

Carefully select your subject, make your discourses short and important points of doctrine very plain. Take up one point at a time in a discourse. Make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say. *Letter 47, 1886, pp. 2, 3.* (To Brother Bourdeau, June 5, 1886.) [Cf: 1MR16.04] p. 1, Para. 1, [1886MS].

Every Position of Faith Will Be Examined --Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's commandment-keeping people. Every soul will be tested. Oh that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children. [Cf: 1MR48.01] p. 2, Para. 1, [1886MS].

Every position of our faith will be searched into and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in the pursuit of some course that God has no part in. Evil is eagerly pursued as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a time as this be asleep? Shall those who hold the truth be silent as if paralyzed? *Letter 65, 1886, p. 3.* (To a "Sister," December 31, 1886.) [Cf: 1MR48.02] p. 2, Para. 2, [1886MS].

The great God has reared His mighty structures in the granite rocks, in the towering mountains, in clefts, in the gulches, in the gorges, and in the castle rocks, and in the caves of the earth. And with these surroundings--the work of God's power--how thankless the heart who needs images of man to worship. The heathen who worship nature, the works of the divine hand, are idolaters. But does not their worship strike the senses as more sensible than the worship of images bearing the mold and impress of finite man? Everything about us teaches us from day to day lessons of our Father's love and of His power, of His laws to govern nature, and that lie at the foundation of all government in heaven and in earth. These rich tokens of God's matchless power, if they will not call the mind to the Creator of heaven and earth, if they will not awaken gratitude in these dull and thankless hearts, will images and shrines of dead men do this? We look upon nature. We see the fields clothed with carpets of living green. We see the variety of His works. In this house God has builded for man, every part of this house, diverse it may be from another, but we trace in unmistakable tokens the handiwork of the great Architect. There is beauty in the valleys, awful grandeur in the solemn masses of cleft rocks, majesty in the towering mountains that look as if they touched the heavens. There is the lofty tree with its delicately formed leaves, the spires of grass, the opening bud and blooming flowers, the forest trees, and everything points the mind to the great and living God. *Ms. 62, 1886, pp. 28, 29.*

("Second Visit to Italy," April 15-29, 1886.) [Cf: 1MR309.05] p. 2, Para. 3, [1886MS].

Deeming it no longer safe to entrust our youth with infidels or with irreligious teachers or even with teachers who would poison their minds with doctrinal errors, we have erected our present commodious home and college in Healdsburg. We saw the necessity of religious training being interwoven with their education, also of their knowing something of the different trades and branches of business. In order for them to develop symmetrical characters they need not only the advantages of a thorough intellectual training but of a training of the physical powers. Then their mental capabilities will develop proportionately. It is painful to see how many one-sided, half-developed characters there are in our world. Our churches today show that these defects have been brought into the religious life to the great detriment of the church. There is a great work to be done for our youth. Our College must not do any haphazard work. The taste of those who attend it must be refined, their imagination pure and correct, and all their aspirations ennobled and purified through the copy that is constantly kept before them, Jesus Christ. If they learn to come into subjection to His sway, and are controlled by pure, elevating motives, they may go forth fitted for any position of responsibility or trust. [Cf: 1MR317.02] p. 3, Para. 1, [1886MS].

Young men have a work to do in this life which they will be unable to perform unless they form correct habits. Every soul that has been redeemed by the blood of Jesus has a destiny to fulfill. No one liveth to himself. All exert an influence for good or for evil. The injunction of the apostle is, that they are to be co-workers with Christ and partakers with Him of His self-denial, His self-sacrifice, His forbearance, and gracious benevolence. [Cf: 1MR317.03] p. 3, Para. 2, [1886MS].

Says the apostle, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). You are God's agents to work for the upbuilding, the advancement of His cause, therefore you should put away all levity, jesting, and joking which is not convenient. Put away your spendthrift habits, and learn habits of economy. Be not seeking after amusements, live not for your own selfish gratification, be sober minded. In your God-given manhood rise above every enslaving, debasing habit and practice and encourage a due appreciation of your high calling. Ponder well the paths your feet are treading. Search your Bibles carefully and prayerfully. Study the waymarks, and inquire diligently whether your feet are in the path leading heavenward, or in the path leading to perdition. [Cf: 1MR318.01] p. 3, Para. 3, [1886MS].

You need to learn more of God and of heaven. How important that you start right, that you begin active life aright. A little diverging from the path of right at starting will lead you farther and farther away from the path of safety and happiness. One step taken carelessly will place you upon the enemy's ground and oppress and benumb the intellectual and moral energies. We are living in an age of infidelity and disloyalty to God. Bad dispositions, hereditary tendencies, are opposed to the gospel of Christ. All the miserable traits of character, all the depravity and overflowing profligacy which prevails in our

world, is because the law of God is not made the standard of character. Satan is working with pleasing fables upon the minds of professed Christians to make of none effect the law of God which is the detector of sin. God wants faithful men to press firmly against the wiles of Satan and urge the truth against destructive errors and delusions. [Cf: 1MR318.02] p. 3, Para. 4, [1886MS].

Our college is far-reaching in its principles. It has for its one great object the education and training of young men and women for usefulness in this life and the service of God. If these youth have an eye single to God's glory, they will seek to fit themselves for His special service. The love of Christ will have a controlling influence upon their everyday life. This object imparts an energy more than finite, and qualifies for achievements that are divine. Their works will show some proportion of the strength of their motives. The salvation of men for whom Christ has paid an infinite price will be their grand aim. All other considerations,--home, family, social enjoyment, are secondary to this. [Cf: 1MR319.01] p. 4, Para. 1, [1886MS].

