at the door, and knock." Will we let him in? He would not have us stand at this time, amid the perils of the

last days, in our own finite strength. We cannot afford to be without his presence; for he says, "Without me, ye can do nothing." But if he abides in the heart by living faith, we can do all things in his name. Jesus loves us; he is working for our interest, and he wants us to trust him fully. He will be the Captain of our salvation if we will let him lead us on to victory. [Cf: RH 11-24-85 para. 11] p. 254, Para. 1, [1885MS].

The obstacles, provocations, and hardships that we meet, may prove to us, not a curse, but the greatest blessings of our lives; for the grandest character are built amid hardships and trials. But they must be received as practical lessons in the school of Christ. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. We have a better knowledge of the working of Satan, and of our own power to defeat him through divine grace. [Cf: RH 11-24-85 para. 12] p. 254, Para. 2, [1885MS].

Jesus was the light of the world; and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then it is our privilege to walk in the sunshine of his presence, and to weave into the characters we are forming the golden threads of cheerfulness, gratitude, forbearance, and love. We may thus show the power of divine grace, and reflect light from Heaven amid all the frets and irritations that come to us day by day. [Cf: RH 11-24-85 para. 13] p. 254, Para. 3, [1885MS].

"An open door" has been set before us, and our opponents, with Satan, who is the chief opposer of righteousness, at their head, cannot close that door. Our heavenly Father himself has opened it, and "no man can shut it," Then why do we go stumbling along without light? Why do we complain of clouds and darkness, when there is an open door of mercy, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. "Behold," he says, "I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And then comes the gracious assurance: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By Mrs. E. G. White. [Cf: RH 11-24-85 para. 14] p. 254, Para. 4, [1885MS].

[The Hampshire *Independent*, published in Southampton, England, in its issue of Sept. 5, 1885, contains the following report of a sermon delivered by Mr. E. G. White in that city, Aug. 30, 1885.] [Cf: RH 12-01-85 para. 1] p. 254, Para. 5, [1885MS].

Last Sunday evening Mrs. E. G. White, a lady recently from the United States, where she has labored for forty years as a speaker on temperance and other Christian duties, gave an address at the Philharmonic Hall, to a full house. [Cf: RH 12-01-85 para. 2] p. 254, Para. 6, [1885MS].

Taking as her text 2 Peter 1:1-11, she proceeded to read and comment: "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." If we escape the

contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue." The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from all defilement. Then the work of character building is begun aright. He that clings to cherished sins and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust. [Cf: RH 12-01-85 para. 3] p. 255, Para. 1, [1885MS].

The apostle continues, "And to virtue, knowledge." The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intelligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and thus we will gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world with its customs, maxims, and amusements intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory. [Cf: RH 12-01-85 para. 4] p. 255, Para. 2, [1885MS].

The great temptation of this age is the indulgence of pride, the love of praise, and the love of the world. Time is golden; and a day spent in selfish gratification is a day lost to all eternity. But time employed in searching the Scriptures with a desire to learn the truth, will bring everlasting riches. Angels come near to pour light and knowledge into the darkened understanding, and the light thus given, strengthens the intellect, and quickens the perception to discern the precious gems of truth. Knowledge thus gained is not left to perish with common, earthly things, but will be carried with us into the eternal world, and through the ceaseless ages of eternity the riches of God's word will be continually unfolding. [Cf: RH 12-01-85 para. 5] p. 255, Para. 3, [1885MS].

The Bible is the only safe guide to the path of peace and happiness. It is God's directory, and the true Christian will make it the study of his life. As he connects himself with God, adhering firmly to principle, refusing to follow inclination or to be led into the deceiving customs and practices of the world, he will really occupy a similar position to that of Daniel. While in the courts of Babylon, temptations surrounded him, but he turned neither to the right nor the left to indulge self. He and his companions purposed in their hearts that they would not eat of the luxuries of the king's table, neither drink of his wine. They chose to eat simple food, that they might

preserve their bodies in a healthful condition, and thus have clearness of mind. They did what they could to obtain knowledge, and then God worked for them, and "gave them knowledge and skill in all learning and wisdom." These young men honored God, and God honored them. The pen of inspiration presents their cases before us, that we may follow their example. [Cf: RH 12-01-85 para. 6] p. 255, Para. 4, [1885MS].

To "knowledge" we are commanded to add "temperance." It is the duty of true Christians to practice temperance in eating, in drinking, and in dressing. The Lord wants us to be examples of piety to those who know not Jesus and his matchless love. My sisters, we need a better knowledge of ourselves, a better understanding of this wonderful house in which the Lord has placed us. We want to know how to keep it in a healthful condition, so that the human machinery may act harmoniously. The better health of body and mind we possess, the more acceptable service can we render to God. Great evils follow the indulgence of perverted appetite. The blood becomes feverish and diseased, and impatience is the sure result. [Cf: RH 12-01-85 para. 7] p. 256, Para. 1, [1885MS].

The apostle adds: "And to temperance, patience." Who ever saw an intemperate man or woman that exercised the grace of patience? How much unhappiness might be avoided if all would eat, and drink, and dress with an eye single to the glory of God! We cannot afford to make the world our criterion. We want to be right because it is right. It is the Bible standard that we are to reach. The Lord tells us to come out from the world and be separate, and his promise is, "I will be a father unto you, and ye shall be my sons and daughters." What an exalted position is here offered us! The privilege of becoming members of the royal family, children of the heavenly King. Some seem to think that it is demeaning to become a Christian. Not so. The religion of Christ never degrades. It refines, purifies, and ennobles the receiver, and fits him for the society of heavenly angels. The work of overcoming is a grand, a noble work. It is a hand to hand battle with the powers of darkness, and in this battle we must individually engage. [Cf: RH 12-01-85 para. 8] p. 256, Para. 2, [1885MS].

"And besides this, 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." Here Peter presents to us the ladder of true sanctification, the base of which rests upon the earth, while the topmost round reaches to the throne of the Infinite. We cannot with one effort reach the topmost round of this ladder. We must climb round after round. It is in this struggle that we are in danger of becoming dizzy, and fainting and falling, unless we keep our eyes upward, looking unto Jesus, the author and finisher of our faith. We see the heights to be reached, and become discouraged over future difficulties when it is present duties that demand all the power of our being. But we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given his life a ransom for us. [Cf: RH 12-01-85 para. 9] p. 256, Para. 3, [1885MS].

Jesus has made an infinite sacrifice in behalf of the race. He stepped down from the eternal throne, laid aside his robes of royalty, clothed his divinity with humanity, and came to a world all seared and marred

by the curse, that the lost race might one day be restored to their glorious Eden home. He has become the representative and surety for the race. He has brought the treasures of heaven within our reach, and it remains for us to say whether or not we will avail ourselves of them. It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depth of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made. With his human arm Jesus encircles the race, while with his divine arm he grasps the throne of the Infinite, thus uniting finite man with the infinite God and connecting earth with heaven. How can we neglect so great salvation? It is natural for man to cling to life. Some live through years of intense suffering, and still desire to have their lives prolonged. But when Jesus offers us life, immortal life in the mansions he has prepared for us, why do we turn from it and devote our time and energy to securing earthly treasures? [Cf: RH 12-01-85 para. 10] p. 256, Para. 4, [1885MS].

We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light. He is the Lifegiver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life which runs parallel with the life of God? Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; upward to God be the soul's adoration. Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life. [Cf: RH 12-01-85 para. 11] p. 257, Para. 1, [1885MS].

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication. The apostle has presented the only true sanctification. There are many today who claim that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a lifetime. It

is climbing the ladder round after round. [Cf: RH 12-01-85 para. 12] p. 257, Para. 2, [1885MS].

None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God, yet he is presented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers. Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "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." Now is the time to wash our robes of character in the blood of the Lamb. By Mrs. E. G. White. [Cf: RH 12-01-85 para. 13] p. 257, Para. 3, [1885MS].

We are all laborers under God; and we must all work with intelligence, frugality, and humility. There are those who embrace too much in their labors, and by so doing accomplish little. Our efforts now must be more concentrated. Every stroke must tell. At present, the labors of our ministers cannot be so uncertain and extended as to cast the seeds of truth upon all waters. This is being done quite extensively by our publications; but God directs us, and reason tells us, that at this stage of this work, and with the present condition of our finances, our ministers must be more personal and concise in their labors, binding up the work as they go along. The work in Europe, as in America, has had to commence small; but even here it can be managed so as to become self-sustaining. One great means by which this can be accomplished will be by the well-directed efforts of those already in the truth to bring in others who will be a strength and support to the work. This was the way the Christian Church was established. Christ first selected a few persons, and bade them follow him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth, will, like the first disciples, be laborers for others. [Cf: RH 12-08-85 para. 1] p. 258, Para. 1, [1885MS].

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for his children, and his grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend for success on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come. I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord's treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser. [Cf: RH 12-08-85 para. 2] p.

258, Para. 2, [1885MS].

The workers are not many; the means are not abundant; and the work must be fashioned accordingly. It is not God's plan that large draughts should be made upon the treasury to support the workers, and then that they should labor in such a way that no special results can be seen. Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest with personal labor. The results are too uncertain to warrant using up means so rapidly. I cannot see that much is accomplished by open air meetings. These may be held at times, and on special occasions will be the best means of reaching the people. But to make this the regular manner of labor will not at present secure the desired results. The laborer cannot prove his work; he cannot make full proof of his ministry. The dearth of both men and means at this time will not warrant our brethren in doing this kind of work. The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures. [Cf: RH 12-08-85 para. 3] p. 258, Para. 3, [1885MS].

Those who do this work should be just as careful not to become stereotyped in their plans of labor as should the minister who labors in the desk. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become able men in the Scriptures. They should not accumulate expensive furniture and become fixtures in any one place; for they know not how soon they may be called to other fields of labor. They should not gather burdens about them so that their thoughts and time will be occupied in serving tables; but they should cultivate habits of careful study and mental activity, giving themselves to prayer and to a diligent study of the Scriptures. Many are guilty of shortcomings on this point. The claims of God upon them are not small. But they are content with the limited understanding they have of the Scriptures, and do not seek to improve both mind and manners. Every argument in prophetic history, every practical lesson given by Christ, should be carefully studied that they may be wanting in nothing. The mind gains strength, breadth, and acuteness by activity. It must be made to work, or it will grow weak. It must be trained to think, to think habitually, or it will in a great measure lose its power to think. Let the mind wrestle with the difficult problems in the word of God, and the intellect will be thoroughly awakened to bring forth, not inferior discourses, but those that will be fresh and edifying; and these will be presented in the fervor of an active mind. [Cf: RH 12-08-85 para. 4] p. 259, Para. 1, [1885MS].

The servants of Christ must meet the highest-standard. They are educators, and they should be thoroughly versed in the Scriptures. Then from their own experience they will feel the necessity of devoting less time to sermonizing, and more time to educating those for whom they labor. They will study how to make these personal efforts interesting, and to impress upon all the necessity of searching the Scriptures for themselves. The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles

important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of salvation to those who are in darkness. [Cf: RH 12-08-85 para. 5] p. 259, Para. 2, [1885MS].

The mind must be active to invent the best ways and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net. Our cause is struggling in poverty because we are trying to do so much. The banner of truth is being planted in all countries and among all nations; and every worker should try so to shape his labor as to secure immediate results. He should remember that he is a lightbearer from God to the world, and should so educate those who receive the truth at his hands that they in turn will become lightbearers to others. This will require foresight and much careful study and earnest prayer. At this point in the history of our work we may spread over a great deal of territory, scatter our efforts, use up our time and money, and yet have little fruit to show for our labors-- few souls who will help sustain the work by their influence, their efforts, and their means. [Cf: RH 12-08-85 para. 6] p. 259, Para. 3, [1885MS].

There must be a firm determination on the part of our laborers to break with the established customs of the people whenever it is essential to the advancement of the work of God. The work might be much farther advanced in Europe if some of those who have embraced the truth were not so wedded to the habits and customs of nationalities. They plead that the efforts of our ministers must be made to conform to these customs and prejudices, or nothing will be accomplished. This has had a binding influence upon the work from its commencement. The effort that has been made to conform to English customs, to eat and drink English, to dress and sleep English, has circumscribed the work, and it is now years behind what it might have been. The effort to keep bound about by French customs and ideas has hindered the work in France. My heart aches as I hear our brethren say, Such an one does not understand how to labor for these nationalities. Does not God know what the people need? and will he not direct his servants? Is not the truth one? Are not the teachings of the Bible one? Let God give his messengers the word to speak, and his blessing will not fail to attend their labors. [Cf: RH 12-08-85 para. 7] p. 260, Para. 1, [1885MS].

In sending missionaries to distant countries, those men should be selected who know how to economize, who have not large families, and who, realizing the shortness of time and the great work to be accomplished, will not fill their hands and houses with children, but will keep themselves as free as possible from everything that will divert their minds from their one great work. The wife, if devoted, and left free to do so, can, by standing by the side of her husband, accomplish as much as he. God has blessed woman with talents to be used to his glory in bringing many sons and daughters to God; but many who might be efficient laborers are kept at home to care for their little ones. We want missionaries who are missionaries in the fullest sense of the word; who will put aside selfish considerations, and let the cause

of God come first; and who, working with an eye single to his glory, will keep themselves as minute men to go where he shall bid, and to work in any capacity to spread the knowledge of the truth. Men who have wives that love and fear God and that can help them in the work, are needed in the missionary field. Many who have families go out to labor, but they do not give themselves entirely to the work. Their minds are divided. Wife and children draw them from their labor, and often keep them out of fields that they might enter were it not that they think they must be near their home. Let missionaries be missionaries; let them leave their own and their wives' hands and hearts free, taking their homes with them where they go, and great good will be accomplished. [Cf: RH 12-08-85 para. 8] p. 260, Para. 2, [1885MS].

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields,--fields which would warrant the outlay,--cannot be entered. Our younger laborers must be content to work their way among the people slowly and surely, under the advice of those more experienced in the work. The ideas of many are too high. A more humble manner of working would show good results. It is encouraging to see the young entering the missionary field, and enlisting all their ardor and zeal in the work; but they must not be left to manage for themselves, and keep the cause of God weighed down with debt. Large vessels must not be intrusted to inexperienced hands to guide, lest they be wrecked. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves. [Cf: RH 12-08-85 para. 9] p. 260, Para. 3, [1885MS].

In every new field patience and perseverance must be exercised. Do not fret at small beginnings. It is often the humblest work that accomplishes the greatest results. Steady, persevering, determined efforts must be put forth by every laborer. We must come close to our fellowmen in our efforts. Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellowmen, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. One cannot stand off in a multitude and send down his voice to men, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy. Whenever you can get access to the fireside, urge your way there. Take your Bible and open before them its great truths. Your success will not depend upon your great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed, quicker than by the most able discourses. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to

the moving throng, or even in halls or churches. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare. We cannot afford to labor with such uncertain results. [Cf: RH 12-08-85 para. 10] p. 261, Para. 1, [1885MS].

There is a great work to be done, and individual workers can accomplish more by laboring in a humble way than by incurring great expense. There may be times when broader efforts may be in the order of God. If churches and halls are opened to any of the laborers, and there is a desire to hear, they should embrace the opportunity and do the best they can. But we have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a great outlay of means. Our laborers must learn to use means prudently, not only in their efforts to advance the cause of truth, but in their own home expenses. They should place their families where they can be cared for with as little expense as possible. Donations and bequests do not come to our people as they do to others denominations; and those who have not educated themselves to live within their means will surely have to do this now or engage in some other employment. Their habits must be frugal. They must not expend money for things that are not absolutely necessary. Economy must be the rule of every laborer. If he has not economical habits he must learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our workers will have to learn. [Cf: RH 12-08-85 para. 11] p. 261, Para. 2, [1885MS].

We should not allow our habits to become loose and dilatory while we are engaged in God's work. All should be prompt, sharp business men in his cause. With a little more study and punctuality, much time could be saved in our Conference business meetings, and many mistakes avoided. Everything that bears any relation to the work and cause of God should be as near perfection as human brains and human hands can make it. God is not pleased with the present lack of order and accuracy among those who do business in connection with his cause. He would have things done with as much order as was seen anciently in the arrangement of his sanctuary and of the armies of Israel. No slack, bungling work was done there; for death would have been the penalty. [Cf: RH 12-08-85 para. 12] p. 262, Para. 1, [1885MS].

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less and educate more by holding Bible readings, and by praying with families and little companies. If you, as God's servants, do what you can in his love and fear, your efforts will be wholly acceptable to the Master; and in the records above you will be registered as good and faithful, and will receive at last from the lips of the Chief Shepherd the heavenly benediction, "Well done." Christiana, Norway, Nov. 1. By Mrs. E. G. White. [Cf: RH 12-08-85 para. 13] p. 262, Para. 2, [1885MS].

Dear Brethren of our General Conference: I am deeply interested in the work in every part of the field. Now the angels are holding the four winds, and probation is graciously granted us, that we may take heed to ourselves and to the doctrine. There is nothing standing in the way of our doing a great work in warning the world. Home missions are not to be lost sight of for foreign missions; but the needs of both should be laid before our people. Souls that are in error and covered with darkness need our help. [Cf: RH 12-15-85 para. 1] p. 262, Para. 3, [1885MS].

We must have the holy unction from God; we must have the baptism of the Holy Spirit; for this is the only efficient agent in the promulgation of sacred truth. Yet this is what we most lack. The divine power combined with human effort, connection first and last and ever with God, the source of our strength, is absolutely necessary in our work. We must hang our whole weight on the world's Redeemer; he must be our dependence for strength. Without this, all our efforts will be unavailing. Even now the time has come when we must recognize this fully, or we shall be outgeneraled by a powerful, cunning foe. We must connect more closely with God; and all our plans and arrangements must be in harmony with his plans, or they will not prove effectual. [Cf: RH 12-15-85 para. 2] p. 262, Para. 4, [1885MS].

The Holy Spirit is grieved and driven away by the self-sufficiency and rude traits of character which are cherished. These unhallowed elements must be burned out by the Spirit of God. In dealing with our brethren, we must remember that they are children of God, and that he will teach one of his faithful workers as readily as he will teach another. There is no respect of persons with him. He would not have any man receive the idea that God will teach him only, and that all must come to his light. Brethren, go to Jesus, fast and pray, and wrestle with God. Let every one know for himself what the will of the Lord is; then he will not move blindly. [Cf: RH 12-15-85 para. 3] p. 262, Para. 5, [1885MS].

Yet brethren should esteem one another, counsel together, and pray together until there is unity among them. God wants us to work with an eye single to his glory. A vast amount of talent, of influence and piety, is lost to the cause because individual accountability is not recognized and respected. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistakes in your case; One who knows your every weakness, who will hear your heart-felt prayers, and who will let fire from heaven consume your offerings. May God make his servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us. [Cf: RH 12-15-85 para. 4] p. 263, Para. 1, [1885MS].

The churches must arouse, and not sit down at ease, merely enjoying the sermons. Light is beaming all around them; let this light shine forth as a lamp that burneth. Let men enter the work, and let the money God has lent his stewards be invested. Those who can work for God's cause should break loose from their home attachments, sell their farms, and give themselves either to home or foreign missions. You have no time to spend in contention over little matters. Go to work, and that which may now seem obscure, will become clear. There are fields close

to your own doors and also in foreign lands, that are ripening for the harvest. The Lord calls for volunteers now. Go forth, workers for God, weeping, bearing precious seed; for doubtless you will return with rejoicing, bringing your sheaves with you. Your prayers and tears must accompany your labors, that the unholy traits of your own character may not mar the sacred work of God. Depend less upon what you can do, even through your best efforts, and more on what God can do for you in every effort for his name's glory. [Cf: RH 12-15-85 para. 5] p. 263, Para. 2, [1885MS].

We are all human. It will not do to depend wholly upon the judgment of any one man. God will and does use men for his glory; but they are not infallible. You must go to him with all your requests, obtain strength and grace from him, and then counsel together, think and pray, plan and work. The Lord wants each to have an experience for himself. From the highest to the lowest worker, we must be continually in the school of Christ, daily learning new lessons of tenderness, brotherly love, and compassion, or we shall never become efficient agents of the Master-worker. [Cf: RH 12-15-85 para. 6] p. 263, Para. 3, [1885MS].

Brethren, we must have less of self and more of God. He claims the energies of the Church; but to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can say to them, "Strengthen thy brethren," "Feed my sheep," "Feed my lambs." [Cf: RH 12-15-85 para. 7] p. 263, Para. 4, [1885MS].

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, "Here am I, Lord, send me"? The Macedonian cry comes to us in pitiful appeals from all parts of the world, "Come over and help us." [Cf: RH 12-15-85 para. 8] p. 264, Para. 1, [1885MS].

The missions in Europe need help, and the blood of souls will be upon those whom God has blessed with great light, but who have not sought with earnest faith and determined effort to qualify themselves to open the Scriptures to others. Those who have borne the burden and heat of the day, should not be left to be crushed under the load; but as the standard bearers are fainting and falling, who are coming up to take their place? There is London, with its five million inhabitants; but no real workers there. There are all the large cities in England, which need many missionaries; who will respond? Are there not men who will dedicate themselves to God, soul, body, and spirit, to go forth and enlighten others? We do not want that class of youth or men who are spendthrifts, who do not know how to economize. We want energetic men who will follow the example of their Lord; men who will be willing to

practice self-denial, who have hope, who will make any and every sacrifice to save souls. They will not have to learn a foreign language; but they must have a knowledge of the truth as it is in Jesus. Humble men who can adapt themselves to the situation, can do much. [Cf: RH 12-15-85 para. 9] p. 264, Para. 2, [1885MS].

The churches everywhere in our Conferences are losing their power and favor with God because they feel no burden for souls who have not the knowledge of the truth. Many are in need of just this earnest work, in order to save their own souls. Let not the curse of Meroz rest upon you. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." I see fields that have never been entered. The torch of truth must be carried into the dark places of the earth. While the angels are holding the winds, we must work as Christ worked. Let no man fix his eyes on his own sphere of labor, and think it is of greater importance than all others. The missionary fields are all to receive equal interest. The field is the world. [Cf: RH 12-15-85 para. 10] p. 264, Para. 3, [1885MS].

There are various gifts that can be employed as God's agencies under his supervision. He will accept all who have ability, if they devote themselves to him in willing service. Men of all ranks and capacities will be raised up in these countries to cooperate in the work for the salvation of their fellowmen. Each is to trade on his own talents, and thus increase them. By their faith, their prayers, their earnest, devoted example, men who have but a limited education will become as truly lightbearers as are the ministers. One will supply the deficiencies of another. Endowed with different gifts, all may act some part in diffusing light, all working together to the one great end. Each contributes not merely to the strength of one branch, but to the upbuilding of all. [Cf: RH 12-15-85 para. 11] p. 264, Para. 4, [1885MS].

Thus "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The apostle exhorts "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." Here the Lord teaches that no one man has all the qualifications essential to the upbuilding of his kingdom. None are to feel that every portion of the work rests upon them. The Lord has a lesson for the older as well as the younger laborers to learn, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We are to carefully consider every part of the word of God, lest we be found walking contrary to the rules there laid down. [Cf: RH 12-15-85 para. 12] p. 265, Para. 1, [1885MS].

If our workers had been baptized with the Spirit of Christ, they would have done fifty times more than they have done to train men for laborers. Though one or two, or even many, have not borne the test, we should not cease our efforts; for this work must be done for Christ. The Saviour was disappointed; because of the perversity of human hearts, his efforts were not rewarded with success; but he kept at the work, and so must we. If we had toiled with fidelity, patience, and love, we should have had one hundred workers where there is one. Unimproved opportunities are written against us in the same book that bears the record of envy and rebellion against God. Years have been lost to us in our foreign missions. There have been a few earnest workers; but to a great extent their energies have been employed in keeping men who profess the truth from making shipwreck of faith. Had these men who required so much help to keep them propped up, been working for the salvation of their fellowmen, they would have forgotten their trials, and would have become strong in helping others. We are able to achieve vastly more than we have done, if we will call to our aid all whom we can get to enlist in the work. Some will prove worthless; but while finding this out, we must yet keep at work. One worthy, God-fearing worker will repay all our effort, care, and expense. [Cf: RH 12-15-85 para. 13] p. 265, Para. 2, [1885MS].

The plan of holding Bible readings was a heaven-borne idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may be thus developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers will be brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are intreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name. [Cf: RH 12-15-85 para. 14] p. 265, Para. 3, [1885MS].

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth. [Cf: RH 12-15-85 para. 15] p. 266, Para. 1, [1885MS].

When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our

efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline. Christiana, Norway. By Mrs. E. G. White. [Cf: RH 12-15-85 para. 16] p. 266, Para. 2, [1885MS].

The holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in freewill offerings for his cause. [Cf: RH 12-15-85 para. 1] p. 266, Para. 3, [1885MS].

God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,--the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the questions "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts. [Cf: RH 12-15-85 para. 2] p. 266, Para. 4, [1885MS].

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury. Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake? [Cf: RH 12-15-85 para. 3] p. 267, Para. 1, [1885MS].

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellowmen, to sustaining the work which Christ came to do. [Cf: RH 12-15-85 para. 4] p. 267, Para. 2, [1885MS].

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,--the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents. [Cf: RH 12-15-85 para. 5] p. 267, Para. 3, [1885MS].

I present before you the European missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury. [Cf: RH 12-15-85 para. 6] p. 267, Para. 4, [1885MS].

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised: "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad. By Mrs. E. G. White. [Cf: RH 12-15-85 para. 7] p. 267, Para. 5, [1885MS].

The Lord has rich blessings in store for all who seek him with real contrition of heart. He would have us reach up by faith and grasp his promises. He would not have his commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in his strength. It is his will that we grow in grace and in the knowledge of the truth, committing the keeping of our souls to him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. "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 is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy. [Cf: RH 12-22-85 para. 1] p. 267, Para. 6, [1885MS].

As Jesus once taught his disciples, he called attention to a house built high up among the rocks. The bleak hillside was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground he pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders. [Cf: RH 12-22-85 para. 2] p. 268, Para. 1, [1885MS].

Taking up this illustration, Jesus said, "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: RH 12-22-85 para. 3] p. 268, Para. 2, [1885MS].

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be like the foolish man who built his house upon the sand. [Cf: RH 12-22-85 para. 4] p. 268, Para. 3, [1885MS].

If we are Christ's representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. [Cf: RH 12-22-85 para. 5] p. 268, Para. 4, [1885MS].

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that he has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which he would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express. [Cf: RH 12-22-85 para. 6] p. 268, Para. 5, [1885MS].

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing. [Cf: RH 12-22-85 para. 7] p. 268, Para. 6, [1885MS].

Be thankful for the strength that you have for today. Praise God. Let gratitude be cherished in the soul. Be a wellspring of life, ever supplying yourselves from the living Fountain. [Cf: RH 12-22-85 para. 8] p. 268, Para. 7, [1885MS].

But the wants of the soul are not to be supplied unless we feel our need, and ask for the things we lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction, he has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their acceptance with him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and

should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others. [Cf: RH 12-22-85 para. 9] p. 269, Para. 1, [1885MS].

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth." [Cf: RH 12-22-85 para. 10] p. 269, Para. 2, [1885MS].

The servants of Christ have a sacred work. They must copy his character and his ways and plans of reaching men. God does not want them to labor with their own finite power, but in his strength; he wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is, that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by his love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be his words; our sluggish souls must be stirred by his Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." In him we can do all things. [Cf: RH 12-22-85 para. 11] p. 269, Para. 3, [1885MS].

The apostle Paul gives us some idea of his ministry, in these words: "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." [Cf: RH 12-22-85 para. 12] p. 269, Para. 4, [1885MS].

How can we do this great work, how can we represent Christ to the world, if our lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the Satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may

reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock. By Mrs. E. G. White. [Cf: RH 12-22-85 para. 13] p. 270, Para. 1, [1885MS].

Text: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:7, 8. [Cf: The Present Truth 11-03-85 para. 01] p. 270, Para. 2, [1885MS].

Thank God to-day that there is an open door which Satan and his agents may seek in vain to close. The arm of Almighty Power has opened this door, and no other power can close it. John in holy vision saw a door opened in heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Looking down the stream of time, the prophet sees a people whose attention is directed to that open door, and then to the ark within, which contains the commandments of God. The third angel of Rev. 14 is represented as flying through the midst of heaven, saying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." This angel presents a message that is to be proclaimed to the world just before Christ comes in the clouds of heaven to take his elect to himself. Just prior to this event, then, the attention of the people is to be called to the trampled-down law of God. [Cf: The Present Truth 11-03-85 para. 02] p. 270, Para. 3, [1885MS].

The open door in heaven reveals the temple of God, in the most holy place of which is the ark, and in this ark is the law of ten commandments written with the finger of God on tables of stone. The light that shines forth from the open door attracts the attention of the people of God, and they begin to see what that ark contains,--the law of ten commandments. They are seeking for light, and as they trace down that law, precept by precept, they find right in the bosom of the decalogue the fourth commandment as it was instituted in Eden and proclaimed in awful grandeur from Sinai's mount, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." They then see that instead of observing the seventh day, the day that God sanctified and commanded to be observed as the Sabbath, they are keeping the first day of the week as the Sabbath. But they honestly desire to do God's will, and they begin to search the Scriptures to find the reason for the change. Failing to find this, the question arises, Shall we accept a truth that has become unpopular, and obey the commandments of God? or, shall we continue with the world, and obey the commandments of men? With open Bibles they weep, and pray, and compare scripture with scripture, until they are convinced of the truth, and conscientiously take their stand as commandment-keepers. [Cf: The Present Truth 11-03-85 para. 03] p. 270, Para. 4, [1885MS].

I have been connected from the first with those who accepted the light that shone upon the law of God through the open door of the temple in heaven, and I can testify with what burdened hearts they searched the Scriptures to know the truth. And as the Scriptures were opened to these humble seekers for truth, they saw what their work must be. "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: The Present Truth 11-03-85 para. 04] p. 271, Para. 1, [1885MS].

Many and determined efforts were made to overthrow the faith of those who would build up the old waste places, and heal the breach which had been made in the law of God. How hard Satan and men tried to close the door which had been opened into the sanctuary where Jesus had entered to make atonement for his people, and where the humble, faithful ones followed him by faith. Christ had opened the door, or ministration, of the most holy place, and light was shining from the open door that all who desired might see the claims of the fourth commandment, and believe. God had established his law, and not one jot or tittle of it was to be annulled. [Cf: The Present Truth 11-03-85 para. 05] p. 271, Para. 2, [1885MS].

As those who had received the light of truth went forth to present it to others still in the darkness of error, they learned what trials and sufferings were. They met opposition on every hand. They knew what it was to have their names cast out as evil. They suffered privation and want, and yet they could not cease their labors; the message must be given to the world. From the first the work has moved steadily forward. Thousands have accepted the truth in America, and it has been carried to all parts of the world; people of all tongues and nations are taking their stand upon it. It has reached you here in Grimsby. This doctrine may seem strange to many, but we do not ask you to take our word; we want you to search the Scriptures for yourselves, with heart and will in perfect submission to the will of God. [Cf: The Present Truth 11-03-85 para. 06] p. 271, Para. 3, [1885MS].

The work is still in its infancy in Europe. Many more will accept the truth, but we must not expect many of the great men of earth to obey; the cross is too heavy for such to lift. How was it in Christ's day? Many of the chief rulers believed his teaching, but they would not acknowledge it for fear of being thrust out of the synagogue. Christ said that they loved the praise of men more than the praise of God. The same spirit exists to-day; the prejudice against the truth is just as strong, the opposition just as decided, as in Christ's day; and that which prevented the chief rulers from confessing the truth will prevent many from confessing it now. [Cf: The Present Truth 11-03-85 para. 07] p. 272, Para. 1, [1885MS].

Many obstacles will arise in this country to prevent people from

accepting the truth, and entering the service of Christ, but the questions to be settled are, What is truth? and What is your aim in life? If your object is to meet the world's standard, to believe what they believe, and practice what they practice, my words will have little weight. But if you have an earnest desire to answer the claims that God has upon you, if your aim is to reach the highest round of the ladder of progress, to be connected with God and become his children, then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. But you must have some definite object before you, some standard that you earnestly desire to reach. No one has power to place you on the topmost round of the ladder. It is your own efforts, through Christ, which will bring you perfection of Christian character. When a path of duty is opened before you, you are not to consult your own convenience, but by living faith you are to walk in the path of humble obedience. All who enter heaven will do so as conquerors. You will have a battle to fight; you will have to overcome difficulties by strong, determined effort. But eternal life is worth a life-long, persevering effort. [Cf: The Present Truth 11-03-85 para. 08] p. 272, Para. 2, [1885MS].

We are not at liberty to cast our souls away; we are not at liberty to place ourselves under Satan's power, and become slaves to his will. We are God's property. "Ye are not your own; for ye are bought with a price," even the precious blood of the Son of God; "therefore glorify God in your body, and in your spirit, which are God's." God has claims upon us which we cannot throw off; we may ignore them, we may refuse to yield to his wise requirements, but they are nevertheless binding upon us. Says the True Witness, "I know thy works." We have a work to do every day of our lives in improving our God-given abilities. He has given to us reasoning powers, and we cannot in any way weaken those powers without being called to an account by the righteous Judge of all the earth. He has given us talents, which, if rightly employed, will increase our ability to work for the Master. [Cf: The Present Truth 11-03-85 para. 09] p. 272, Para. 3, [1885MS].

If we succeed in becoming men and women of God, it will be by determined efforts. And when the light of truth shines upon our path, and conscience is convicted, shall we turn away from the Heaven-sent warnings because all the world will not heed them? Shall we ask our friends and acquaintances whether it is best for us to obey the invitations of the Spirit of God? They may be the chosen instruments of the enemy of souls to turn our attention from things that concern our eternal interest, and when the work shall be brought in review before God, it may stand registered against them that they turned our feet from the path of duty and obedience. But will this excuse us? No; those who made us err cannot pay a ransom for our souls. [Cf: The Present Truth 11-03-85 para. 10] p. 273, Para. 1, [1885MS].

None are forced to accept of Jesus and his truth, but all are invited to do so. Life and death are placed before them, and it is for them to choose which they will have. I am so thankful that a few have accepted the truth here in Grimsby. To you the exhortation is given, "Hold that fast which thou hast, that no man take thy crown." The mighty cleaver of truth has taken you out of the quarry of the world and placed you in the workshop of God, where you must submit to be hewed, and squared, and polished, if you would be fitted for the heavenly building. A great work must be done for us all before we will have perfection of

Christian character. The law of God is the standard of righteousness. This is the mirror into which we are to look to discern the defects of our character. When we look in a common mirror, it points out to us the defects upon our person, but it does not remove one stain; we must go and wash if we would become clean. So it is with the law of God. It is God's great mirror, or moral detector of sin; but there is no saving quality in law; it has no power to pardon the transgressor. There is a provision made for the sinner: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Then what is the work before the sinner? It is to exercise repentance toward God, and faith toward our Lord Jesus Christ. In his precious blood the stains of sin may all be washed away. There is a fountain open for Judah and Jerusalem, and the defilement of sin may be removed if they will only wash in this fountain. [Cf: The Present Truth 11-03-85 para. 11] p. 273, Para. 2, [1885MS].