The worker for God must reach for men where they are, immersed in darkness, sunken in vice, and stained with corruption. Thus it was that Christ showed His love for fallen man. He came from a heaven of bliss where He was appreciated, loved, and honored, to our world to meet man in his fallen condition. His work was to reform men and fit them for a pure and holy Heaven. He stopped at no sacrifice; He hesitated not at any self-denial. He for our sakes became poor, that we through His poverty might be made rich. Jesus had a great deal of rough work to do among a rough, uncultured, depraved class. He reached for men where they were, and adapted His process of working to the material He had to work upon. The workers for God must work as Christ worked. They must take in and understand the conditions of the beings for whom they work, in order to gain the victory. Whoever would be an effective co-worker with God in the vineyard of God must expect no better portion and treatment than had the world's Redeemer. They must expect to bring their ministry to the understanding of the men for whom they labor. [Cf: 1MR319.02] p. 4, Para. 2, [1886MS].

Those will attend the college who have no settled principles, no fixed purpose. They have no sense of God's claims upon them. Unless they can be inspired with courage, lofty aims, and a burning desire to improve their talents to increase their knowledge, that they may increase their usefulness, they would be better tilling the soil at home. Those who have a purpose to labor for the salvation of souls must not have moral cowardice, but pure elevated motives. The hours of these will be hallowed, their opportunities appreciated. They will drink in knowledge. They will be representatives of industry, sobriety, punctuality. They will ever advocate order and discipline. They will be caretakers. There will be nothing loose or lax, but they will have sturdy, persevering resolutions and earnest fidelity. [Cf: 1MR319.03] p. 4, Para. 3, [1886MS].

God would have His workers aim at perfection and strive earnestly for it. As they go out they will meet worldly men. Some are coarse and rough, others are intelligent and having the worldly polish. These all must have the mold of Christ's character. The people have a right to expect that the one who presents himself as a teacher of Bible truths

shall be refined in manners. They will pass severe judgment upon the man who claims to be a teacher, and is not refined and courteous. He should be able to command the respect of all. Young men should go forth from the College qualified for this work by diligent study and faithful training. All bad ways and coarse ways should be avoided, and a strict guard should be placed over the mind and manners lest they fall into erroneous ways of speaking and acting. [Cf: 1MR320.01] p. 4, Para. 4, [1886MS].

The teachers in our schools should labor strenuously to have their own voices and manners as nearly right as possible. But little is gained in devoting all the time to the study of books while the manners and the voice are neglected. They should impress upon the students under their charge the importance of self-culture, and then the student should take himself in hand to practice the lessons taught that he may overcome incorrect habits of utterance. If these wrong habits are carried through their college education, they will have become fixed and very difficult to overcome. Intelligent youth often thus hinder their own success by retaining faults which earnest, painstaking efforts would overcome. If they would take themselves resolutely in hand they would succeed in changing their habits and their manners at once and forever. [Cf: 1MR320.02] p. 5, Para. 1, [1886MS].

There is great pathos and music in the human voice and if the learner will make determined efforts he will acquire habits of talking and singing that will be to him a power to win souls to Christ. The teachers in our schools should not tolerate in the students ungainly attitudes and uncouth gestures, wrong intonations in reading, or incorrect accents or emphasis. Perfection of speech and voice should be urged upon every student. Because of carelessness and bad training, habits are often contracted which are great hindrances in the work of a minister who has otherwise educated talent. The student must be impressed that he has it in his power, by combining divine grace with effort, to make himself a man. The mental and physical capabilities with which God has adorned him may by cultivation and painstaking effort become a power to benefit his fellowmen. [Cf: 1MR321.01] p. 5, Para. 2, [1886MS].

All connected with our college as teachers and workers should be God-fearing men and women, hating sin, despising every temptation that will lead to pollution. They should stand firm as a rock to duty, feeling that they have a responsible work for the performance of which they must render an account to God. Every teacher in our college should feel a deep interest that the youth should receive such a training and discipline that they may go forth from the college with higher, holier motives, and firmer principles than when they entered the school. They should not only become efficient in the sciences, but the intellect should expand and strengthen and develop, and they should grow in grace and knowledge of the truth. While cultivating the mind they should cultivate the uprightness of heart, that stern integrity that Joseph possessed. Then they will scorn to yield to temptation that will sully their purity. Like Daniel, they will resolve to be true to principle, and to make the very best use of the intellect with which God has endowed them. Pure, genuine religion never deadens the intellect, but it awakens the highest, noblest thoughts, and strengthens the intellect to exercise its powers to the utmost limit. [Cf: 1MR321.02] p. 5, Para. 3, [1886MS].

It is impossible for teacher or student to be connected with the God of wisdom without his intellect becoming developed and strengthened through the grace of Christ. He may then become a man of power to lead other souls to divine truth. The greatest work of the teacher is to lead those under his charge to be intellectual Christians. Then the mental and moral powers will develop harmoniously, and they will be fit for any position of trust. Divine grace will give clearness and force to the understanding. To faith will be added a virtuous character, and they will be a bright light in the world. They present the power of Christianity in the well-ordered life and godly conversation. They will despise cheap foolish jesting and joking. They will adorn the doctrine of Christ. The principles of truth are inwrought in their lives, and bright beams of light will shine forth from them to the world in good works. Their righteousness goes before them as in the case of Daniel, and the glory of the Lord is their reward. The Lord has said, "Them that honour Me I will honour" (1 Samuel 2:30). God's Word will be fulfilled, not a jot or tittle of it will fail. Many who will stand before the throne of God wearing the white linen which is the righteousness of the saints will be the sheaves that faithful example and earnest effort has brought to the Master. *Ms. 22, 1886, pp. 1-6.* ("The Healdsburg College," 1886.) [Cf: 1MR322.01] p. 5, Para. 4, [1886MS].

Your first ministerial field is to guard and train your children, taking care of the little garden God has given you, and when you educate and train these children then you have done a work that God will bless.--*Ms 13, 1886, p. 4.* ("The Christian Brotherhood," Sept. 22, 1886.) [Cf: 2MR145.02] p. 6, Para. 1, [1886MS].