Dear friends, you each have a case pending in the court of Heaven. Have you secured an advocate to plead in your behalf? Jesus is man's intercessor, and we must make him our friend or we shall lose the case. Now is the time for us to walk humbly with God, to watch unto prayer, and be diligent students of the Scriptures, that we may know the truth and obey it. By Mrs. E. G. White. [Cf: The Present Truth 11-03-85 para. 12] p. 274, Para. 1, [1885MS].

In order to realize the value of redemption, it is necessary to understand what it cost. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. A limited idea of the sacrifice made in our behalf leads many to place a low estimate upon the great work of the atonement. [Cf: The Present Truth 11-19-85 para. 01] p. 274, Para. 2, [1885MS].

The glorious plan of man's salvation is a manifestation of the infinite love of God the Father. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of God in giving his Son to die for a fallen race, amazed the holy angels. The Saviour was the brightness of his Father's glory, and the express image of his person. He possessed divine majesty and perfection. "It pleased the Father that in him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: The Present Truth 11-19-85 para. 02] p. 274, Para. 3, [1885MS].

Christ consented to die in the sinner's stead that man, by a life of obedience, might escape the penalty of the law of God. The death of Christ did not slay the law, lessen its holy claims, or detract from its sacred dignity. He himself declared that he came not to destroy the law, but to fulfill. While the system of sacrificial offerings which prefigured the death of Christ was to expire with him, the moral law remained unchanged. Jesus proclaimed the justice of God in punishing the transgressors of his law, in that he took the penalty upon himself, in order to shield fallen man from its curse. Only by the sacrifice of Christ could man be redeemed, and the authority of the Divine law be maintained. The death of God's dear Son shows the immutability of his Father's law. [Cf: The Present Truth 11-19-85 para. 03] p. 274, Para.

4, [1885MS].

In Christ were united the Divine and the human. The Son of God took upon himself man's nature, that with his human arm he might encircle the children of Adam in a firm embrace, while with his Divine arm he grasped the throne of the Infinite, thus uniting earth to heaven, and man to God. Angels who were unacquainted with sin, could not sympathize with man in his peculiar trials; but by taking upon himself human nature, Christ was prepared to understand our temptations and our sorrows. Our Redeemer "was in all points tempted like as we are, yet without sin;" and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Oh, matchless condescension! The King of glory subjects himself to man's infirmities, and takes upon himself the burden of man's sins, that he may open the door of hope to a ruined race. Here, indeed, is love that "passeth knowledge." [Cf: The Present Truth 11-19-85 para. 04] p. 275, Para. 1, [1885MS].

Let those who would, in some faint degree, appreciate the price paid for our redemption, follow the Son of God in the crowning acts of his great sacrifice. [Cf: The Present Truth 11-19-85 para. 05] p. 275, Para. 2, [1885MS].

In The Garden. Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had he visited the spot with a heart so full of sorrow as upon the night of his betrayal. He had been earnestly conversing with his disciples; but as he neared the garden he became strangely silent. The disciples were perplexed, and anxiously regarded his countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen him depressed, but never before so utterly sad and silent. As he proceeded, this strange sadness increased; yet they dared not question him as to the cause. His form swayed as if he was about to fall. The disciples looked anxiously for his usual place of retirement, that their Master might rest. [Cf: The Present Truth 11-19-85 para. 06] p. 275, Para. 3, [1885MS].

Upon entering the garden, he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. He had been accustomed to brace his spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. On these occasions his disciples, after a little season of watching and prayer, would sleep undisturbed at a little distance from their Master until he awoke them in the morning to go forth and labor anew. So this act of Jesus called forth no remark from his companions. [Cf: The Present Truth 11-19-85 para. 07] p. 275, Para. 4, [1885MS].

Every step that the Saviour now took was with labored effort. He groaned aloud as though suffering under the pressure of a terrible burden; yet he refrained from startling his three chosen disciples by a full explanation of the agony which he was to suffer. Twice they prevented him from falling to the ground. Jesus felt that he must be still more alone, and he said to the favored three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." His disciples had never before heard him utter such mournful tones. His frame was convulsed with anguish, and his pale countenance expressed a sorrow past all description. [Cf: The Present Truth 11-19-

85 para. 08] p. 276, Para. 1, [1885MS].

He went a short distance from his companions, not so far but that they could both see and hear him, and fell prostrate with his face upon the earth. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." [Cf: The Present Truth 11-19-85 para. 09] p. 276, Para. 2, [1885MS].

It was not a dread of the physical suffering he was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression, and shuddering beneath the Father's frown. He must not exert his Divine power to escape this agony, but, as a man, he must bear the consequences of man's sin and the Creator's displeasure toward his disobedient subjects, and he feared that in his human nature he would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour, and bowed him to the earth; and the wrath of God in consequence of sin seemed crushing out his life. [Cf: The Present Truth 11-19-85 para. 10] p. 276, Para. 3, [1885MS].

In the conflict of Christ with Satan in the wilderness of temptation, the destiny of the human race had been at stake. But the Son of God had conquered, and the tempter left him for a season. He had now returned for the last fearful conflict. During the three years of Christ's ministry, Satan had been preparing for this final trial. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man", Satan, and cast him out. [Cf: The Present Truth 11-19-85 para. 11] p. 277, Para. 1, [1885MS].

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were very weary, and finally dropped asleep, leaving him to agonize alone. At the end of an hour, Jesus, feeling the need of human sympathy, rose with painful effort, and staggered to the place where he had left his companions. But no sympathizing countenance greeted him after his long struggle; the disciples were fast asleep. Ah! if they had realized that this was their last night with their beloved Master while he lived a man upon earth, if they had known what the morrow would bring him, they would not thus have yielded to the power of slumber. [Cf: The Present Truth 11-19-85 para. 12] p. 277, Para. 2, [1885MS].

The voice of Jesus partially aroused them. They discerned his form bending over them, his expression and attitude indicating extreme exhaustion. They hardly recognized in his changed countenance the usually serene face of their Master. Singling out Simon Peter, he addressed him: "Simon, sleepest thou? couldst thou not watch one hour?"

O Simon, where is now thy boasted devotion? Thou who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left him in the hour of his agony and temptation, and sought repose in sleep!" [Cf: The Present Truth 11-19-85 para. 13] p. 277, Para. 3, [1885MS].

John, the loving disciple who had learned on the breast of Jesus, was also sleeping. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his Saviour in the time of his supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for his disciples that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question he had once asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We can." By Mrs. E. G. White. (*To be continued.*) [Cf: The Present Truth 11-19-85 para. 14] p. 277, Para. 4, [1885MS].

(*Continued from page 298.*) This important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which he endured. They would then have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of the disciples, and he therefore admonished them to watch. [Cf: The Present Truth 12-03-85 para. 01] p. 278, Para. 1, [1885MS].

But at the most critical moment, when Jesus was most in need of their sympathy and heartfelt prayers, his chosen companions had given themselves up to slumber. They lost much by thus sleeping. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples. Their faith needed to be sustained by more than human strength as they should witness the triumph of the powers of darkness. Christ designed to fortify them for this severe test. Had those hours in the garden been spent in watching with the dear Saviour and in prayer to God, the disciples would not have forsaken Jesus in his hour of trial, and Peter would not have been left to his own feeble strength, to deny his Master. [Cf: The Present Truth 12-03-85 para. 02] p. 278, Para. 2, [1885MS].

The evidence of the weakness of his disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing his betrayal and death. He did not sternly upbraid them for their weakness, but, in view of their coming trial, exhorted them, "Watch and pray, that ye enter not into temptation." Then, his spirit moving in sympathy with their frailty, he framed an excuse for their failure in duty toward him: "The spirit indeed is willing, but the flesh is weak." [Cf: The Present Truth 12-03-85 para. 03] p. 278, Para. 3, [1885MS].

Again Jesus was seized with superhuman agony, and fainting and exhausted, staggered back to the place of his former struggle. Again he was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of his anguish. From their leafy branches dropped heavy dew upon his stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. [Cf: The Present Truth 12-03-85 para. 04] p. 279, Para. 1, [1885MS].

A short time before he had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon him. Stubborn wills, and hearts filled with malice and subtlety, strove in vain to confuse and overpower him. He stood forth in divine majesty as the Son of God. But now he was like a bruised reed beaten and bent by the angry storm. A few hours before, he had poured out his soul to his disciples in noble utterances, claiming unity with the Father, and giving his elect church into his arms in the language of one who had divine authority. Now his voice uttered suppressed wails of anguish, and he clung to the cold ground as if for relief. [Cf: The Present Truth 12-03-85 para. 05] p. 279, Para. 2, [1885MS].

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The anguish of God's dear Son forced drops of blood from his pores. Again he staggered to his feet, his human heart yearning for the sympathy of his companions, and he repaired to where they were sleeping. His presence roused them, and they looked upon his face with fear, for it was stained with blood, and expressed an agony of mind which was to them unaccountable. [Cf: The Present Truth 12-03-85 para. 06] p. 279, Para. 3, [1885MS].

He did not now address them, but, turning away, sought again his retreat and fell prostrate, overcome by the horror of great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. Christ might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: The Present Truth 12-03-85 para. 07] p. 279, Para. 4, [1885MS].

Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions may through him gain everlasting life. He left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that

had fallen by transgression, and he will not turn from the mission he has chosen. Having made the decision and reached the final crisis, he fell in a dying condition to the earth, from which he had partially risen. Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of all the people there was none with him. And yet he was not alone. He had said, "I and my Father are one." God suffered with his Son. Man cannot comprehend the sacrifice made by the Infinite God in giving up his Son to reproach, agony, and death. [Cf: The Present Truth 12-03-85 para. 08] p. 280, Para. 1, [1885MS].

The angels who had done Christ's will in heaven were anxious to comfort him; but it was beyond their power to alleviate his sorrow. They had never felt the sins of a ruined world, and they beheld with astonishment the object of their adoration subject to a grief beyond all expression. Though the disciples had failed to sympathize with their Lord in the trying hour of his conflict, all heaven was full of sympathy and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer. By Mrs. E. G. White. (*To be continued.*) [Cf: The Present Truth 12-03-85 para. 09] p. 280, Para. 2, [1885MS].

{*Continued from page 306.*} The disciples were suddenly aroused from their slumber by a bright light shining upon and around the Son of God. They started up in amazement, and beheld a heavenly being, clothed in garments of light, bending over their prostrate Master. With one hand he lifted the head of the Divine sufferer upon his bosom, and with the other he pointed toward heaven. His voice was like the sweetest music, as he uttered soothing words presenting to the mind of Christ the grand results of the victory he had gained over the strong and wily foe. Christ was victor over Satan; and, as the result of his triumph, millions were to be victors with him in his kingdom. [Cf: The Present Truth 12-17-85 para. 01] p. 280, Para. 3, [1885MS].

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no further fear for their Master, since God had taken him in charge, and an angel was present to protect him from his foes. They were weary and heavy with sleep, and again they dropped into unconsciousness. [Cf: The Present Truth 12-17-85 para. 02] p. 281, Para. 1, [1885MS].

The Saviour arose and sought his disciples, and, for the third time, found them fast asleep. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. [Cf: The Present Truth 12-17-85 para. 03] p. 281, Para. 2, [1885MS].

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible

as he stepped forth to meet his betrayer. [Cf: The Present Truth 12-17-85 para. 04] p. 281, Para. 3, [1885MS].

He stood in advance of his disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." As these words were uttered, the mob staggered back; and priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Christ ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When he answered, "I am he," the angel who had lately ministered to him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this Divine glory, and they fell as dead men to the ground. [Cf: The Present Truth 12-17-85 para. 05] p. 281, Para. 4, [1885MS].

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am he. If, therefore, ye seek me, let these go their way"--pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any further trial of their strength. [Cf: The Present Truth 12-17-85 para. 06] p. 282, Para. 1, [1885MS].

Judas, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and bestowed upon him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and softened his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel. [Cf: The Present Truth 12-17-85 para. 07] p. 282, Para. 2, [1885MS].

Though the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid hold upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good. [Cf: The Present Truth 12-17-85 para. 08] p. 282, Para. 3, [1885MS].

When the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness

until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter, in his vehement anger, rashly cut off, with his sword, an ear of the servant of the high priest. [Cf: The Present Truth 12-17-85 para. 09] p. 282, Para. 4, [1885MS].

When Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," he touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus then turned to the chief priests, and captains of the temple, who helped compose that murderous throng, and said, "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled." [Cf: The Present Truth 12-17-85 para. 10] p. 283, Para. 1, [1885MS].

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear which Peter had cut off, and they knew that if he chose he could deliver himself from that murderous throng. They blamed him for not doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden. By Mrs. E. G. White. (*To be continued.*) [Cf: The Present Truth 12-17-85 para. 11] p. 283, Para. 2, [1885MS].

Dear brethren and sisters who assemble at our camp-meetings, we wish to address to you a few words in the interest of our Sabbath schools. This is one of the important branches of the work, and should not be left to chance, or to hap-hazard management. If these schools are conducted as they should be, the efforts made in the pulpit to present the truth in a manner to win souls may be deepened; and if the labor bestowed is followed up by interested workers in the Sabbath school, much good will be accomplished. But it is not enough to have the Sabbath school move like well-regulated machinery. There should be practical workers; the teachers should be of that class who have a living connection with God, who have an appetite for study themselves, who will give time and moral earnestness to their work, and who will not be satisfied unless they see something accomplished. [Cf: Sabbath School Worker 07-01-85 para. 01] p. 283, Para. 3, [1885MS].

There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul. Although assailed with temptation, there will be a firm trust in Jesus, through the knowledge of him who hath called them to glory and to virtue. Let the teachers enter heart and soul into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and

hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting. [Cf: Sabbath School Worker 07-01-85 para. 02] p. 284, Para. 1, [1885MS].

Teachers do not make as earnest work as they should of the Sabbath school exercises; they should come close to the hearts of the scholars, by aptness, by sympathy, by patient and determined effort to interest every scholar in regard to the salvation of the soul. These exercises should become altogether what the Lord would have them,--seasons of deep conviction of sin, of heart reformation. If the right work is done in a skillful, Christlike manner, souls will be convicted, and the inquiry will be, "What shall I do to be saved?" In some Sabbath schools, positions are given to persons who have no aptitude to teach. They have no earnest love for souls. They do not half understand the practical bearings of the truth themselves. How, then, can they lead the children and youth to the living fountain? Let the teachers themselves drink deep of the water of salvation; and then angels of God will minister to them, and they will know just what course the Lord would have them take to win the precious youth to Jesus. It requires aptitude, a will perseverance, a spirit such as Jacob had when he wrestled in prayer and exclaimed, "I will not let thee go except thou bless me." When the blessing of God rests upon the teachers, it can but be reflected to those under their charge. Never place the youth under individuals who are spiritually indolent, who have no high, elevated, holy aspirations; for the same mind of indifference, phariseeism, of form without the power, will be seen in both teachers and scholars. [Cf: Sabbath School Worker 07-01-85 para. 03] p. 284, Para. 2, [1885MS].

Let the parents do their part, not only helping the children in their study, but becoming familiar with the lessons themselves. The Bible is our text-book. Parents, teachers, and scholars need to become better acquainted with the precious truths contained in both the Old and the New Testaments. We must come up to a higher plain of action. Let the spirit of Jesus vitalize the souls of the workers. Then their plans and methods of labor will be of that character to win souls to Jesus Christ. In our large churches, where there are many children and youth, there is great danger of so managing the Sabbath school that it will become a mere form, mechanical but spiritless. It lacks Jesus. Do not allow all your strength and energy to be given to worldly, temporal things during the week, and so have no energy and moral strength to give to the service of Christ on the Sabbath. There is earnest work to be done just now. We have not a moment's time to use selfishly. Let all we do be done with an eye single to the glory of God. Never rest till every child in your class is brought to the saving knowledge of Christ. [Cf: Sabbath School Worker 07-01-85 para. 04] p. 284, Para. 3, [1885MS].

It is important that the exercises in our camp-meeting Sabbath schools be conducted with order, promptness, and efficiency. Then the right mold will be given to Sabbath schools in the different churches, as the people return to their homes. Do not allow business and other interests to crowd out the Sabbath school interest, so that it shall be considered a matter of no special consequence. [Cf: Sabbath School Worker 07-01-85 para. 05] p. 284, Para. 4, [1885MS].

Very much can be done for the education and moral and religious training of our youth by well organized, properly conducted Sabbath schools. Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated. But our teachers need to be converted men and women, who know what it means to wrestle with God, who will not be at rest until the hearts of the children are turned to love, praise, and glorify God. Who will be earnest workers for souls in our Sabbath schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their heart to Jesus, that they may be as a sweet savor to Christ? As we view the magnitude of the work, and see how little it is appreciated, we feel like groaning in spirit and exclaiming, Who will accept these grave responsibilities and watch for souls as they that must give an account? We are Christ's representatives upon the earth. How do we fulfill our mission? Christ's representatives will be in daily communion with him. Their words will be select, their speech seasoned with grace, their hearts filled with love, their efforts sincere, earnest, persevering, to save souls for whom Christ has died. Let all do their utmost to work for the salvation of the dear children and youth, and by and by they will listen with joy to the words of Jesus. "Well done, good and faithful servant, enter thou into the joy of thy Lord." What is this joy?--It is beholding the redeemed saints saved through their instrumentality, through the blood of Jesus Christ. Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-85 para. 06] p. 285, Para. 1, [1885MS].

There is earnest work to be done in our Sabbath schools, and those who have the management of these schools should seek to move with wisdom and tact. It is a nice and important work to deal with minds, to leave a right impression, to give the right mold to character. It is a wise educator who seeks to call out the ability and powers of the student, instead of constantly endeavoring to impart instruction. [Cf: Sabbath School Worker 10-01-85 para. 01] p. 285, Para. 2, [1885MS].

At different times I have received letters of inquiry in regard to the duties of the Sabbath school superintendent. One who felt grieved because he could not awaken a deeper interest on the part of teachers and scholars, said that he took much time in talking with them, explaining everything he thought essential for them to understand, and yet there seemed to be a great lack of interest. They were not moved religiously. I would here say to this honest brother, and to any others who may laboring under similar difficulties, Examine to see if you are not responsible, in a great degree, for this lack of religious interest. Many try to do too much, and fail to encourage their teachers and students to do what they can. They need great simplicity and religious earnestness. They make long, dry speeches in the Sabbath school and the teachers' meeting, thus wearying the minds of both teachers and students. Such remarks are greatly out of place. They do not adapt their instruction to the real wants of the school, and they fail to draw hearts to them, for their own hearts are not full of spiritual sympathy. They do not realize that by their long, tedious talks they are killing the interest in, and love for, the school. [Cf: Sabbath School Worker 10-01-85 para. 02] p. 285, Para. 3, [1885MS].

The same course is frequently pursued in the Sabbath meetings. When there is no preacher present, the one who is appointed to lead the

meeting feels it his duty to try to supply the lack as best he can, and starts out with a long, prosy talk that kills the meeting on the start. And yet he is often distressed because there is so little interest manifested by those who attend these meetings. He sees that the interest is waning, and he begins to inquire what he shall do. To such I would say, Cease your efforts to sermonize. Many love to talk; but their speeches are long and dry; there is none of the heavenly moisture in them. I can but sympathize with the listeners when such a one has charge of the meeting. He thinks that so much talking ought to do a great amount of good, but it is a positive injury. A man may be logical; he may be sound in doctrine; his instruction may contain nothing but that which, if followed, will do good; and still his labors may be useless; they lack the holy fire. Such a one will never see the results he desires, either in the church or in the Sabbath school, till he changes his manner of teaching. When the hearts of the workers are brought into sympathy with Christ, when he abides in them by living faith, they will not talk one-half as long, nor manifest one-half the smartness, that some do now; but what they say in love and simplicity will reach the heart, and they will be brought in close sympathy with teachers, scholars, and church members. [Cf: Sabbath School Worker 10-01-85 para. 03] p. 285, Para. 4, [1885MS].

A true educator will carry the minds of his hearers with him. His words will be few but earnest. Coming from the heart, they will be full of sympathy, and warm with the love for precious souls. His educational advantages may have been limited, and he may have but little natural ability, but a love for the work and a willingness to labor in humility will enable him to awaken a deep interest in both teachers and scholars. The hearts of the young will be drawn to him. His work will not be a mere form. He may have the ability to draw out from both teachers and students precious gems of spiritual and intellectual truths, and thus, while educating others, he will be educated himself. The scholars are not awed by his display of profound knowledge, and in simple language they tell what impression the lesson has made upon their minds. The result is a deep and living interest in the school. Through the simplicity of the gospel of Christ, he has reached them where they are. Their hearts are melted, and now he can mold them into the image of his Master. [Cf: Sabbath School Worker 10-01-85 para. 04] p. 286, Para. 1, [1885MS].

A keen, sharp intellect may be an advantage, but the power of the educator is in his heart connection with the Light and Life of the world. He will love humanity and ever seek to bring it to a higher level. He will not always be blaming others, but his heart will be filled with pity. He will not be great in his own estimation, neither will he seek constantly to bolster up and strengthen his own dignity; but the humility of Jesus will be personified in his life. He will feel the truth of the words of Christ, "Without me ye can do nothing." Such teachers as these are greatly needed. God will work with them. "Learn of me," says Christ, "for I am meek and lowly of heart." Many who are engaged in the Sabbath school work need divine enlightenment. They lack spiritual insight to enable them to apprehend the wants of those for whom they are laboring. [Cf: Sabbath School Worker 10-01-85 para. 05] p. 286, Para. 2, [1885MS].

The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth. It is not

the best plan for teachers to do all the talking, but they should draw out the class to tell what they know. Then let the teacher, with a few brief, pointed remarks or illustrations, impress the lesson upon their minds. Under no circumstances should teachers go through the lesson mechanically, and then sit down, leaving the children to stare about, or whisper and play, as we have seen them do. Such teaching is not beneficial; it is often injurious. If the teacher is properly prepared, every moment can be used to profit. The active minds of the children should be kept constantly employed. Their ideas should be drawn out and corrected, or approved, as the case may require. But never should the teacher sit down, saying, I am through. There is no such thing as getting through with the lesson. [Cf: Sabbath School Worker 10-01-85 para. 06] p. 286, Para. 3, [1885MS].

Superintendents, never scold nor complain before your teachers or scholars. If you wish to influence the school for good, put away the whip, and exert a heaven-inspiring influence which will carry the minds of all with you. In making plans and regulations for the school, let them represent, as nearly as possible, the voice of the school. In some schools there is a sharp, critical spirit. Much is made of forms and rules, while the weightier matters, mercy and the love of God, are neglected. Let all be cheerful. If any have clouds encompassing their souls, let them work out into the sunlight before they enter the Sabbath school. A mother who is constantly relating her discouragements, and complaining to her children of their lack of appreciation, cannot have proper control of them. So will it be with you, teachers and superintendents. If you see a lack in this respect, do not lessen your influence by speaking of it; but in a quiet way set influences to work that will correct the evil. Plan, study, how to secure a well-organized, well-disciplined school. [Cf: Sabbath School Worker 10-01-85 para. 07] p. 286, Para. 4, [1885MS].

All in the school should feel themselves learners. We are to become daily learners if we would be true educators. It is a noble thing to teach; it is a blessed thing to learn. Knowledge is a precious possession, and the more we obtain of it, the better work will we do if we make a right use of it. As workers for God, we want more of Jesus and less of self. We should have more of a burden for souls, and should pray daily that strength and wisdom may be given us for the Sabbath. Teachers, meet with your classes. Pray with them, and teach them how to pray. Let the heart be softened, and the petitions short and simple, but earnest. Let your words be few and well chosen; and let them learn from your lips and your example that the truth of God must be rooted in their hearts or they cannot stand the test of temptation. We want to see whole classes of young people being converted to God, and growing up useful members of the church. Mrs. E. G. White. [Cf: Sabbath School Worker 10-01-85 para. 08] p. 287, Para. 1, [1885MS].

Teachers, Officers, and the Young.--I feel deeply interested in the education of children in the Sabbath school. There is not that carefulness in the selection of officers and teachers which there should be. It is a most solemn work to so mold the minds of youth that they shall not be satisfied with the form, or to be mere machines. God has given them intelligence, and this needs to be cultivated, especially in the younger members of the Sabbath school. Special efforts should be made to draw out the minds of the children, not merely upon the subject of the lesson, but in the direction of

religious life and Christian experience. The teachers, if they are what God would have them, will have precious lessons for the children, not found in the lesson-books, --lessons drawn from a living experience with Christ. The children need to be taught briefly but lovingly in regard to what constitutes a true religious life. They should be made to understand that religion is not something that is to be attended to on special occasions and in certain places, but that it is a matter of every-day experience. Every day there will be the necessity of practicing self-denial, of making strong and decided efforts to overcome self, pride, and vanity. [Cf: Sabbath School Worker 10-01-85 para. 01] p. 287, Para. 2, [1885MS].

But few children, even of those who profess to be religious, obey the fifth commandment. This is the commandment of promise, and it is trampled upon and disobeyed almost as much as the fourth commandment. The promise of eternal life is only to those who do the Father's commandments; and many children and youth who have professed to be Christians will be subjects of the last plagues, because they will not obey these commandments. The angel with the writer's ink-horn by his side will not put the seal of God upon any child who is irreverent, disobedient, and dishonors his parents. The destroying angel is commissioned to slay utterly old and young, both men and women and little children. If children are insubordinate and disobedient to their parents, they will be the same to God. [Cf: Sabbath School Worker 10-01-85 para. 02] p. 287, Para. 3, [1885MS].

Among our youth, many desire to engage in the "missionary work" who have not had an education in home missionary labor. They cannot see the little duties, the patient, humble labor they may do to make home happy, and thus be a light in it. By thus faithfully acting their part at home and helping to bear the daily burden of duties, they may obtain an experience which will fit them to become missionaries on a broader scale. This home missionary work, done cheerfully by youth and children, is precious in the sight of God. [Cf: Sabbath School Worker 10-01-85 para. 03] p. 287, Para. 4, [1885MS].

I have had recently brought to my knowledge, circumstances in regard to a class of youth, who, though professed Christians, seemed leagued together to help one another to be not only irreligious, but immoral. Letters were written to each other filled with slang; the contents were concerning the parties and dances they attended, the young men they kept company with; and language the most low and debasing was freely used. The truth and those who advocated it were reviled. Some of these were learning the dress-maker's trade, and some the millinery business; and they gloried in their aptitude to deceive their parents, their employers, and the church, and in the thought that their base conduct was kept a secret among themselves. The mothers of some of these girls were not entirely unaware of their course; but the children had broken away from all restraint, and refused to obey or respect the wishes of their parents. [Cf: Sabbath School Worker 10-01-85 para. 04] p. 288, Para. 1, [1885MS].

Young people of this class have attended the colleges, have been associated with others in day-school and Sabbath school, and so have exerted an influence over the other pupils, who did not know all the vileness of their course. If forced to obey rules and regulations, they become insubordinate, and manufacture lies against the teachers in the

schools, just in accordance with their own vile imaginings. We might suppose these could have no influence, yet they have had a decided one. We cannot feel that the mothers are inexcusable in these matters; for if they had managed their children after the rules laid down in the word of God, they would not have taken such a course. [Cf: Sabbath School Worker 10-01-85 para. 05] p. 288, Para. 2, [1885MS].

I mention these things that the conductors of our Sabbath schools will not feel that, though the children have a knowledge of forms, and can act like well-regulated machines, the work is a success. You must go deeper. Every teacher should, by precept and example, be able to show the plain and upward path to purity, to holiness, and the paradise of God. [Cf: Sabbath School Worker 10-01-85 para. 06] p. 288, Para. 3, [1885MS].

There is much false religion even among children. Many who profess to be followers of Christ are in the broad road to perdition; and this is one of the signs of the last days. "In the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,...having a form of godliness, but denying the power thereof." And many youth will choose these immoral, low minded ones as their companions, thus showing that their own minds have been cast in the same inferior mold. There is work to be done, earnest, loving work, to elevate the minds of the young, and bring them up to the Bible standard. Its sacred truths must be the rule and guide of our life. Coming from God, it admits of no mistakes. It is the sure word of prophecy. [Cf: Sabbath School Worker 10-01-85 para. 07] p. 288, Para. 4, [1885MS].

Missionary work needs to be done around our own firesides. Many overlook their home duties in religious matters, and take up burdens away from home, to save other souls. God help the workers to commence right, and labor in accordance with God's written word! I know what I say when I tell you that not one-twentieth part is being done in S. S. effort in our large and smaller churches that might be done. The workers in Battle Creek are too prosy. They do not drink deep draughts from the well of salvation. There is form enough, like soldiers on parade, but the deep, inward working is wanting. There is constant danger of forsaking the great fountain of living waters, and drinking at little turbid streams which contain poison and produce spiritual death. [Cf: Sabbath School Worker 10-01-85 para. 08] p. 288, Para. 5, [1885MS].

Every branch of the work needs to feel the purifying, sanctifying, ennobling influence of the truth of the Bible as it is in Jesus. Oh for the power to come right to hearts, with the old, sweet story of the cross! The teacher, imbued with the love of Christ, and softened, subdued, and contrite before God, can use his talents in devising ways and means to reach the hearts of the inattentive and impenitent. Would that everyone whose name is registered on the church book might cleanse the heart, the soul temple, and open the door that Jesus may come in and make him a channel of light, so that he can have a compelling power through Jesus Christ to bring souls to Christ. [Cf: Sabbath School Worker 10-01-85 para. 09] p. 289, Para. 1, [1885MS].

When Jesus possesses the heart, there will be no prevarication, no

secret iniquity practiced, no hidden sins covered; all will be as transparent as the sunlight. Care must be taken that the youth who walk secretly in the paths of dishonesty and corruption be not accepted as teachers or officers in the Sabbath schools. The course of some that are teachers is such that God abhors them. Falsehood, fraud, dissembling, and immorality is written against them in the books of heaven. The standard must be elevated, and sins and corruptions must not be permitted to exist in our midst. While the guilty ones are honored with positions of trust, where they educate and give lessons to the youth, how can God bless the work? How can those with unholy, unsanctified hearts, that have never known the religion of Jesus, feel competent to be teachers and superintendents in our Sabbath schools? How can they elevate and purify by their example? [Cf: Sabbath School Worker 10-01-85 para. 10] p. 289, Para. 2, [1885MS].

Let those who undertake to act a part in God's cause and in his holy work, be men and women of pure lives and character,--men and women of sterling integrity, who make the word of God their standard of duty. With meekness, and reverence for God, combine these three: "Not slothful in business; fervent in spirit; serving the Lord." One is our master, even Christ, and to him we are responsible for doing the work he has committed to our trust with pureness, with knowledge, with love unfeigned. God will not intrust sacred interests to be managed by unclean hands and unholy hearts. We must have greater spiritual eyesight. We must ourselves be learners in Christ's school before we can be teachers. We are to stand as representatives of Jesus Christ, to ward off as far as possible all influences that are pernicious and tend to corrupt those under our care. The value of the souls of youth demands this of all. If one in the church or serving in the Sabbath school be dishonest and unreliable, it is the work of faithful men to see that his influence does not spread, and that souls are not misguided by him, and deluded into sin. Unless this work is done, you are charged with guilt by the Lord for conniving at deception and hiding sin. God help the workers to elevate the standard! [Cf: Sabbath School Worker 10-01-85 para. 11] p. 289, Para. 3, [1885MS].

Saith the Lord, "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, and he could not be found. Mark the perfect man and behold the upright; for the end of that man is peace." Will the fathers and mothers uphold their children in iniquity? will they seek to lessen the sin which the Lord abhors? Will men in responsible positions see who is intrusted with sacred trusts? Will we elevate the standard, that the sin of Achan be not chargeable to God's people, and they put to shame? [Cf: Sabbath School Worker 10-01-85 para. 12] p. 289, Para. 4, [1885MS].

"Thou hast a few names," said the angel to John, "even in Sardis, who have not defiled their garments; and they shall walk with me in white; for they are worthy." These held fast their integrity as did Joseph and Daniel; and they secured the characters which God represents as more precious than the gold of Ophir. Such characters will let their light shine. They have been led by the light and love of Jesus, which constrains them to improve every opportunity for promoting the cause of Christ in the earth, devoting their God-given powers in making men purer, elevating and sanctifying them for heaven. What a work is this to stand registered in the books above,--a work of which we shall not

be ashamed, but which will live through eternal ages! Mrs. E. G. White. [Cf: Sabbath School Worker 10-01-85 para. 13] p. 290, Para. 1, [1885MS].

While at Healdsburg I dreamed [of] seeing several span of horses harnessed to machinery which they were to draw. My husband stood looking on to see if the harness was of sufficient strength to hold in making the required effort. The horses started drawing the load. [Cf: Sermons and Talks, Volume 1 p. 2 para. 01] p. 290, Para. 2, [1885MS].

Two horses from the number rushed out of their places and began to tug at the load, but could not start it one inch because they did not work in unison with the other horses. These looked back and seemed to think that the moving of the load depended upon them. They went first [to] one side and then [to] another, and became nervous and broke loose from the other horses and jumped in ahead of them all. In the act they were, they thought, taking the load when they were not stirring it. If these horses had kept their places they might have drawn their part of the load and been of important service, but when they rushed in ahead of the leading horses they were not drawing the load and were in the way, hindering the other horses from working. [Cf: Sermons and Talks, Volume 1 p. 2 para. 02] p. 290, Para. 3, [1885MS].

I thought my husband struck these horses sharply with the whip. One turned to him, and said, "Don't strike so hard; you cut deep. We had zeal to start this load and we thought no one could start it but us. We see we have not moved it, but hindered its moving, but a check was all we needed, not to be cut on like balky horses. We will fall back on our traces and draw with the rest." [Cf: Sermons and Talks, Volume 1 p. 2 para. 03] p. 290, Para. 4, [1885MS].

I awoke, and fell asleep the same night, and dreamed that my husband was trying to right matters in the church at Battle Creek. There was difficulty. There were two or three that thought they had wisdom to bring the church into good working order. They wished to rearrange the church, and then they said it would be free. These men and women had a machine of their own to work, but the machine of each was united with a larger machine. Every one must keep his or her hand employed on his or her own machine, and then the larger machinery worked beautifully and every revolution of the great wheel was exact and harmonious. If any neglected this machine which was connected with the great machinery, every revolution of the large wheel made a disagreeable noise which disturbed not only the building it was in, but the building across the road jarred and shook. [Cf: Sermons and Talks, Volume 1 p. 2 para. 04] p. 290, Para. 5, [1885MS].