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless efforts. Christ prayed that His disciples might be one with Him, as He was One with the Father. . . . [Cf: 2MR158.04] p. 6, Para. 2, [1886MS].

Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a show of doing something, attract attention, and flash out brightly and then are gone. All must pull in one direction in order to render efficient service to the cause. . . . [Cf: 2MR159.01] p. 6, Para. 3, [1886MS].

God requires concerted action of His soldiers, and in order to have this in the church, self-restraint is essential; self-restraint must be exercised. --*Letter 11a, 1886, pp. 3-5.* (To Elder and Mrs. E. P. Daniels, Aug. 6, 1886.) [Cf: 2MR159.02] p. 6, Para. 4, [1886MS].

In every effort in every place where the truth is introduced there is need of different minds, different gifts, different plans and methods

of labor being united. All should make it a point to counsel together, to pray together. Christ says that, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." No one worker has all the wisdom that is needed. There should be a comparing of plans, a counseling together. No one man should think himself sufficient to manage an interest in any place without helpers. [Cf: 2MR159.03] p. 6, Para. 5, [1886MS].

One man may have tact in one direction, but may be a decided failure upon some essential points. This makes his work imperfect. He needs the tact of another man's mind and gift to blend with his efforts. All should be perfectly harmonious in the work. If they can work with only those who see just as they do, and follow just their plans, then they will make a failure. The work will be defective because none of these laborers have learned the lessons in the school of Christ that makes them able to present every man perfect in Christ Jesus. All should be constantly improving. They should lay hold of every opportunity and make the most of every privilege, until they become better fitted for their great and solemn work. [Cf: 2MR160.01] p. 6, Para. 6, [1886MS].

But God has set in the church different gifts. These are all precious in their place, and all are to act a part in the perfecting of the saints. (Eph. 4: 11-16, quoted.) [Cf: 2MR160.02] p. 6, Para. 7, [1886MS].

This is God's order, and men must labor according to His rules and arrangements if they would meet with success. God will accept only those efforts that are made willingly and with humble hearts, without the trait of personal feelings or selfishness.--Letter 66, 1886, pp. 1, 2. (To "My Brother Laborers at Lausanne," no date.) [Cf: 2MR160.03] p. 7, Para. 1, [1886MS].

I write this for I dare not withhold it. You are far from doing the will of God, far from Jesus, far from heaven. It is no marvel to me that God has not blessed your labors. You may say God has not given Sister White a vision in my case; why, then, does she write as she does? I have seen the cases of others who, like you, are neglecting their duties. I have seen many things in your case in your past experience. And when I enter a family and see a course pursued that God has reproved and condemned, I am in grief and distress, whether the special sins have been shown me or the sins of another who has neglected similar duties. I know whereof I speak. I feel deeply over the matter. I say, then, for Christ's sake make haste to come on the right ground, and harness up for the battle.--Letter 52, 1886, p. 10. (To A. C. Bourdeau, Nov. 20, 1886.) [Cf: 2MR190.01] p. 7, Para. 2, [1886MS].

There is with you a love for supremacy, whether you see it or not; and had it not been cherished you would have had by your side men who would have been developing as useful physicians, men who would be constantly growing, and upon whom you could have depended. But you have not given them all the advantages which you yourself would have claimed had you been in their place.--Letter 7, 1886, p. 2. (To J. H. Kellogg, April 26, 1886.) [Cf: 2MR240.02] p. 7, Para. 3, [1886MS].

What a sight will it be when the dead shall come forth from their graves among these Waldensian Valleys.--Ms 62, 1886, p. 32. (Diary,

April 29, 1886.) [Cf: 2MR303.05] p. 7, Para. 4, [1886MS].

April 27. We have another beautiful morning. The snow-covered Alps look beautiful with the sun resting upon them. Brother Bourdeau, Brother Geymet, W. C. White and his wife, and I started, some on foot and some in a carriage, to ascend the mountains to Angrogna. We went up and up. We had a strong horse and carriage, but much of the way I was the only one in the carriage. This is the most striking scenery we have yet seen. It resembles Colorado very much in its wild rocky mountains, precipices, gulches, deep ravines, and very narrow valleys. These mountains of so great height are cultivated to the very summit. Dwellings are like nests, glued to the mountainsides, and houses are built upon the tops of the mountains. There are three villages in this mountainous place. [Cf: 2MR303.07] p. 7, Para. 5, [1886MS].

These villages were once inhabited by the Waldenses. But the Catholics came in from Milan and Turin, both strong Catholic cities, and persecuted the Waldenses. One village that we are now in has been burned several times. The inhabitants were driven from their homes and burning buildings, surrounded by their inhuman persecutors, and driven off from a high precipice. We left the carriage and walked on the very spot where those poor souls were compelled to go. It is a beautiful, level, grassy plot of ground, and hundreds, yes thousands, could be congregated here. I was thinking what a beautiful place for an out-of-door meeting. Here a large congregation could be assembled to hear the truth. [Cf: 2MR303.08] p. 7, Para. 6, [1886MS].

A venerable-looking Vaudois, about 68 years old, was at work in the field. He gave us information concerning the events that had taken place which are mentioned in history. He led us along to the edge of this smiling, grassy field, and we looked over an abrupt, deep precipice, hundreds of feet down. Here the poor souls were driven. Being too few to help themselves, there was no escape for them. They were thrown off from this height upon the jagged rocks, which composed a part of the embankment of the precipice, and into the deep ravine below. And the only reason was that they did not receive the Catholic faith, but made their home in these wild mountain regions to escape their persecutors, and that they might worship God according to the dictates of their own conscience. Thousands found their graves in the ravines below this precipice.--Ms 55, 1886, pp. 9, 10. ("Visit to Bobbio, Italy," April 25, 1886.) [Cf: 2MR304.01] p. 8, Para. 1, [1886MS].

April 15, 1886. I have thought that there could be nothing to exceed the grandeur of the Colorado mountains, but we see that which is fully as grand and which awakens in the soul reverence for God. We seem to behold His majesty and His power in His marvelous works. The varied scenery in the towering mountains and rocky heights, the deep mountain gorges with their rapid, noisy streams of water coming from the mountains above, the many cataracts that come tumbling down from the tops of the mountains, the waters breaking as they strike the rocks, and scattering into spray like a veil, render this scenery altogether one of surpassing beauty and grandeur. [Cf: 2MR306.01] p. 8, Para. 2, [1886MS].

Mountains contain God's blessings. I have seen men and women look upon the majesty of mountains as though they were really a deformity of

nature. They would sigh and say, "How needless! Let me have the level plain, the broad prairies, and I should be happy." The mountains contain treasures of blessings which the Creator bestows upon the inhabitants of the earth. It is the diversity in the surface of the earth, in mountains, plains, and valleys, which reveals the wisdom and the power of the great Master Worker. And those who would banish from our earth the rocks and mountains, the wild gorges and the noisy, rushing streams, and the precipices, as unsightly deformities in nature, and would have a smooth level--their senses are too limited to comprehend the majesty of God. Their minds are bound about with narrow ideas. [Cf: 2MR306.02] p. 8, Para. 3, [1886MS].

God, the great Architect, has built these lofty mountains, and their influence upon climate is a blessing to our world. They draw from the clouds enriching moisture. Mountain chains are God's great reservoirs, to supply the ocean with its water. These are the sources of the springs, rills, and brooks, as well as the rivers. They receive in the form of rain and snow, the vapors with which the atmosphere is charged, and communicate them to the parched plains below. We should look upon the irregular mountains of the earth as God's fountains of blessings from which flow forth the waters to supply all the living creatures. Every time I look upon the mountains I feel gratitude to God. My heart is lifted up in praise to Him who knows the wants and needs of man. If the earth had been a uniform level there would be stagnant marshes. . . . [Cf: 2MR306.03] p. 8, Para. 4, [1886MS].

April 29, 1886. Men may trace, in the broken surface of the earth, the evidences of the flood. Men thought themselves wiser than God, and altogether too wise to obey His law and keep His commandments and obey the statutes and precepts of Jehovah. The rich things of earth which God had given them did not lead them to obedience but away from obedience, because they misused their choice favors of heaven, and made the blessings given them of God objects to separate from God. And because they became satanic in their nature, rather than divine, the Lord sent the flood of waters upon the old world and the foundations of the deep were broken up. [Cf: 2MR307.01] p. 8, Para. 5, [1886MS].

Clay, lime, and shells that God had strewn in the bottoms of the seas, were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes buried the rich treasures of gold, silver, and precious stone beyond the sight and reach of man. Vast treasures are contained in the mountains. There are lessons to be learned in God's book of nature. [Cf: 2MR307.02] p. 9, Para. 1, [1886MS].

While we talk freely of other countries, why should we be reticent in regard to the heavenly country, and the house not built with hands, eternal in the heavens? This heavenly country is of more consequence to us than any other city or country on the globe; therefore we should think and talk of this better, even an heavenly country. And why should we not converse more earnestly, and in a heavenly frame of mind, in regard to God's gifts in nature? He has made all these things and designs that we shall see God in His created works. These things are to keep God in our remembrance and to lift our hearts from sensual things and bind them in bonds of love and gratitude to our Creator. [Cf: 2MR307.03] p. 9, Para. 2, [1886MS].

We see in the broken face of nature, in the cleft rocks, in the mountains and precipices, that which tells us a great wrong has been done, that men have abused God's gifts, forgotten the Creator, and that the Lord was grieved and punished the wicked transgressors of His law, and as the result we have its effects in creation. Storms rage with destructive violence. Harm comes to man and beast and property. Because men continue to transgress God's law, He removes their defense. Famine, calamity by sea, and the pestilence that walketh at noonday, follow because men have forgotten their Creator. Sin, the blight of sin, defaces and mars our world, and agonized creation groans under the iniquity of the inhabitants thereof. God has given us faculties to be cultivated, to be improved to His glory and for eternity. [Cf: 2MR308.01] p. 9, Para. 3, [1886MS].

These mountains and caverns and clefts of the rock which we behold, have a history. Martyrs have perished here, and these places will never reveal their sacred trust until the Life-giver shall call them with the voice of the Archangel and the trump of God from the rocky caverns, the dungeons, the caves, and the clefts of the rocks. They died in exile, some by starvation, others by the cruel hand of man. They walked with God, and will walk with Him in white because they are found worthy. . . . [Cf: 2MR308.02] p. 9, Para. 4, [1886MS].

What a sight it will be when the dead shall come forth from their graves among these Waldensian valleys. . . . [Cf: 2MR309.01] p. 9, Para. 5, [1886MS].

From . . . hidden pits where human beings have been buried will start into life those who counted not their lives dear unto themselves, who valued integrity of soul to God above ease, above property, above life itself. From beneath the molding, majestic walls is ground cursed by the Roman power, but sanctified by the blood of martyrs, and as the blood of Abel cried to God from the ground so will the blood of these slaughtered ones cry to God from the ground for vengeance.--Ms 62, 1886, pp. 2, 30-32. (Diary, "Second Visit to Italy," April 15-29, 1886.) [Cf: 2MR309.02] p. 9, Para. 6, [1886MS].

Friday, Oct. 15, 1886. Arrived at Nimes about six o'clock. Found Brethren Bourdeau and Comte and Badaut waiting for us. We took a tram which bore us to the home of Brother Bourdeau. Mounted two flights of stairs and found him in very comfortable but humble quarters. Those who depend upon hired homes in these large cities cannot always find places that are such as they would choose. They must accommodate themselves to the situation and be content in the name of the Lord. [Cf: 3MR60.02] p. 10, Para. 1, [1886MS].