I saw two in particular leave their machines and [they] were watching the large wheel in the great machinery and were seeking to correct the great wheel, to have it more harmoniously and regularly. Instead of helping the difficulty, the machinery made a more disagreeable noise. I thought if all would stand by their own machines and diligently and faithfully do their own work correctly, there would be no trouble with the large machinery. But the noise of the large machine called the attention of several from their work. This difficulty was now to be settled. All wanted to know why the large machine ran so heavily, the wheel groaning at every revolution. [Cf: Sermons and Talks, Volume 1 p. 3 para. 01] p. 290, Para. 6, [1885MS].

My husband spoke very decidedly and sharply. Said he, "You who left your own machine to correct the large wheel were out of your place. Had you kept by your own machines and worked them correctly, the large machine would have been all right." I thought my husband spoke very earnestly and reproved those who left their own work to attend to that which was not their work. Those that had been the most to blame said, "Do not be so severe. We thought we were carrying out your express directions in doing as we have done. But all we needed was a word and we would see our error. We thought everything was going to pieces, therefore left the very work we should have done, to save such a calamity, and sought to correct the large machinery, and so we made things very much worse.--Ms. 1, 1873. (MR 900.14). [Cf: Sermons and Talks, Volume 1 p. 3 para. 02] p. 291, Para. 1, [1885MS].

(Sermon by Ellen G. White In Washington, Township, Iowa, Cir. 1874.) The words which I have selected as a foundation for a few remarks you will find in the 22nd chapter of Matthew, beginning at the first verse. [Verses 1-10, quoted.] [Cf: Sermons and Talks, Volume 1 p. 5 para. 01] p. 291, Para. 2, [1885MS].

The portion of Scripture presented before us, which I have referred to and have presented before your minds, is of intense meaning--much more than I am able to explain. It is of great interest to us, and we should consider it, and let it have due weight upon our minds. We find by perusing God's sacred Word of inspiration that when the promised Messiah, the Son of God, came into the world His own people, even His own nation--the Jews--would not and did not receive Him. As we are told in the first chapter of St. John, "He came unto His own, and His own received Him not" (John 1:11). [Cf: Sermons and Talks, Volume 1 p. 5 para. 02] p. 291, Para. 3, [1885MS].

The provision was made, but they would not receive it. The Father Himself provided a ransom, even a sacrifice. His own dear Son submitted Himself to His Father's requirements, came into this sinful world, became a man of sorrow and acquainted with grief. He went about doing good, speaking in tones of tenderness, saying in the deepest and most fervent and sweetest accents ever uttered, "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 He assures us we shall find rest to our souls. [Cf: Sermons and Talks, Volume 1 p. 5 para. 03] p. 291, Para. 4, [1885MS].

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise." [Cf: Sermons and Talks, Volume 1 p. 5 para. 04] p. 291, Para. 5, [1885MS].

The great King Himself hath made a marriage for His Son. He hath sent forth His servants for many hundreds of years, saying, "Come, for all things are ready." But how little do the [people of the] world heed the invitation! They make light of it and go their ways to their worldly pursuits and worldly pleasures, the same as they have done for centuries. But the King sendeth forth His armies and destroys those murders and burns up their city, and we are told in the ninth chapter

of Daniel, the 26th verse, that "the people of the Prince that shall come shall destroy the city...; and the end thereof shall be with a flood." [Cf: Sermons and Talks, Volume 1 p. 6 para. 01] p. 291, Para. 6, [1885MS].

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." [Cf: Sermons and Talks, Volume 1 p. 6 para. 02] p. 292, Para. 1, [1885MS].

In the 14th chapter of Luke, verse 16, we find that there was made a great supper and many were bidden. Servants were sent forth to say to those that were bidden, "Come; for all things are now ready" [verse 17]. But they made excuses. [Cf: Sermons and Talks, Volume 1 p. 6 para. 03] p. 292, Para. 2, [1885MS].

The King of the kingdom hath made a marriage supper for His Son. He hath sent forth His servants to say to those which are bidden, "Come to the marriage." The Lord is sending His servants, saying unto all who will hear, "Come, make ready for the great marriage supper of the Lamb; He is soon coming to receive all the faithful to the mansions prepared by Him, to partake of the feast which He hath prepared." He is sending, and hath been sending His servants for some thirty years past to say unto His people, "Come, make ready, put on your wedding garments; clothe yourselves with meekness, humility, and truth, and have yourselves clad in the righteousness of Christ, that you may be able to appear before Him, and enter into the guest chamber with those who shall sit with Me at the wedding of My Son." [Cf: Sermons and Talks, Volume 1 p. 6 para. 04] p. 292, Para. 3, [1885MS].

All must be clothed with the wedding garment in order to be accepted, lest we be found speechless. [Cf: Sermons and Talks, Volume 1 p. 7 para. 01] p. 292, Para. 4, [1885MS].

Is it not of the greatest importance that we be found having on the robe of righteousness, that we be ready when the Bridegroom cometh to enter in to the marriage supper? May we heed the invitation given and make ourselves ready that we may have admittance into the Master's house, that He say not unto us that none which were bidden shall taste of His supper. In the parable, those who were bidden heeded not its invitation, but continued excusing themselves, feasting upon the pleasures of this world as the masses do at the present time. [Cf: Sermons and Talks, Volume 1 p. 7 para. 02] p. 292, Para. 5, [1885MS].

The servants of God are inviting and entreating them to come away from the alluring scenes of this vain and fleeting world, to make ready for the marriage supper, but they will not come. We hear them saying, There's no danger; tomorrow shall be as this day and much more abundant; no need of being disturbed. We must needs attend to farms and merchandise and the things of this life, lest we lose worldly interests, and become poor and suffer want. They forget that He who careth for the little sparrows and clotheth the lilies of the field, careth for the humble, trusting soul, and will guide and direct all those who are ready to do His will, and bestow upon His dear children such things as they need. To all who through patience and perseverance overcome, He hath promised to give a crown of never fading glory, a robe of righteousness, and an entrance into the beautiful city of our

God. [Cf: Sermons and Talks, Volume 1 p. 7 para. 03] p. 292, Para. 6, [1885MS].

This same King is sending forth His servants today. He is inviting His guests, saying, "Come, for all things are now ready." The Lord of the marriage is soon coming: behold, He is at the door. Delay not to open the door, lest He turn away from receiving you and you enter not into the marriage feast. Open the door and receive the Master, that you may enter into the mansions of everlasting rest and never fading glory prepared for all those that love Him. Who will make ready for the coming of Him who hath said, "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be" [Rev. 22:12]. [Cf: Sermons and Talks, Volume 1 p. 7 para. 04] p. 292, Para. 7, [1885MS].

If we neglect our spiritual interests, neglect to offer up spiritual sacrifices acceptable unto God, which is our reasonable duty, we become entangled with the trifling cares of this life. If we even once omit our daily duty of calling upon God for His divine aid, His care and protection, we lose one day's enjoyment. We have not the sweet, melting influence of God's Holy Spirit attending us through the day, but we feel cast down and easily discouraged. The enemy of souls is ready to take advantage [of us] and often does, bringing us into captivity and sin. [Cf: Sermons and Talks, Volume 1 p. 8 para. 01] p. 293, Para. 1, [1885MS].

We may sometimes be cumbered about much serving, like Martha; but how much more commendable was the act of Mary, who sat and listened to the teachings of Jesus. He says, "Martha, thou art careful and troubled about many things: but . . . Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42). [Cf: Sermons and Talks, Volume 1 p. 8 para. 02] p. 293, Para. 2, [1885MS].

How many times the things of this vain, deceitful world come between us and our eternal interests! Temporal things spring up within our hearts and choke those things which are spiritual. We permit the enemy of righteousness to persuade us that we should attend to the things of this life. We now and then neglect greater duties lest we suffer want. If we faithfully entreat God to give us strength and to perform temporal duties, and at the same time to give us grace and wisdom to overcome evil; if we have our hopes centered above and our conversation in heaven, whence we look for the Son of man who has bidden to the marriage all who will come: who has gone up on high to prepare mansions for all those who love and keep His sayings, and has told us He is coming to receive us, we may enter in to the wedding feast with Him, that where He is there we may be also. If we turn away from those calls and invitations, what will be the consequence? [Cf: Sermons and Talks, Volume 1 p. 8 para. 03] p. 293, Para. 3, [1885MS].

In the 13th chapter of the Acts of the Apostles, 46th verse, we find that if we put God's work from us, and judge ourselves unworthy of everlasting life, we have no reason to expect an entrance into the kingdom. The 24th verse of the 14th chapter of Luke informs us that "none of those men which were bidden shall taste of my supper." [Cf: Sermons and Talks, Volume 1 p. 9 para. 01] p. 293, Para. 4, [1885MS].

The great eternal Father has prepared a marriage feast for His Son.

Will we give heed to His servants who have been and are being sent forth to proclaim unto us the solemn invitation? Or shall we make light of it? Oh, why refuse to make ready for the marriage of the Son of God? There is room for all who will accept the invitation. None can say [that] those things were not duly represented. Remember, when the good man returns, those who are ready will go in to the feast and the door will be shut, and there will be no further entrance, for we read that when "the master of the house is risen up, and hath shut to the door" (Luke 13:25), then those who would find admittance will hear the answer, "I know you not. . . ; depart from Me." [Cf: Sermons and Talks, Volume 1 p. 9 para. 02] p. 293, Para. 5, [1885MS].

May we heed well the solemn warning and make ready to enter into the wedding, that His house may be filled. God's Word informs us, "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" (Rev. 22:14). May we be found faithful, and give diligence to our calling, and possess the promised reward of the faithful, is my prayer.--Ms 8, 1874. (MR 900.56) [Cf: Sermons and Talks, Volume 1 p. 9 para. 03] p. 293, Para. 6, [1885MS].

[Notes on Sermon Preached by Mrs. E. G. White at Los Angeles, California, May 16, 1884.] We are required, whether we eat or drink, to do all to the glory of God. One of the signs that we are in the last days is that this is not done. "As it was in the days of Lot." Luke 17:28. Minds are too largely occupied with thoughts of what to eat or drink or wear. Men have no time to think of what will fit them for eternal life. Shall we not act like rational beings? The greatest question that ever occupied the human mind is, What shall I do to be saved? If the thoughts take a low plane, the character will be correspondingly low. But if the thoughts are led to grapple with the difficult problems in the Bible, the mind and character will be strengthened. In the world much time is given to matters of eating and drinking and dressing. Shall we be like the world, or shall we show that we cannot spend our time as they do? Be careful not to go to extremes. [Cf: Sermons and Talks, Volume 1 p. 11 para. 01] p. 294, Para. 1, [1885MS].

In regard to tea, coffee, tobacco, etc., we know that we have no use for any of these things. I have just seen a man who had sold his reason to drink. We don't want to be dependent on any of these things. As a people we are strictly temperate. We believe that using tobacco goes side by side with liquor drinking. We would present the pledge as much to the tobacco devotee as to the liquor drinker. [Cf: Sermons and Talks, Volume 1 p. 11 para. 02] p. 294, Para. 2, [1885MS].

We should pay attention to diet. Three meals a day are as many as anyone requires, and in many cases two are better than three. But while you take the three meals do not encourage your children to eat at all times. Bring your fruit upon the table. As for preserves, they are not best for us. Some simple pies that are not injurious may be used. As to discarding salt absolutely, I do not think we should. [Cf: Sermons and Talks, Volume 1 p. 11 para. 03] p. 294, Para. 3, [1885MS].

Some conscientious souls have dropped everything at once and have not used anything to supply the place of the meat, etc., which they have dropped. Persons become debilitated on account of such sudden changes.

Could we have the assurance that the meat is healthful, there would not be so much objection to its use. But very much of it is diseased. Men have flocks and herds with disease; and they are sold for the market even when they are dying from disease. I once found a most disgusting scrofulous sore in a quarter of lamb that was apparently very healthy. You cannot tell that meat is healthy even when highly recommended. How much of this is eaten! [Cf: Sermons and Talks, Volume 1 p. 12 para. 01] p. 294, Para. 4, [1885MS].

Animals are maltreated on the way to the slaughterhouse. There was one case of an animal that refused to go to the butcher. Its eyes were put out, it was pounded almost to a jelly, and finally dragged to slaughter and sold in market. [Cf: Sermons and Talks, Volume 1 p. 12 para. 02] p. 294, Para. 5, [1885MS].

As for pork, I never have anything to do with it because God tells me not to touch it, and He knows best. It is a scavenger. Its only use is to gather up filth. God does not want us to become scavengers to the scavengers. Our safest position is to do as the Lord tells us. [Cf: Sermons and Talks, Volume 1 p. 12 para. 03] p. 294, Para. 6, [1885MS].

We want to eat that which will give us the best quality of blood. Hadn't we better be studying the Bible than spending our time fixing up so many varieties of food? Have few kinds at a time and change often. Don't have the very same things right along all the time. Not many varieties at one meal, but varieties at different meals--this is the best plan. Food must be palatable in order to be nourishing. [Cf: Sermons and Talks, Volume 1 p. 12 para. 04] p. 295, Para. 1, [1885MS].

[The secretary who was taking notes on Ellen White's sermon reports that Sister White "related experiences in experimenting on doing without salt or any seasoning whatever; also in doing without meat; and in coming down to two meals a day." The secretary recorded no details concerning these experiences.] [Cf: Sermons and Talks, Volume 1 p. 13 para. 01] p. 295, Para. 2, [1885MS].

We don't make the health reform an iron bedstead, cutting people off or stretching them out to fit it. One person cannot be a standard for everybody else. What we want is a little sprinkling of good common sense. Don't be extremists. If you err, it would be better to err on the side of the people than on the side where you cannot reach them. Do not be peculiar for the sake of being peculiar. Away with cake. Persons may kill themselves with sweets. More harm is done to children by sweets than by anything else. The best food that I have obtained is the rolls. [Cf: Sermons and Talks, Volume 1 p. 13 para. 02] p. 295, Para. 3, [1885MS].

Dry food is better than so much wet food. Eat what the system requires to produce good blood. Poverty of diet will produce disease of the blood. Be regular in your meals. Have wholesome food at all times, and make no difference for company.--Ms 5, 1884. (MR 900.48) [Cf: Sermons and Talks, Volume 1 p. 13 para. 03] p. 295, Para. 4, [1885MS].

Sermon at Santa Rosa, California, Sabbath, March 7, 1885--Text: Matthew 7:22-28--Here are brought before us two classes--the hearer and the doer. There is one that hears and does not; there is one that hears and does. This is he that not only hears but is a doer of the Word of

the Lord: and this is the class that is building on the Rock. We want to be among the class that is riveted to the eternal Rock, and not of that class that is building upon the sand. For in these two classes of builders brought to view here, the one is laying his foundation in the sand, the other on the rocks. And the question comes home to us, How are we building? [Cf: Sermons and Talks, Volume 1 p. 14 para. 01] p. 295, Para. 5, [1885MS].

How we are building is of great consequence. We want to know that the foundation is deep, so that the floods shall not move us. Our salvation cost something; it cost us the blood of the Son of God. While everything has been done that can be done to bring us into right relation with God, we want to think much of every privilege brought to us, and not to be always questioning God's dealings with us, whether this is right or that is right; but pursue a course that will stand the test of His law, a test that shall work out for us an eternal weight of glory. [Cf: Sermons and Talks, Volume 1 p. 14 para. 02] p. 295, Para. 6, [1885MS].

God demands of us that we build a character that will stand that close test of the judgment. We will not have His protection in the time when the flood comes, if at that time it is found that we have wasted the hours of probation granted us now to build characters for eternity. For the character which we now build is not only for time, but for eternity. Those that are set forth in this parable as building on the sand are they that feel that they are all right. They come right up before the Lord and say, I have done this, I have done that. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But this goes for nothing to the Lord. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (See Matt. 7:22-23) [Cf: Sermons and Talks, Volume 1 p. 14 para. 03] p. 295, Para. 7, [1885MS].

What is iniquity? Sin. And what is sin? Sin, says the beloved John, is the transgression of the law. Here is a class that is transgressing the law of God, and at the same time they come to Him boasting of what they have done, expecting His favor. And it is this class that is here represented as building on the sand. They have erected a standard of their own. [Cf: Sermons and Talks, Volume 1 p. 15 para. 01] p. 296, Para. 1, [1885MS].

What is a perfect standard of character? The only standard ever given to man is the law of God, His holy commandments. If we have been building upon this rock, it will stand the test. If we have been erecting a standard of our own, and claim by that standard that we are perfect, and that we have reached perfect righteousness and holiness, we shall know in the day of God. No one will claim that they are perfect and holy if they tremble before the exalted standard of God. Is it safe to do this and cast aside the immutable law of God and then to claim to be holy? [Cf: Sermons and Talks, Volume 1 p. 15 para. 02] p. 296, Para. 2, [1885MS].

Here is a mirror into which we are to look, and search out every defect of character. But suppose that you look into this mirror and see many defects in your character, and then go away and say, "I am righteous," will you be righteous? In your own eyes you will be

righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements and if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts. [Cf: Sermons and Talks, Volume 1 p. 15 para. 03] p. 296, Para. 3, [1885MS].

What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth," would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away. [Cf: Sermons and Talks, Volume 1 p. 16 para. 01] p. 296, Para. 4, [1885MS].