Nimes, October 16, 1886. It is Sabbath. Brother Ings spoke in the early morning meeting, also in the afternoon upon the restoration of the Sabbath. All seemed to be pleased with his talk. I spoke in the forenoon and evening. In the afternoon there was a social meeting and sixteen intelligent testimonies were borne by those who had embraced the Sabbath. All were much pleased to listen to these testimonies which were interpreted to us. These witnesses for God were indeed to reflect light in this wicked city. [Cf: 3MR60.03] p. 10, Para. 2, [1886MS].

Nimes, Sunday, October 17, 1886. We walked out. The stores were most of them open, as on any other day, the market just as active as on any

day of the week. The noisy clamor, the exchange of produce, the buying and selling, were like the Temple courts in the days of Christ--as if Sunday to them had no sacredness. We visited a building called the square house. There was a large portico or piazza sustained by many pillars. Within were relics and ancient inscriptions upon them. This building was erected before Christ, built by Augustus Caesar for his sons. It is very ancient in appearance. It was covered up with rubbish in the destruction of buildings in Nimes, but was unearthed and stands just where it stood before Christ. [Cf: 3MR60.04] p. 10, Para. 3, [1886MS].

Nimes, Oct. 17, 1886. Sunday afternoon Brother Ings spoke. There was quite a number present, and I had freedom in speaking in the evening. Mr. Gilly, the Evangelical minister, and preceptor of a school as well as an asylum for orphans and fallen women, was present and I was introduced to him. He reminds me of Dr. Lewis in size and features and deportment. Elder Bourdeau is very feeble and he needs much strength for the labor he has to perform. [Cf: 3MR61.01] p. 10, Para. 4, [1886MS].

Nimes, Oct. 18, 1886. Raining today. Wrote many pages. In the afternoon Sister Ings, Patience Bourdeau, and I went to the stores to make purchases. I bought shoes and dress. The stores are in narrow, crooked streets. [Cf: 3MR61.02] p. 10, Para. 5, [1886MS].

Nimes, Oct. 21, 1886. I spoke in the afternoon with much freedom. Then after [my] speaking, Mr. Gilly, conducted us to an old castle up a steep ascent. We went up the winding stone stairs and had an extensive view from the tower of the surrounding country. Olive trees were growing in profusion everywhere. I thought while so high up from the earth, of Satan's taking Christ upon the pinnacle of the Temple and presenting before Him the whole world in its glory in a moment and tempting Him by offering it to Him as a bribe if He would worship him. We had a pleasant association with Mr. Gilly. [Cf: 3MR61.03] p. 10, Para. 6, [1886MS].

Nimes, Friday, Oct. 22, 1886. It was pleasant and we enjoyed a good warm bath at the bathing house. In the afternoon we enjoyed a long walk. I spoke in the evening. [Cf: 3MR61.04] p. 11, Para. 1, [1886MS].

Nimes, Oct. 23, 1886. I spoke in the afternoon, then had a social meeting. Intelligent testimonies were borne. [Cf: 3MR62.01] p. 11, Para. 2, [1886MS].

Nimes, Oct. 27, 1886. Accompanied by Brother Bourdeau's family we took the cars for Aigues-Mortes, situated by the Mediterranean Sea. [Cf: 3MR62.02] p. 11, Para. 3, [1886MS].

Nimes, Thursday, Oct. 28, 1886. Mr. Gilly took dinner with us at Brother Bourdeau's table and we had some interesting conversation. [Cf: 3MR62.03] p. 11, Para. 4, [1886MS].

Nimes, Friday, Oct. 29, 1886. We visited the large establishment for the orphan children and for fallen women. [Cf: 3MR62.04] p. 11, Para. 5, [1886MS].

Nimes, Sabbath, Oct. 30, 1886. Brother Ings spoke in the forenoon. I

spoke in the afternoon. An Evangelical minister associated with Mr. Gilly in the work came into meeting after I had finished my remarks. He was accompanied by the directors and his wife. They called upon us in Brother Bourdeau's hired house and we had a very pleasant interview. I spoke in the evening and the minister and the preceptress and the minister's wife and about fifty of his students came out to the meeting. We hope this acquaintance may be in the providence of God a blessing to them and to us. [Cf: 3MR62.05] p. 11, Para. 6, [1886MS].

These are especially festive days with the Catholics. We hear them all times of night calling upon their dead friends to come and visit them. They believe that the dead come from their graves and communicate with them and they declare that they see them and talk with them, and all through the night there is carousing and singing and loud voices going through the streets, calling upon the dead to appear. Oh, what ignorance and heathen superstition! I saw the most extravagant display of wreaths, beautiful bouquets, and flowers arranged in the form of a cross. These were taken to the graveyards and in honor of the dead placed upon their graves. I learn that they believe the dead respond and reveal themselves. This is Spiritualism. [Cf: 3MR62.06] p. 11, Para. 7, [1886MS].

Nimes, Sunday, Oct. 31, 1886. I spoke in the afternoon to a well-filled hall. [Cf: 3MR63.01] p. 11, Para. 8, [1886MS].

Nov. 1, 1886. Monday morning at half past eight we left Nimes and journeyed six hours and a half on the road toward Turan.--Ms 70, 1886, pp. 3-6. (First Visit to France, Diary, Oct. 14 to Nov. 2, 1886.) [Cf: 3MR63.02] p. 11, Para. 9, [1886MS].

Two have embraced the Sabbath since we came. One is a man who will be of real value. He decided today to obey the truth. The work moves slowly, but the church is being formed and will, we hope, reflect light in this place. They had an excellent social meeting Sabbath afternoon. Sixteen spoke and Minister Cruze remained through it all and seemed to enjoy it. Now if my coming here has done no more it has, through becoming acquainted with these men, spiked their guns so they will not make a raid on me. They profess to esteem me highly. [Cf: 3MR63.03] p. 11, Para. 10, [1886MS].