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, "If any man sin we have an advocate with the Father, Jesus Christ the righteous," So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor-- if we have done on our part all that we could. [Cf: Sermons and Talks, Volume 1 p. 16 para. 02] p. 296, Para. 5, [1885MS].

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins when we come to Him with contrition of soul seeking His pardon. He imputes His righteousness; He takes the guilt upon Himself. [Cf: Sermons and Talks, Volume 1 p. 16 para. 03] p. 296, Para. 6, [1885MS].

Now, suppose that someone shall say, "Jesus has pardoned me and I have no need of the law any further. I will no longer live in obedience to the law." The question may be asked, "Shall we continue to sin that grace may abound"? No. If one should steal the money out of my purse, and then come, and confessing the crime, ask me to forgive him, and I shall pardon him, and then he go and do the same thing again, does not this show that there is no change in his life? So it is with those who have asked God to forgive them and then gone right on transgressing His law. They say, "Lord, Lord," but He says, "Depart from Me." While I freely pardoned you, you were doing the same thing again. Your very course was leading others in the way of the transgressor. For this reason they were called the workers of iniquity. This very course of action was the means of leading others astray. [Cf: Sermons and Talks, Volume 1 p. 17 para. 01] p. 296, Para. 7, [1885MS].

Christ offers a prayer to the Father, and He uses these words in this prayer, "Sanctify them through thy truth: thy word is truth" (John 17:17). I have sent them into the world as thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. (See John 17:17-19.) Mark these words, "I sanctify Myself." Thus He observes a life of perfect obedience, for He is the perfect pattern. Then He goes on and says, "That they may be sanctified"--by what? Through emotion? through feeling? No. Through the truth. We cannot trust to feeling; we must know the truth. [Cf: Sermons and Talks, Volume 1 p. 17 para. 02] p. 297, Para. 1, [1885MS].

Now, here is Christ praying to His Father that He will sanctify His followers through the truth. Then there is a truth that sanctifies, that has a sanctifying power upon the believer. And it becomes every one of us in this congregation to inquire what is the truth. [Cf: Sermons and Talks, Volume 1 p. 17 para. 03] p. 297, Para. 2, [1885MS].

If we are to believe the truth and be sanctified by the truth, then we must search the Scriptures that we may know what is the truth. If we do this, we shall not build upon a false foundation. But if we do not, we shall find at last that we have made a great mistake and laid our foundation in the sand, to be swept away in the time of storm and tempest. I want eternal life if it takes out the right eye and if it takes off the right arm. The question with me is, am I right with God? Am I serving Him in humility and meekness of soul? [Cf: Sermons and Talks, Volume 1 p. 17 para. 01] p. 297, Para. 3, [1885MS].

We are right amid the trials that shall try every soul of men that dwelleth upon the face of the earth. We may know what is the truth, and we may know what is error. We may know that we are laying our souls upon the foundation; we may know that we are not leading souls away from the truth. God help us that we may every one of us make sure of eternal life. [Cf: Sermons and Talks, Volume 1 p. 17 para. 02] p. 297, Para. 4, [1885MS].

And here is another Scripture. [Deuteronomy 13:1-5 quoted.] Here the commandments are set before them as a test of character. Said Christ, "I have kept My Father's commandments." And He is our pattern in all things. Now do we do the commandments from the heart? Are we studying to carry out in our lives the principle of the Sabbath commandment which God has put right in the bosom of His law? [Cf: Sermons and Talks, Volume 1 p. 17 para. 03] p. 297, Para. 5, [1885MS].

We may go to the heathen and say to them that we love the truth and serve the true God; and they will tell you that they worship the true and living God. We have no other way to tell who the true and living God is, only as we turn to this commandment. That God who made the lofty trees and every thing that is lovely and beautiful under the heavens, He that weighs the hills in the balances--that God is the true and living God; He created the whole universe. And these commandments tell us who the true God is. If Satan can get this fourth commandment out of the Decalogue, then you will not be able to tell who the true and living God is. [Cf: Sermons and Talks, Volume 1 p. 17 para. 04] p. 297, Para. 6, [1885MS].

Well, who is the true God? The God that created everything that is beautiful in nature. We are to look up through nature to nature's God. There we are to see the true God, the Maker of the heavens and the earth. The first four of these commandments show our duty to God, and the last six to our fellow men. We cannot break one of these first four and be in favor with God. Neither can we break one of the last six and be in favor with God. These we must urge upon the people. [Cf: Sermons and Talks, Volume 1 p. 18 para. 01] p. 297, Para. 7, [1885MS].

Here are the words of David, "It is time for Thee, Lord, to work: for they have made void thy law" (Ps. 119:126). David refers to the last days, the very time when we are to know and be sanctified by the truth.

We must cling to the truth. We must not let go the truth for friend or foe. There is a time coming when there will be great tribulation, such as never was or ever will be. Men will come claiming to be Christ. And here is a class that say, "I am sinless, I am holy." I have never heard one claim that who was not a sinner. They are not doers of the Word. [Cf: Sermons and Talks, Volume 1 p. 18 para. 02] p. 298, Para. 1, [1885MS].

One man came to Oakland a short time ago, who at his own home was known to be a dishonest man. Here he falls into the hands of the holiness people, and now he is holy, he is sinless. He goes on step-by-step in this delusion until he claims to be a sinless man. Now for this class we have to be prepared; we must know what spirit they are of. There are some of these people that are deceived by these workers of iniquity. They accept the Lord, and they accept this holiness doctrine, with the Lord; but they are not the people that have power with God. [Cf: Sermons and Talks, Volume 1 p. 18 para. 03] p. 298, Para. 2, [1885MS].

John saw the temple of God opened in heaven, and in that temple he saw the ark of His testimony. Says John, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). The path of true obedience is found in the commandments of God. But Satan is going about as a roaring lion, seeking whom he may devour. He does not always appear like a lion; he has the power of clothing himself like a lamb, and he has a soft and a tender voice. And how shall we meet him? shall we let him come in and take the control of our hearts? shall we let him have the charge of our minds and lives? We cannot afford it. [Cf: Sermons and Talks, Volume 1 p. 20 para. 01] p. 298, Para. 3, [1885MS].

Now here are those that come to us boasting that they are holy. There was one that claimed this in the city of Oswego. He was holding a revival meeting there. He worked so hard that he bled at the lungs, and they thought he would die. Yet while he was thus at work, and boasting of his holiness, the officers of the law were after him for stealing. While he was preaching, his wife saw the officer coming. She slipped out, and digging a little hole in the snow, buried the money and then came into the house. But she was seen to do this, and while they were protesting their innocence, here comes the officer into the room with the bag of money in his hands. Now, we meet this class everywhere we go. [Cf: Sermons and Talks, Volume 1 p. 20 para. 02] p. 298, Para. 4, [1885MS].

There was a man, perhaps you know him. He claimed to be holy. "The idea of repentance," said he, "is not in the Bible." "If," said he, "a man comes to me and says that he believes in Jesus, I take him right into the church, whether he is baptized or not; I have done so with a good many." "And," said he, "I have not committed a sin in six years." "There are some on this boat," he said, "that believe that we are sanctified by keeping the law. There is a woman on this boat by the name of White that teaches this." [Cf: Sermons and Talks, Volume 1 p. 20 para. 03] p. 298, Para. 5, [1885MS].

I heard this, and I stepped up to him and said, "Elder Brown, you hold right on. I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies anyone. We

believe that we must keep that law or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies anyone, nor saves us; that law stands and cries out, Repent that your sins may be blotted out. And then the sinner goes to Jesus, and as the sinner promises that he will obey the requirements of the law, he blots out their guilty stains and sets them free, and gives them power with God." [Cf: Sermons and Talks, Volume 1 p. 21 para. 01] p. 298, Para. 6, [1885MS].

John saw a company standing around the throne of God, and the angel asked him, Who are these in white robes? He answered, thou knowest. And the angel said, "These are they who have washed their robes, and made them white in the blood of the Lamb." (See Rev. 7:13-14). There is a fountain in which we may wash from every stain of impurity. And says the angel, "He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes." (See v. 17.) This will be the happy privilege of those that have kept the commandments of God in the earth. [Cf: Sermons and Talks, Volume 1 p. 21 para. 02] p. 299, Para. 1, [1885MS].

Men will arise saying, Here is Christ, here, here, here; but is He there? While they are trampling the commandments under their feet, Christ says, "Whosoever shall break one of these least commandments, (Macnight) you shall be of no esteem in the reign of heaven. Not as long as the heavens remain, shall one jot or one tittle pass." And one said to me, why do you talk so much about the law, why not talk more about Jesus? We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable. [Cf: Sermons and Talks, Volume 1 p. 21 para. 03] p. 299, Para. 2, [1885MS].

But, says John, in speaking of the deceiver that doeth great wonders, He shall make an image to the beast, and shall cause all to receive his mark. (See Rev. 13:14-16.) Will you please consider this matter? Search the Scriptures and see. There is a wonder-working power to appear, and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves. [Cf: Sermons and Talks, Volume 1 p. 22 para. 01] p. 299, Para. 3, [1885MS].

Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men and find one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellence, will fall before Him with shamefacedness. [Cf: Sermons and Talks, Volume 1 p. 22 para. 02] p. 299, Para. 4, [1885MS].

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou art greatly beloved." And he fell prostrate before the angel. He did not say, Lord, I have been very faithful to you and I have done everything to honor you and defend Your Word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions." Was that the way Daniel prayed to God? No; he prayed and confessed his sins. He said, "Hear O Lord, and deliver; we have departed from Thy Word and sinned." (See Dan. 9:5) And when he saw the angel, he said, "My comeliness was turned in me into corruption" (Dan. 10:8). He could not look upon the angel's face, and he had no

strength; it was all gone. So the angel came to him and set him upon his knees, but he could not behold him. And then the angel came to him with the appearance of a man. Then he could bear the sight. [Cf: Sermons and Talks, Volume 1 p. 22 para. 03] p. 299, Para. 5, [1885MS].

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such thing. From the time I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and the exalted character of Jesus Christ, who was holy and lifted up, and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year. [Cf: Sermons and Talks, Volume 1 p. 23 para. 01] p. 299, Para. 6, [1885MS].

A lady came to me in the city of Oakland, threw her arms around my neck, and said, "You are a child of God, but I am sanctified, I am holy; and we want you to come in with us." I turned to the Bible and showed her what is said. Then I said to her, "Suppose you should go to your children and say to them, 'You need not keep the commandments of God, you are holy. All you need do is to say that you love Christ; you need not think you have anything to do, but simply say I love my father and mother.' What would be the results? Just as surely as you stand opposed to the law of God, you have no investigation to make. If your character is not in harmony with the law of God, it is not in harmony with heaven, however you may profess to be holy and sinless." [Cf: Sermons and Talks, Volume 1 p. 23 para. 02] p. 300, Para. 1, [1885MS].

In the days of Martin Luther, there were those that came to him and said, "We do not want your Bible, we want the Spirit." Martin Luther said to them, "I will rap your spirit on the snoot." However great their pretences, they are not the children of God. [Cf: Sermons and Talks, Volume 1 p. 23 para. 03] p. 300, Para. 2, [1885MS].

I remember thirty-six years ago, I was in New York, in the house of Brother Abbey. A man came in there with an umbrella in his hands, and there he stood and said, "I am Christ." I had looked upon Christ, and I said to him, "Sir, you have no part with Christ. If you were Christ you would never have uttered that sentence." He raised his umbrella to strike me, but my husband stepped in between him and me, and said to him, "What are you going to do sir?" He said, "I am Christ, and will execute His will upon those that dispute His claims." [Cf: Sermons and Talks, Volume 1 p. 23 para. 04] p. 300, Para. 3, [1885MS].

I met a man at St. Helena that boasted that he had not committed a sin for six years. And one of his own party said to me, "I will not have him in my house again; he is a tyrant. He will come into my house and say, 'I have just as much right in this house as you,' and order my wife around, and demand her to wait upon him." And this is the man that had not committed a sin for six years. [Cf: Sermons and Talks, Volume 1 p. 24 para. 01] p. 300, Para. 4, [1885MS].

I want you to understand that pretences are not the evidences of true character. Now I speak these words to you because wherever there is a little company raised up, Satan is constantly trying to annoy and distract them. When one of the people turns away from his sins, do you suppose that he will let him alone? No, indeed. We want you to look

well to the foundation of your hope. We want you to let your life and your actions testify of you that you are the children of God. [Cf: Sermons and Talks, Volume 1 p. 24 para. 02] p. 300, Para. 5, [1885MS].

Let there be that littleness, that humbleness of soul, that they may know that you have been taught in the school of Christ. And when He shall appear in the clouds of heaven, we shall exclaim, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9). Then it is that the crown of life will be placed upon the brow of the faithful ones. Then will come the voice of the Saviour saying, "Well done thou good and faithful servant; . . . enter thou into the joy of thy Lord" (Matt. 25:21-23). What, faithful in putting their feet upon the law of God? No, No. These have not the mark of the beast upon them. I want that peace that comes through an obedience to all of the commandments of God. Amen.--Ms. 5, 1885. (MR 900.8) [Cf: Sermons and Talks, Volume 1 p. 24 para. 03] p. 300, Para. 6, [1885MS].

[Sermon by Mrs. E. G. White, Christiania, Norway, November 9, 1885.] "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:12-17). [Cf: Sermons and Talks, Volume 2 p. 21 para. 01] p. 301, Para. 1, [1885MS].

The Lord would have His people come very close to Himself. It is important that everyone who professes to be a child of God should carry the spirit and teachings of Christ into his everyday life. Let us look critically to ourselves [and] compare our characters with the only standard of righteousness, lest we shall make any crooked paths for our feet, and many shall, through our want of faith and intelligent knowledge of the Scriptures, be turned out of the way. We want much more of the love of God in our hearts than we have today. Unless we do have the graces of the Spirit of Christ, we shall be channels of darkness. [Cf: Sermons and Talks, Volume 2 p. 21 para. 02] p. 301, Para. 2, [1885MS].

It is our privilege to have the witness of the Spirit that our ways please God. We should not be satisfied unless we have this evidence. We must be pure in heart, and our works must be wrought in God. We need the special working of the Spirit of God upon our hearts. All the profession of the truth that we can make will be of no avail to us unless we have Christ abiding with us. We have altogether too little faith and firm reliance upon God. [Cf: Sermons and Talks, Volume 2 p. 21 para. 03] p. 301, Para. 3, [1885MS].

We are in days of trial, and the adversary of souls is upon our track. While we stand out separate from the world, how tenderly we should press close together in faith, in love doing one another good. United we are strong, divided we are weak. When Christ is abiding in us we shall have sweet communion with Him. We shall not be seeking to build

up self, and will not have an overestimate of our own abilities; we will humble ourselves. We will not find fault with others, and we shall be very careful lest we entertain thoughts in our hearts against our brethren and injure their influence. Satan will constantly tempt us to do this. How can it look in the sight of heaven, in the presence of holy beings, to be continually finding fault with your brethren? [Cf: Sermons and Talks, Volume 2 p. 21 para. 04] p. 302, Para. 1, [1885MS].

In the place of being jealous, and thinking that your own ways are right in the sight of God, you should be jealous for your brother's feelings. Now, if everyone will make straight paths for his own feet to travel in, then he will be able to help his brother. We should take heed to our ways and draw nigh to God day by day. If we have the spirit of prayer, then we shall press our petition to the throne of grace, and if we pray more and search the Scriptures with far greater diligence, we will not be denied the blessing God has promised to bestow. We will not then be jealous of one another. God has not set any of you upon the track of your brother, to find fault with him. Keep your own feet in the straight path, and then you will by your example encourage your brother. [Cf: Sermons and Talks, Volume 2 p. 22 para. 01] p. 302, Para. 2, [1885MS].

When Christ told Peter what he should do, Peter answered, "Lord, and what shall this man do?" Jesus said, "What is that to thee? follow thou Me." We want to be very jealous of ourselves. We want to examine ourselves and see if we are in the love of God. Unless Jesus is in us, we are reprobates. Every one of us will be tried, and unless we are closely connected with God, the trials that will come upon us will weaken our already weak faith and we shall become the sport of Satan's temptations. But if we are connected with Christ, and draw close to Jesus when these trials come, He will draw nigh to us. Satan will have no victory over us. "Draw nigh to God and He will draw nigh to you." We must commit the keeping of our souls to God as unto a faithful Creator. [Cf: Sermons and Talks, Volume 2 p. 22 para. 02] p. 302, Para. 3, [1885MS].

We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ. It is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them. This is your Christian duty. [Cf: Sermons and Talks, Volume 2 p. 22 para. 03] p. 303, Para. 1, [1885MS].

You may think that your brother is wholly in the fault, but if your brother does not come to you, you must go to him and try to come together. You must be in harmony. Unless you are in harmony one with another, Christ cannot abide in your heart. [Cf: Sermons and Talks, Volume 2 p. 22 para. 04] p. 303, Para. 2, [1885MS].

Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts, and do not cease pleading with God until every evil thought and feeling is overcome? Christ says, "Confess your faults one to another, and pray one for another, that ye may be healed." How much of this work have you done? Should the spirit of confession come into the church, you would surely see of the salvation of God. [Cf: Sermons and Talks, Volume 2 p. 22

para. 05] p. 303, Para. 3, [1885MS].

We want to retain Christian fellowship and love in our midst. Remember that Christ has said, "By this shall all men know that ye are My disciples if ye have love one for another." Can we take this all in? How much has Christ loved us? He denied Himself, and was willing to endure every sacrifice that we might have eternal life. For our sakes He became poor, that we through His poverty might be made rich, and He says, "Love one another as I have loved you." Then let us put Satan out of our hearts and invite Christ to come in. If we allow envy and hatred in our hearts, Christ cannot abide there. [Cf: Sermons and Talks, Volume 2 p. 23 para. 01] p. 303, Para. 4, [1885MS].

We should every one seek to build one another up in the most holy faith, and individually we should look to Jesus, who is the Author and Finisher of our faith. Then you can lead others to the Saviour. Christ has said, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." We must urge our way through the crowd that is making their way in the broad road. We must be firm to obey God. We must purify our souls by obeying the truth. The nearer we get to Jesus, the more we reflect upon His lovely character, the more we will reflect His divine image upon those around us. [Cf: Sermons and Talks, Volume 2 p. 23 para. 02] p. 304, Para. 1, [1885MS].

When others see that you are determined to be right yourselves, they will see that the truth of God has an influence upon your life and character; then you will be a bright light to the world. I beg of you to seek most earnestly to be a help to others, complying with the conditions in the Word of God, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: Sermons and Talks, Volume 2 p. 23 para. 03] p. 304, Para. 2, [1885MS].

The trouble with many is [that] they have lost sight of Jesus. [They] fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him, as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that makes us kind, courteous, self-denying, and begets in us love and reverence for God, and makes us Christian ladies and gentlemen. [Cf: Sermons and Talks, Volume 2 p. 23 para. 04] p. 304, Para. 3, [1885MS].

We must pray more earnestly for the grace of Christ, which is essential for us if we preserve our integrity and spiritual life. If anyone comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the Doxology. Vain talkers and mischiefmakers are Satan's agents in doing his work. [Cf: Sermons and Talks, Volume 2 p. 23 para. 05] p. 304, Para. 4, [1885MS].

There is a great work to be done for this church, and the sad part of it is there are so many [who are] well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty, soul-purifying truth, and this truth is to sanctify us individually. [Cf: Sermons and Talks, Volume 2 p. 24 para. 01] p. 305, Para. 1, [1885MS].

Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers we want to be minutemen and give no place to the devil. [Cf: Sermons and Talks, Volume 2 p. 24 para. 02] p. 305, Para. 2, [1885MS].

Satan's work will be manifested in such power that if it were possible he would deceive the very elect. And if he can, he will get your minds confused and you will lose sight of the truth and separate yourselves from the God of your strength. God wants you to be in that position where He can do great work for you. He wants you to have an intelligent faith. You do not want to present to the people a pattern mingled with defects of your character and give the world a false view of Jesus. It is our duty as Christians to represent Christ. [Cf: Sermons and Talks, Volume 2 p. 24 para. 03] p. 305, Para. 3, [1885MS].

There are many who have professions of faith and doctrines who are not converted, and unless they shall humble their hearts before God, and bring the truth into the inner sanctuary of the soul, they will not represent Jesus, but dishonor His name and make of none effect the truth of God. They talk much about the power of the enemy but do not bring their minds to God. [Cf: Sermons and Talks, Volume 2 p. 24 para. 04] p. 305, Para. 4, [1885MS].

Now, if you will open your hearts to the truth, then your understanding will be clear and you can present the truth to others. But if there are doubts and unbelief entertained, Christ cannot bring His light and the glory of His presence into your souls. Cannot you now begin to cultivate faith and talk of the mercies of God, and praise God with all your hearts? It is by prayer that you will receive strength to resist temptation. Christ will supply your wants, and relieve your doubts, and fill your soul with gladness. [Cf: Sermons and Talks, Volume 2 p. 24 para. 05] p. 306, Para. 1, [1885MS].

If we are to do as the apostle recommends us to do--give to every man a reason of the hope that is within us with meekness and fear--then we want the truth stamped upon our hearts. Here is where the great lack has been with many, very many. They have a nominal faith. There has been too much time devoted to small things unworthy of the least thought, and the mind is dwarfed and bound about with the things it dwelt upon. Shall we have the converting power of God in our midst? Christ says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Clear away the rubbish you have piled before the door of your heart and let Jesus come in. [Cf: Sermons and Talks, Volume 2 p. 24 para. 06] p. 306, Para. 2, [1885MS].

There is something for every one of us to do to clear the King's highway. We want to confess and forsake our sins and have them go beforehand to [the] judgment [so] that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. We read in the Scriptures that pure and undefiled religion

before God is this, That we visit the widow and fatherless in their affliction, and that we keep ourselves unspotted from the world. [Cf: Sermons and Talks, Volume 2 p. 25 para. 01] p. 306, Para. 3, [1885MS].

It is not outward show that makes the Christian. But it is the sanctifying power of the grace of God upon the soul. By their fruits ye shall know them. If a man is meek and Christlike, he will reflect this. If he is puffed up and thinks he knows it all, he takes the position that he does not need to learn in the school of Christ, and the very lessons he needs to learn he does not learn, [and] at last he is weighed in the balances and found wanting. It is too late then for wrongs to be righted. The day of probation was the time for him to learn these lessons. Now is the time to do God's will, and in seeking to conform your will to the will of God you will have that love for your fellow men that Christ had for you, and you will be indeed a light to the world. [Cf: Sermons and Talks, Volume 2 p. 25 para. 02] p. 307, Para. 1, [1885MS].

Whenever your lips are inclined to find fault with your brethren's ways and manners, just think that you, too, have sins to overcome. Look to Jesus and pattern after His character. [Cf: Sermons and Talks, Volume 2 p. 25 para. 03] p. 307, Para. 2, [1885MS].

Christ is coming. I remember when we thought that the end was to come in 1844, and when we came together in our meetings the question would be asked by one and another, "Brethren, have you seen anything in me that is not right? I know that we cannot see our own faults, and if any of the brethren have seen anything wrong in me, I want them to tell me." Sometimes there would be wrongs confessed, and we would bow before God and ask His forgiveness. Then you would see brethren who had had some difficulty going away alone in some barn or orchard and pleading with God together. Then they would come arm in arm, loving one another, and at peace among themselves. We felt that we could not separate unless everything was in harmony. The sweet spirit of peace was in our midst, and the glory of God was around us. You could see faces shine. [Cf: Sermons and Talks, Volume 2 p. 25 para. 04] p. 307, Para. 3, [1885MS].

[part of manuscript missing] We must get closer to God and then Christ will be our Light, and the light of truth will reflect upon the world. We want to educate ourselves to talk of the truth, talk of heaven and heavenly things, converse of the Saviour's love, and then we shall be fitting up for a holy heaven. If Christ, when He shall come, should find us with all the defects of character we have today, there will be no such thing as our getting into the courts of heaven, and there will be no chance for us to reform then. Christ does not promise to transform our characters then, after He shall come. We must seek righteous characters now. [Cf: Sermons and Talks, Volume 2 p. 25 para. 05] p. 308, Para. 1, [1885MS].

But if we have built up ourselves in our own righteousness, He does not change the character. The change must be here. We must wash our robes and make them white in the blood of the Lamb in this world, and then we shall have the white linen which is the righteousness of the saints. But if we go on in our sins, Christ can never take such to heaven. It is only those who are holy who can see a holy God. [Cf: Sermons and Talks, Volume 2 p. 26 para. 01] p. 308, Para. 2, [1885MS].

And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers to His bosom. Put your heart into the work. [Cf: Sermons and Talks, Volume 2 p. 26 para. 02] p. 308, Para. 3, [1885MS].

There are many of you grasping the truth with the ends of your fingers, and here is the world looking upon you and witnessing that you are not Christians. If you gather the precious rays of light that God has given you, you can scatter these blessed beams upon the pathway of others. [Cf: Sermons and Talks, Volume 2 p. 26 para. 03] p. 308, Para. 4, [1885MS].

May God wake you up, that you may seek your closets and pray to God, and believe that He hears you, for He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [Cf: Sermons and Talks, Volume 2 p. 26 para. 04] p. 309, Para. 1, [1885MS].

Then come just as you are and He will help you. He will save to the uttermost all who come unto Him. He wants to wash you from every stain of sin. I love Him because He first loved me. I see in Jesus matchless charms, and I want a part with Him in His heavenly kingdom. [Cf: Sermons and Talks, Volume 2 p. 26 para. 05] p. 309, Para. 2, [1885MS].

And now, my brethren, "Seek 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" [Isa. 55:6, 7]. [Cf: Sermons and Talks, Volume 2 p. 26 para. 06] p. 309, Para. 3, [1885MS].

May God help us to seek Him, and to realize that He will do just as He has said He would. This is the victory, even your faith.--Ms. 4, 1885. [Cf: Sermons and Talks, Volume 2 p. 26 para. 07] p. 309, Para. 4, [1885MS].

(Recopied February 7, 1895) Christiania, Norway, October 1, 1885 Dear Brother Butler: I was more sorry than I can express, to learn that under your instruction Brother Farnsworth and Burrill sought to restrict the work at the New York camp meeting. You could not have advised them to do a worse thing, and you should not have put a work into their hands that they were not fitted to do in a wise manner. Be careful how you repress advancing work in any locality. There is little enough being done in any place, and it certainly is not proper to seek to curtail operations in missionary lines. [Cf: Paulson Collection p. 379 para. 04] p. 309, Para. 5, [1885MS].

After looking matters over carefully and prayerfully, I wrote as I did in my notes of travel. I wanted to leave the matter in such a shape as not to discourage the laborers in New York in their efforts to do something, although I desired to give them caution, so that they would not make any extreme moves in their plans. The workers were doing well, and ought to have been encouraged and advised to go on with their work. There are men in New York who should have helped them by making needed

donations to invest in the cause. They will have to give to the work before they will grow in grace and the knowledge of the truth. [Cf: Paulson Collection p. 379 para. 05] p. 309, Para. 6, [1885MS].

You and your workers should have looked at this matter from different points of view than you did. You should have investigated the work thoroughly, and asked yourselves if five thousand dollars was too large a debt to incur in the important work in which these workers were engaged. Your influence should have been exerted in such a way as to cause the people to see the importance of the work, and to realize that it was their duty to rise to the emergency. You should have done as I have tried to in my notes of travel. But if our brethren feel at liberty to stop the work when they cannot see where money is coming from to sustain it, then the work will not only be contracted in Michigan and New York, but in every other State in the Union. If our workers are going forward in any place, do not put up the bars, and say, "Thus far shalt thou go and no farther." I feel sad that you have closed up the school at Rome, N. Y. I see that the brethren sent out to look after this enterprise have not taken measures to advance the work by soliciting donations from men who could give. There are rich men in the Conference who have made complaints about the debt that has been incurred, who ought to have sustained these workers. While reproach and discouragement have been cast upon the workers, the impression has been left upon those who have means that they have a perfect right to question every enterprise that calls for money. [Cf: Paulson Collection p. 380 para. 01] p. 310, Para. 1, [1885MS].

God does not require you to take such a course that the workers in New York or anywhere else shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. If I did the result would be that no worker would dare to exercise his own judgment in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one half that we ought to do. [Cf: Paulson Collection p. 380 para. 02] p. 310, Para. 2, [1885MS].

It is true that the South Lancaster school must be sustained, but this need not hinder us from sustaining other schools. We should have primary schools in different localities to prepare the youth for our higher schools. It may seem to you that it is wise to close up the school in Rome, N. Y., but I fail to see the wisdom of it. To close up this school will seem to reflect discredit upon all that the people have done, and will discourage them from making further advancement. I cannot see that you have gained anything in making the move that you have, nor can I feel that it is in accordance with God's order. It will work nothing but injury, not only to those that have complained about the debt, but also to the workers. Men who have property, and could have helped this enterprise, will breathe more freely. These moneyed men will be encouraged not to do more for the cause than they have done, but to do less. They will feel at liberty to complain concerning anything that calls for an outlay of means. [Cf: Paulson Collection p. 380 para. 03] p. 310, Para. 3, [1885MS].

O that the Lord might guide you. You should never in a single instance allow hearsay to move you to action, and yet you have sometimes done this. Never take action to narrow and circumscribe the work unless you know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions, but there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad. Unless those who can help in New York are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even that movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that he is taking the reins in his own hands. The workers will be surprised by the simple means that he will use to bring about and perfect his work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point. Workers may make mistakes, but you should give them an opportunity to learn caution by leaving the work in their hands. (Signed) Ellen G. White (Recopies February 7, 1895, H. E. R.) [Cf: Paulson Collection p. 381 para. 01] p. 311, Para. 1, [1885MS].

A Quick Work--When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.-- *R. & H., Dec. 15, 1885.* [Cf: Notebook Leaflets, Volume 1 p. 47 para. 06] p. 311, Para. 2, [1885MS].

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HEARING AND DOING.--Sermon at Santa Rosa, California; Sabbath, March 7, 1885; Text: Matthew 7:22-28--Here are brought before us two classes--the hearer and the doer. This is he that not only hears but is a doer of the Word of the Lord: and this is the class that is building on the Rock. We want to be among the class that is riveted to the eternal Rock, and not of that class that is building upon the sand. For in these two classes of builders brought to view here, the one is laying his foundation in the sand, the other on the rocks. And the question comes home to us, How are we building? [Cf: Unpublished Manuscripts, Volume 3 p. 63 para. 1] p. 312, Para. 1, [1885MS].

How we are building is of great consequence. We want to know that the foundation is deep, so that the floods shall not move us. Our salvation cost something; it cost us the blood of the Son of God. While everything has been done that can be done to bring us into right relation with God, we want to think much of every privilege brought to us, and not to be always questioning God's dealings with us, whether this is right or that is right; but pursue a course that will stand the test of His law, a test that shall work out for us an eternal weight of glory. [Cf: Unpublished Manuscripts, Volume 3 p. 63 para. 2] p. 312, Para. 2, [1885MS].

God demands of us that we build a character that will stand that close test of the judgment. We will not have His protection in the time when the flood comes, if at that time it is found that we have wasted the hours of probation granted us now to build characters for eternity. For the character which we now build is not only for time, but for eternity. Those that are set forth in this parable as building on the sand are they that feel that they are all right. They come right up before the Lord and say, I have done this, I have done that. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But this goes for nothing to the Lord. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (See Matt. 7:22-23.) [Cf: Unpublished Manuscripts, Volume 3 p. 63 para. 3] p. 312, Para. 3, [1885MS].

What is iniquity? Sin. And what is sin? Sin, says the beloved John, is the transgression of the law. Here is a class that is transgressing the law of God, and at the same time they come to Him boasting of what they have done, expecting His favor. And it is this class that is here represented as building on the sand. They have erected a standard of their own. [Cf: Unpublished Manuscripts, Volume 3 p. 64 para. 1] p. 312, Para. 4, [1885MS].

What is a perfect standard of character? The only standard ever given to man is the law of God, His holy commandments. If we have been building upon this rock, it will stand the test. If we have been erecting a standard of our own, and claim by that standard that we are perfect, and that we have reached perfect righteousness and holiness, we shall know in the day of God. No one will claim that they are perfect and holy if they tremble before the exalted standard of God. Is it safe to do this and cast aside the immutable law of God and then to claim to be holy? [Cf: Unpublished Manuscripts, Volume 3 p. 64 para. 2] p. 312, Para. 5, [1885MS].

Here is a mirror into which we are to look, and search out every defect of character. But suppose that you look into this mirror and see many defects in your character, and then go away and say, "I am righteous," will you be righteous? In your own eyes you will be righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements and if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts. [Cf: Unpublished Manuscripts, Volume 3 p. 64 para. 3] p. 313, Para. 1, [1885MS].

What if we were to go out into the streets and soil our clothes with

mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth," would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away. [Cf: Unpublished Manuscripts, Volume 3 p. 65 para. 1] p. 313, Para. 2, [1885MS].

So it is with the law of God. It points out the defects of character. It condemns us a sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, "If any man sin we have an advocate with the Father, Jesus Christ the righteous," So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor-- if we have done on our part all that we could. [Cf: Unpublished Manuscripts, Volume 3 p. 65 para. 2] p. 313, Para. 3, [1885MS].

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins when we come to Him with contrition of soul seeking His pardon. He imputes His righteousness; He takes the guilt upon Himself. [Cf: Unpublished Manuscripts, Volume 3 p. 65 para. 3] p. 313, Para. 4, [1885MS].

Now, suppose that someone shall say, "Jesus has pardoned me and I have no need of the law any further. I will no longer live in obedience to the law." The question may be asked, "Shall we continue to sin that grace may abound"? No. If one should steal the money out of my purse, and then come, and confessing the crime, ask me to forgive him, and I shall pardon him, and then he go and do the same thing again, does not this show that there is no change in his life? So it is with those who have asked God to forgive them and then gone right on transgressing His law. They say, "Lord, Lord," but He says, "Depart from me." While I freely pardoned you, you were doing the same thing again. Your very course was leading others in the way of the transgressor. For this reason they were called the workers of iniquity. This very course of action was the means of leading others astray. [Cf: Unpublished Manuscripts, Volume 3 p. 66 para. 1] p. 313, Para. 5, [1885MS].

Christ offers a prayer to the Father, and He uses these words in this prayer, "Sanctify them through thy truth: thy word is truth." (John 17:17). I have sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. (See John 17:17-19.) Mark these words, "I sanctify Myself." Thus He observes a life of perfect obedience, for He is the perfect pattern. Then He goes on and says, "That they may be sanctified"--by what? Through emotion? through feeling? No. Through the truth. We cannot trust to feeling; we must know the truth. [Cf: Unpublished Manuscripts, Volume 3 p. 66 para. 2] p. 314, Para. 1, [1885MS].