Brother Ings had done great good here in instructing the people. They have enjoyed listening to him for they say he makes everything so clear and easy to be understood. He has been very active in working. He has employed his time fully and is much liked. We are of good courage. We leave here tomorrow morning.--Letter 108a, 1886, p. 2. (To W. C. White (?), Oct., 1886. Fragment of Letters.) [Cf: 3MR63.04] p. 12, Para. 1, [1886MS].

Personal Labor With Apprentice Watchmaker at Nimes. When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together. [Cf: 3MR63.05] p. 12, Para. 2, [1886MS].

I was introduced to him, and as soon as I looked upon his countenance I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me. . . . He attended the meeting when he thought I would speak, and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Brother Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake, that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him. . . . [Cf: 3MR64.01] p. 12, Para. 3, [1886MS].

I told him I knew the history of his life and his errors (which were the simple errors of youth indiscretion), which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in good business learning his trade. If he kept the Sabbath he would lose his position. . . . A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision. [Cf: 3MR64.02] p. 12, Para. 4, [1886MS].

We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, "I will from this day be a Christian." How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise he seemed to be in a new channel. His thoughts seemed purified, his purposes changed, and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.-- Letter 59, 1886, pp. 1-3. (To Sister Hubbel Smith, Dec. 20, 1886.) [Cf: 3MR64.03] p. 12, Para. 5, [1886MS].

"If Thou Wilt Enter Into Life"--Text: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19:16-22. [Cf: 3MR65.02] p. 12, Para. 6, [1886MS].

Here in this text we have our duty defined. In answer to the young man's question, "What . . . shall I do, that I may have eternal life?" Christ directed him to the commandments. If they were obeyed strictly to the letter then he would receive the precious boon desired--eternal life. The young man had supposed that he was a commandment keeper, being deceived in himself. Christ knew just where the young man failed,

and He touched the plague spot of his life--his great possessions. These stood in the way of his loving God with his whole heart. He was not ready to follow his Master in self-denial, and in this he showed his weakness. He was not a true lover of God. There are many like the young man. When their duty is pointed out to them in keeping the Sabbath, they will be sorrowful because they are not willing to lift the cross. [Cf: 3MR66.01] p. 13, Para. 1, [1886MS].

Matt. 22:34-40. Here we have another case to the point. The lawyer asked Christ, "Which is the great commandment?" The answer was, that he should love God with all his heart, and his neighbor as himself. "On these two commandments hang all the law and the prophets." Now it is impossible for us to love God with all our heart while breaking the fourth commandment, for this precept stands in the center of the decalogue. We should be as a family of obedient children, having the fear of God before us--not slavish fear, but filial fear. There is promised a reward for the obedient and also punishment to the disobedient. Should we decree that God's law is not worthy to be kept, are we not enemies of the Lord? Would He not regard us as such? We are God's children. He has placed sacred things in our trust, and if we say we love Him and do not obey, then we have not the love of God perfected in us. But should we have our duty pointed out to us, then we should walk in the light as obedient children. Probation is given us to test us. God will not compel us to be obedient but we must see our duty, and then as dutiful children walk in harmony with His requirements. [Cf: 3MR66.02] p. 13, Para. 2, [1886MS].

We should also keep in mind that we have a wily foe to contend with, one that is constantly seeking to draw us away from God, but we should be determined that we will be the Lord's. We must not be discouraged and give up, but repent, and thus be represented as the good seed that fell upon good ground. We cannot expect instantaneous sanctification, but we must grow like the grain, as represented by Christ--first the blade, then the ear, then the full grain--and thus perfect a Christian character. We must become intelligent and earnest to know what our duty is and then walk in obedience to God's holy will. [Cf: 3MR67.01] p. 13, Para. 3, [1886MS].

Our natural heart has to be subdued and we will find that it is an everyday work. The promise is to the overcomer, and as we gain an experience on one point it will strengthen us for the duties that follow, and as we thus draw nigh to God, angels will draw nigh to us to strengthen us for our duty. If temptations come they will prove beneficial if resisted, because we shall learn to fly to Christ for help, and then we shall gain an experience that will fit us for eternal life. [Cf: 3MR67.02] p. 13, Para. 4, [1886MS].

As God looks upon the wicked cities He is grieved to see the masses turning a deaf ear to His requirements, but when men do walk in harmony with His will, then He will open new beauties and thus educate the mind how best to serve its Creator. We must keep our eye upon Jesus, the perfect Pattern, and if we do so we shall not be spiritual dwarfs. We must obtain knowledge of ourselves and depart from everything that is not like the perfect Pattern. This can be accomplished by a constant effort and by having our conversation in heaven. [Cf: 3MR67.03] p. 13, Para. 5, [1886MS].

And if we are channels of light we can be helps to those who desire to walk in the light. If we have the true light we cannot keep it to ourselves, but will be ever seeking out others to whom to impart it. We must search the Scriptures in order to be enabled to discharge our duty aright. It is our duty to perfect a Christian character, and when such character is formed then our example will tell on the Lord's side. As children of God we should wait and learn what the Lord says to us, and thus we shall receive the needed blessing to enable us to do our duty. And thus we shall lay up treasures in heaven. [Cf: 3MR68.01] p. 14, Para. 1, [1886MS].

The young man spoken of in our text represents a large class. When duty is brought to bear upon them they see a cross to be lifted. It is earthly treasures that hold the people and that is the reason that so few obey God. Those who are the true followers of Christ are entrusted with sacred truths to present to the world. We have been entrusted with talents, and when the Master comes to reckon with His servants, it will be seen if we have been faithful. We must not put our light under a bushel, but on a candlestick that all may see that we have been with Christ and learned of Him. In this way eternal life can be secured. [Cf: 3MR68.02] p. 14, Para. 2, [1886MS].

God has something for everyone to do. You may think your efforts will be fruitless, but if faithful, by and by your light will shine to all parts from North to South. One will kindle his taper from another and shine. Many lights will shine, and thus God's name will be magnified, and thus we shall be co-workers with Christ. [Cf: 3MR68.03] p. 14, Para. 3, [1886MS].