Now, here is Christ praying to His Father that He will sanctify His followers through the truth. Then there is a truth that sanctifies, that has a sanctifying power upon the believer. And it becomes every one of us in this congregation to inquire what is the truth. [Cf: Unpublished Manuscripts, Volume 3 p. 66 para. 3] p. 314, Para. 2, [1885MS].

If we are to believe the truth and be sanctified by the truth, then we must search the Scriptures that we may know what is the truth. If we do this, we shall not build upon a false foundation. But if we do not, we shall find at last that we have made a great mistake and laid our foundation in the sand, to be swept away in the time of storm and tempest. I want eternal life if it takes out the right eye and if it takes off the right arm. The question with me is, am I right with God? Am I serving Him in humility and meekness of soul? [Cf: Unpublished Manuscripts, Volume 3 p. 67 para. 1] p. 314, Para. 3, [1885MS].

We are right amid the trials that shall try every soul of men that dwelleth upon the face of the earth. We may know what is the truth, and we may know what is error. We may know that we are laying our souls upon the foundation; we may know that we are not leading souls away from the truth. God help us that we may every one of us make sure of eternal life. [Cf: Unpublished Manuscripts, Volume 3 p. 67 para. 2] p. 314, Para. 4, [1885MS].

And here is another Scripture. [Deuteronomy 13:1-5 quoted.] Here the commandments are set before them as a test of character. Said Christ, "I have kept My Father's commandments." And He is our pattern in all things. Now do we do the commandments from the heart? Are we studying to carry out in our lives the principle of the Sabbath commandment which God has put right in the bosom of His law? [Cf: Unpublished Manuscripts, Volume 3 p. 67 para. 3] p. 314, Para. 5, [1885MS].

We may go to the heathen and say to them that we love the truth and serve the true God; and they will tell you that they worship the true and living God. We have no other way to tell who the true and living God is, only as we turn to this commandment. That God who made the lofty trees and every thing that is lovely and beautiful under the heavens, He that weighs the hills in the balances--that God is the true and living God; He created the whole universe. And these commandments tell us who the true God is. If Satan can get this fourth commandment out of the Decalogue, then you will not be able to tell who the true and living God is. [Cf: Unpublished Manuscripts, Volume 3 p. 67 para. 4] p. 314, Para. 6, [1885MS].

Well, who is the true God? The God that created everything that is beautiful in nature. We are to look up through nature to nature's God. There we are to see the true God, the Maker of the heavens and the earth. The first four of these commandments show our duty to God, and the last six to our fellow men. We cannot break one of these first four and be in favor with God. Neither can we break one of the last six and be in favor with God. These we must urge upon the people. [Cf: Unpublished Manuscripts, Volume 3 p. 68 para. 1] p. 315, Para. 1, [1885MS].

Here are the words of David, "It is time for Thee, Lord, to work: for they have made void thy law." (Ps. 119:126). David refers to the last days, the very time when we are to know and be sanctified by the truth. We must cling to the truth. We must not let go the truth for friend or foe. There is a time coming when there will be great tribulation, such as never was or ever will be. Men will come claiming to be Christ. And here is a class that say, "I am sinless, I am holy." I have never heard one claim that who was not a sinner. They are not doers of the Word.

[Cf: Unpublished Manuscripts, Volume 3 p. 68 para. 2] p. 315, Para. 2, [1885MS].

One man came to Oakland a short time ago, who at his own home was known to be a dishonest man. Here he falls into the hands of the holiness people, and now he is holy, he is sinless. He goes on step-by-step in this delusion until he claims to be a sinless man. Now for this class we have to be prepared; we must know what spirit they are of. There are some of these people that are deceived by these workers of iniquity. They accept the Lord, and they accept this holiness doctrine, with the Lord; but they are not the people that have power with God. [Cf: Unpublished Manuscripts, Volume 3 p. 68 para. 3] p. 315, Para. 3, [1885MS].

John saw the temple of God opened in heaven, and in that temple he saw the ark of His testimony. Says John, "Here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12). The path of true obedience is found in the commandments of God. But Satan is going about as a roaring lion, seeking whom he may devour. He does not always appear like a lion; he has the power of clothing himself like a lamb, and he has a soft and a tender voice. And how shall we meet him? Shall we let him come in and take the control of our hearts? Shall we let him have the charge of our minds and lives? We cannot afford it. [Cf: Unpublished Manuscripts, Volume 3 p. 69 para. 1] p. 315, Para. 4, [1885MS].

Now here are those that come to us boasting that they are holy. There was one that claimed this in the city of Oswego. He was holding a revival meeting there. He worked so hard that he bled at the lungs, and they thought he would die. Yet while he was thus at work, and boasting of his holiness the officers of the law were after him for stealing. While he was preaching, his wife saw the officer coming. She slipped out, and digging a little hole in the snow, buried the money and then came into the house. But she was seen to do this, and while they were protesting their innocence, here comes the officer into the room with the bag of money in his hands. Now, we meet this class everywhere we go. [Cf: Unpublished Manuscripts, Volume 3 p. 69 para. 2] p. 315, Para. 5, [1885MS].

There was a man, perhaps you know him. He claimed to be holy. "The idea of repentance," said he, "is not in the Bible." "If," said he, "a man comes to me and says that he believes in Jesus, I take him right into the church, whether he is baptized or not; I have done so with a good many." "And," said he, "I have not committed a sin in six years." "There are some on this boat," he said, "that believe that we are sanctified by keeping the law. There is a woman on this boat by the name of White that teaches this." [Cf: Unpublished Manuscripts, Volume 3 p. 69 para. 3] p. 316, Para. 1, [1885MS].

I heard this, and I stepped up to him and said, "Elder Brown, you hold right on. I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies anyone. We believe that we must keep that law or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies anyone, nor saves us; that law stands and cries out, Repent that your sins may be blotted out. And

then the sinner goes to Jesus, and as the sinner promises that he will obey the requirements of the law, he blots out their guilty stains and sets them free, and gives them power with God." [Cf: Unpublished Manuscripts, Volume 3 p. 70 para. 1] p. 316, Para. 2, [1885MS].

John saw a company standing around the throne of God, and the angel asked him, Who are these in white robes? He answered, thou knowest. And the angel said, "These are they who have washed their robes, and made them white in the blood of the Lamb." (See Rev. 7:13,14.) There is a fountain in which we may wash from every stain of impurity. And says the angel, "He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes." (See v. 17.) This will be the happy privilege of those that have kept the commandments of God in the earth. [Cf: Unpublished Manuscripts, Volume 3 p. 70 para. 2] p. 316, Para. 3, [1885MS].

Men will arise saying, Here is Christ, here, here, here; but is He there? While they are trampling the commandments under their feet, Christ says, "Whosoever shall break one of these least commandments, (Macnight) you shall be of no esteem in the reign of heaven. Not as long as the heavens remain, shall one jot or one tittle pass." And one said to me, why do you talk so much about the law, why not talk more about Jesus. We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable. [Cf: Unpublished Manuscripts, Volume 3 p. 70 para. 3] p. 316, Para. 4, [1885MS].

But, says John, in speaking of the deceiver that doeth great wonders, He shall make an image to the beast, and shall cause all to receive his mark. (See Rev. 13:14-16). Will you please consider this matter? Search the Scriptures and see. There is a wonder-working power to appear, and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves. [Cf: Unpublished Manuscripts, Volume 3 p. 71 para. 1] p. 316, Para. 5, [1885MS].

Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men and find one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellence, will fall before Him with shamefacedness. [Cf: Unpublished Manuscripts, Volume 3 p. 71 para. 2] p. 317, Para. 1, [1885MS].

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou art greatly beloved." And he fell prostrate before the angel. He did not say, Lord, I have been very faithful to you and I have done everything to honor you and defend Your Word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions." Was that the way Daniel prayed to God? No; he prayed and confessed his sins. He said, "Hear O Lord, and deliver; we have departed from Thy Word and sinned." (See Dan. 9:5.) And when he saw the angel, he said, "My comliness was turned in me into corruption" (Dan. 10:8). He could not look upon the angel's face, and he had no strength; it was all gone. So the angel came to him and set him upon his knees, but he could not behold him. And then the angel came to him with the appearance of a man. Then he could bear the sight. [Cf:

Unpublished Manuscripts, Volume 3 p. 71 para. 3] p. 317, Para. 2, [1885MS].

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such thing. From the time I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and the exalted character of Jesus Christ, who was holy and lifted up, and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year. [Cf: Unpublished Manuscripts, Volume 3 p. 72 para. 1] p. 317, Para. 3, [1885MS].

A lady came to me in the city of Oakland, threw her arms around my neck, and said, "You are a child of God, but I am sanctified, I am holy; and we want you to come in with us." I turned to the Bible and showed her what it said. Then I said to her, "Suppose you should go to your children and say to them, 'You need not keep the commandments of God, you are holy. All you need do is to say that you love Christ; you need not think you have anything to do, but simply say I love my father and mother.' What would be the results? Just as surely as you stand opposed to the law of God, you have no investigation to make. If your character is not in harmony with the law of God, it is not in harmony with heaven, however you may profess to be holy and sinless." [Cf: Unpublished Manuscripts, Volume 3 p. 72 para. 2] p. 317, Para. 4, [1885MS].

In the days of Martin Luther, there were those that came to him and said, "We do not want your Bible, we want the Spirit." Martin Luther said to them, "I will rap your spirit in the snoot." However great their pretences, they are not the children of God. [Cf: Unpublished Manuscripts, Volume 3 p. 72 para. 3] p. 317, Para. 5, [1885MS].

I remember thirty-six years ago, I was in New York, in the house of Brother Abbey. A man came in there with an umbrella in his hands, and there he stood and said, "I am Christ." I had looked upon Christ, and I said to him, "Sir, you have no part with Christ. If you were Christ you would never have uttered that sentence." He raised his umbrella to strike me, but my husband stepped in between him and me, and said to him, "What are you going to do sir?" He said, "I am Christ, and will execute His will upon those that dispute His claims." [Cf: Unpublished Manuscripts, Volume 3 p. 72 para. 4] p. 318, Para. 1, [1885MS].

I met a man at St. Helena that boasted that he had not committed a sin for six years. And one of his own party said to me, "I will not have him in my house again; he is a tyrant. He will come into my house and say, 'I have just as much right in this house as you,' and order my wife around, and demand her to wait upon him." And this is the man that had not committed a sin for six years. [Cf: Unpublished Manuscripts, Volume 3 p. 73 para. 1] p. 318, Para. 2, [1885MS].

I want you to understand that pretences are not the evidences of true character. Now I speak these words to you because wherever there is a little company raised up, Satan is constantly trying to annoy and distract them. When one of the people turns away from his sins, do you suppose that he will let him alone? No, indeed. We want you to look well to the foundation of your hope. We want you to let your life and

your actions testify of you that you are the children of God. [Cf: Unpublished Manuscripts, Volume 3 p. 73 para. 2] p. 318, Para. 3, [1885MS].

Let there be that littleness, that humbleness of soul, that they may know that you have been taught in the school of Christ. And when He shall appear in the clouds of heaven, we shall exclaim, "Lo, this is our God; we have waited for him, and he will save us." (Isa, 25:9). Then it is that the crown of life will be placed upon the brow of the faithful ones. Then will come the voice of the Saviour saying, "Well done thou good and faithful servant; ... enter thou into the joy of the Lord." (Matt. 25:21-23). What, faithful in putting their feet upon the law of God? No, No. These have not the mark of the beast upon them. I want that peace that comes through an obedience to all of the commandments of God. - Ms. 5, 1885. [Cf: Unpublished Manuscripts, Volume 3 p. 73 para. 3] p. 318, Para. 4, [1885MS].

Written Statement from Sister White. South Lancaster, Mass., Aug. 7, 1885. I am compelled to state that I have not had the least faith in Mr. Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp-meeting had not the least sanction of our people. They were sent broadcast by stealing the *Review and Herald* list. [Cf: Pamphlet 030 p. 9 para. 01] p. 318, Para. 5, [1885MS].

The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience,--a delusion of Satan. [Cf: Pamphlet 030 p. 9 para. 02] p. 318, Para. 6, [1885MS].

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. [Cf: Pamphlet 030 p. 9 para. 03] p. 319, Para. 1, [1885MS].

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God. [Cf: Pamphlet 030 p. 9 para. 04] p. 319, Para. 2, [1885MS].

Mr. Garmire, Frank Allen, and Frank Jones were the principal advocates of this heresy. God does not send his light and his truth through impure channels. The record of these men is not clear. They have pursued such a course in their religious life that we have no confidence in them as Christians. [Cf: Pamphlet 030 p. 10 para. 01] p. 319, Para. 3, [1885MS].

We thought that after the time passed they might humble themselves, confess their delusion, and the Lord would pardon the grievous sin of erecting a false light. But no; they went farther and farther into delusion. I wish to warn all in Battle Creek, and all who are liable to be in any way deceived by these men, that they are in a delusion. [Cf:

Pamphlet 030 p. 10 para. 02] p. 319, Para. 4, [1885MS].

Frank Jones is a special agent of Satan. He has had influence to deceive some souls. When his doctrines are so manifestly originated by a mind impure and corrupt, we would think any mind that had been under the influence of the Spirit of God, and that was conversant with the Scriptures in any degree, would turn from his polluting heresy, and denounce his vagaries with loathing. But there is that in the human heart which inclines to accept anything new and odd and strange, even of the most inconsistent and revolting character. [Cf: Pamphlet 030 p. 10 para. 03] p. 319, Para. 5, [1885MS].

This poor blind man has greater spiritual blindness than that which marks his temporal vision. Satan has manufactured most loathsome vagaries to present as truth. Should the Bible present any such ideas, well might infidels be justified in their unbelief. We warn all who may be brought under the influence of these few deluded ones, to not receive them into their houses, or to bid them Godspeed; for they are doing the work of Satan as verily as the arch deceiver himself. [Cf: Pamphlet 030 p. 10 para. 04] p. 319, Para. 6, [1885MS].

God's standard is his holy, perfect law; elevate that. Let nothing move your feet from the solid Rock. Truth is ever pure, elevating, and ennobling. Truth never leads to unchastity, nor to moral pollution. Truth never degrades the receiver, never leads to any impropriety of conduct. But those who have taken the course these men have, will go to great extremes in fanatical errors and wild, unreasonable vagaries. They began to find fault with the church; the church was backslidden, the leaders were backslidden. They had a wonderful message. God had left the church and the leading men one side, and these men were God's messengers, to give the last message of mercy, and proclaim the end of time which Mr. Garmire's daughter had professed to see in vision. [Cf: Pamphlet 030 p. 10 para. 05] p. 320, Para. 1, [1885MS].

These men despised all counsel, all advice, and maintained that they had the truth. They denounced the church as forsaken, fallen. I conversed with Frank Allen, and told him of his errors. I presented his inconsistent life, his wicked, immoral course of action, breaking the commandments of God, and showed him the questionable Christian character of Mr. Garmire. [Cf: Pamphlet 030 p. 11 para. 01] p. 320, Para. 2, [1885MS].

The past record of Frank Jones in the books of heaven testified against him; for he left a spotted record. I warned him to change his course, but he paid no heed. He despised all counsel. We thought after the time they had set, passed, then we might be able to do something with these deceived, deluded souls. But they were just as firm and determined as ever. They manifested a stubborn persistence in having their own way. [Cf: Pamphlet 030 p. 11 para. 02] p. 320, Para. 3, [1885MS].

I regretted that Bro. Shrock should be drawn into this delusion; for I believed him to be the only honest one among them. He sold his home, and these deluded men drew upon his funds to support themselves and their families, until this brother was alarmed at the increasing demands, and withdrew, in a great measure, his support. I hope this brother will wrench himself free from Satan's snares, and make thorough

work to confess his errors, and then take his place again, humble and penitent, at the feet of Jesus. [Cf: Pamphlet 030 p. 11 para. 03] p. 320, Para. 4, [1885MS].

I warn my brethren and sisters to give not one word of sympathy or support to these men who have been holding fast their loathsome errors in the face of evidence and light to the contrary. We would suppose that such a warning was wholly unnecessary; but when there are men and women who are inclined to condemn the church, and those whom God has used to bear his message to the world, they are in danger of following a strange voice, rather than that of the true Shepherd. [Cf: Pamphlet 030 p. 12 para. 01] p. 320, Para. 5, [1885MS].

Christ says, My sheep hear my voice, and the voice of a stranger will they not follow. Mr. Garmire is trying to make his voice heard; but listen not. God does not select men whose lives and Christian character are questionable wherever they have lived, and give them special light, and pass his true, devoted, self-sacrificing servants by. This is not God's plan. It looks, just as it is, like the work of the great adversary of souls. [Cf: Pamphlet 030 p. 12 para. 02] p. 321, Para. 1, [1885MS].

Frank Jones and Frank Allen are men of whom you may well beware. God is not with them. They are led by another spirit. Their doctrines are the doctrines of Satan. Beware of these men who lie in wait to deceive unwary souls. But how any one can be deceived by them is a mystery. [Cf: Pamphlet 030 p. 12 para. 03] p. 321, Para. 2, [1885MS].

May the Lord give wisdom to his people that they will not so far separate themselves from the true Shepherd that they can hear the voice of a stranger, and follow him rather than the true Shepherd. We do well that we take heed what we hear and what we believe, lest we be found wholly deceived, on Satan's ground. Ellen G. White. [Cf: Pamphlet 030 p. 12 para. 04] p. 321, Para. 3, [1885MS].