When Christ comes from heaven in the clouds He will then give eternal life to those who have been found faithful to their trust. Oh, what joy it will be to those that are worthy! They can then say with the apostle Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Shall we not work for the Master? We must put our best intellect to work for the Master. We must confess Christ to the world in His matchless charms. Christ will soon come. Have we done our work? Can we say like the apostle, "I have fought a good fight, I have finished my course, I have kept the faith"? 2 Tim. 4:7. [Cf: 3MR68.04] p. 14, Para. 4, [1886MS].

Now is the time to fight the good fight of faith. Satan's power is great, but if we are walking in obedience the angels will assist us in our work. Let us follow Christ and love our neighbor as ourselves.--Ms. 39, 1886, pp. 1-4. ("If Thou Wilt Enter Into Life," Sermon at Nimes, France, Oct. 16, 1886.) [Cf: 3MR69.01] p. 14, Para. 5, [1886MS].

"Come Unto Me"--Text: Matt. 11:28-30. "Come unto Me, all ye that labour 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 you souls. For My yoke is easy, and My burden is light." [Cf: 3MR69.02] p. 14, Para. 6, [1886MS].

We find in our world everywhere those who are oppressed and are laboring under discouragement. Our Saviour has invited such to come unto Him. And why do they not comply? The reason is that they are separated from Jesus Christ. If they would only come to Him they would

find comfort. But it is a difficult matter to believe. Should we exercise faith then we should accept the invitation and take the yoke of Christ. But instead of taking the yoke of Christ many take their own yokes and thus find themselves in difficulty. [Cf: 3MR69.03] p. 14, Para. 7, [1886MS].

The fashion of this age is not to be our standard. Christ in His day had a work to do in breaking the bonds that bound the people to the world. So it has been in every age. Satan makes yokes and the people take them on. These yokes are heavy because they are not in conformity with the requirements of God and His ten holy precepts, but it is our duty to obey God and wear the yoke prepared by God. [Cf: 3MR69.04] p. 15, Para. 1, [1886MS].

We have an enemy, a wily foe who presents to us that the yoke of Christ is galling. He will represent that we shall have to give up everything that would afford us pleasure, that in obeying God we must yield up our own will and submit to arbitrary laws. Satan is directly opposed to the transforming work that would fit us to be the children of God and to be partakers of His blessing. It is our duty to love God with all our heart and soul and spirit in return for what He has done for us. It is our privilege to live out the principles laid down in the Word of God. Should we do so, and carry out the teachings in our families, there would be a different order of things than we now see. [Cf: 3MR70.01] p. 15, Para. 2, [1886MS].

Great responsibilities rest upon every parent. They have a duty to educate their children and to bring them up in the fear of God. The children need transforming, and this will involve a constant work on the part of the parent. The children must be taught to respect and revere God and this will take a constant effort. Should this be done, we should see more tenderness of heart combined with all other Christian graces manifested in the children that have been given us. These graces must be instilled in our children that they may be enabled to resist the evil tendencies of this age. Abraham was faithful in educating his children, and in this he pleased God. [Cf: 3MR70.02] p. 15, Para. 3, [1886MS].

This duty can not be performed in our own strength, but our help is in Christ, and we hear the invitation, "Come unto me." Now the condition is to come and submit to the conditions laid down in His Word. We are not to contend for our own ways but to conform to the will of God. We are here as probationers, to perfect character for eternal life. We must realize the merits of Jesus and seek to be like Him, for He is our perfect pattern. [Cf: 3MR70.03] p. 15, Para. 4, [1886MS].

It is the privilege of parents to instill in their children the principles of Christ, and while thus doing they themselves are learning lessons that will fit them for heaven. These lessons will assist us to wear the yoke of Christ. We shall find it perfectly easy, and thus we may find an open door to heaven, and light will emanate and shine upon our pathway. Thus every mother can receive help to faithfully discharge her duty to her children. [Cf: 3MR71.01] p. 15, Para. 5, [1886MS].

Again Christ says, "Take My yoke upon you, and learn of Me." We are students in the school of Christ, to learn our duty, and this involves a duty to diligently search the Scriptures. In them God, through His

prophets, has given instruction as to how to secure eternal life. Shall we be indifferent to this instruction? To understand the truth will require effort on our part, but we can gain that necessary knowledge with the help of Christ. He has died for us, He appreciates all our efforts, and He ever stands ready to assist those who are striving to gain the necessary knowledge. [Cf: 3MR71.02] p. 15, Para. 6, [1886MS].

Here is the admonition, "Come. . .and learn of me." How difficult to enter the school of Christ by giving up our wills, and submitting to the will of our heavenly Father! Christ knows our weakness. He has given us promises to encourage us by the way, and is ever ready to bear our burdens for us if we will bring them to Him. In Christ is all fullness and the Father has acknowledged Him as His Son and at His baptism the words were heard from heaven, "This is My beloved Son, in whom I am well pleased." Through Christ we can gain access to the Father. The door of heaven is ajar, and light will come to us as it did to Jesus Christ, and we can be lights to the world. We must learn humility. When this lesson is fully learned the yoke will rest easily upon us. [Cf: 3MR71.03] p. 16, Para. 1, [1886MS].

The question is, Are we learners in the school of Christ? Are we making advancement in divine life? Are we better acquainted with our duty today than in the past? Are we ready to confess Christ to our fellow men? If so, then we are learning the lessons required, and as Christ knows every one of our sorrows He stands ready to render that help that we need. But if our lives are not in harmony with our divine Master then the yoke galls. If Christ tells us to come unto Him with our burdens, why not come and find rest in Christ? We have a heaven to win. We must be sanctified through the truth in obedience. [Cf: 3MR72.01] p. 16, Para. 2, [1886MS].

Then again there are our children. They must be guarded on the right and on the left, for temptations will meet them on every hand, and they need to be taught to come to their Saviour for divine help. Educate them to wear Christ's yoke. [Cf: 3MR72.02] p. 16, Para. 3, [1886MS].

It is our privilege to be co-workers with Christ. It is a great blessing to be thus connected with the Majesty of heaven. We are commanded to come out from the world, and if we comply, the promise is that He will be a Father unto us. [Cf: 3MR72.03] p. 16, Para. 4, [1886MS].

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Here we are exhorted to keep ourselves unspotted from the world in order to be partakers of the joy of heaven. That inheritance will measure with the life of God. Should we receive the honor of this world, we cannot expect to receive the honor of heaven. What we need is a strong hold on the throne of God. [Cf: 3MR72.04] p. 16, Para. 5, [1886MS].

Our only hope is in Christ. If we reject the Star of Light then He will reject us. Had he not made the sacrifice for us then there would have been no hope, and every child of Adam would have been left in [the] bondage of sin. The golden chain that unites earth and heaven is to elevate man and bring him on a higher plane, and thus bring him in connection with the rays of light from heaven. Thus we can be made more

precious in the sight of God than the golden wedge of Ophir. [Cf: 3MR73.01] p. 16, Para. 6, [1886MS].

I wish that I could carry your minds to the future glory, and could impress upon each the great sacrifice that had to be made to redeem man. It rests with you whether you will enjoy this glory. To obtain it, the will must be brought under subjection to the will of Christ. The rebellious can not enter heaven. Satan was the first in rebellion and his work is to lead others to disobey the mandates of Jehovah. To each one God has given talents, and if we neglect to cultivate them we shall fail and lose eternal life. Everything has been done for us that could be done to elevate man, and if we fail on our part then the sacrifice has been in vain so far as we are concerned. Shall we be weighed and found wanting? Or shall we be with the white-robed throng? This will depend upon your course of action. If we are in the workshop of God He will beautify us and polish us and we shall be fitted for the heavenly mansions. [Cf: 3MR73.02] p. 17, Para. 1, [1886MS].

Oh, the matchless charms of our loving Saviour! There is nothing in earthly treasures. It is enough to look to Calvary. I want every one to accept the salvation offered. All have something to do and if they come off victors they will cry, Worthy, worthy is the Lamb that was slain for us. [Cf: 3MR73.03] p. 17, Para. 2, [1886MS].

Will you have eternal life? If so, you must turn away from the pleasure of the world. The wickedness in this age is as great as it was in the days of Noah. But one man was found that walked with God even in that crooked and perverse generation. Enoch kept his mind stayed upon God, and God did not leave him but finally took him from this sinful world. This man was a representative of those who will be translated to heaven when Christ comes to gather His people. Are we ready for the appearing of Christ? Have we washed our robes and made them clean in the blood of the Lamb? [Cf: 3MR74.01] p. 17, Para. 3, [1886MS].

God is in earnest with us and claims all the power of our being. We need the great Physician to heal us. We need more of heaven and less of self. We must be partakers of the divine nature. Oh, what love has been manifested for us! The divine Son of God left the throne of heaven and gave His life for us, and for our sakes became poor. He clothed His divinity with humanity. Now in return are you willing to deny self and follow your Saviour? Oh, do not trifle away the few moments left us by seeking worldly honor and thus lose the precious boon of everlasting life!--Ms 40, 1886, pp. 1-5. ("Come Unto Me," Sermon at Nimes, France, Oct. 17, 1886.) [Cf: 3MR74.02] p. 17, Para. 4, [1886MS].

Walk in the Light--Text: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21. [Cf: 3MR74.03] p. 17, Para. 5, [1886MS].

Here we have our duty defined, and are told that if we keep the Commandments we shall be loved of the Father. When those who claim to love God do not keep the Ten Precepts, it is evidence that the love of God does not dwell within them. [Cf: 3MR74.04] p. 17, Para. 6, [1886MS].

The light of truth is permitted to shine that we may know our duty.

The question is, Shall we follow the light, or shall we walk in darkness? Christ has told us that if we follow the world we are not His. Why is it that we do not love the truth? It is because it cuts across our pathway. [Cf: 3MR75.01] p. 17, Para. 7, [1886MS].

Our precious Saviour came to this world to bring blessing to us. He left His seat in glory to lift man from his fallen condition. Oh, that we would appreciate His great sacrifice! While here He was met by the archenemy, the adversary of souls, and He resisted his temptations. Christ did not leave His seat of glory to mingle with the rich and great men of earth, for they would not receive His instructions, but He chose the poor who were willing to receive Him. There were some rich who did believe, but were unwilling openly to acknowledge Christ. We find in our day men of wealth, men the world call great, who, if the message for this time were presented to them, would turn from it because of the cross. God does not design to leave us in error, but sends us messages of mercy that we may have eternal life. Shall we accept or reject? [Cf: 3MR75.02] p. 18, Para. 1, [1886MS].

In Christ's day, how few realized the great privilege they might have enjoyed. The infinite God gave His Son, the most exalted gift that could be given, but it was not appreciated in that day, and while our Saviour tried to gain an entrance to hearts they would not let Him in. They knew not that they had the Majesty of heaven in their midst. When He saw the stubbornness of their hearts He wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41. The reason they rejected Christ was because the customs and practices had more weight with them than the precious boon that Christ came to bring them. [Cf: 3MR75.03] p. 18, Para. 2, [1886MS].

The same thing is acted over in our day. Light is sent us from heaven. Will we reject or receive it? It is our privilege to gather up the rays of light, and the more we seek for it the more the light will increase. Could our eyes be opened we could see the adversary of souls scattering darkness. All heaven is interested in the children of men. Angels are watching us and are bearing tidings to heaven of our dangers, and they are constantly drawing us to Christ. Our safety is in taking hold of our duty and gathering up the rays of light. [Cf: 3MR76.01] p. 18, Para. 3, [1886MS].

The admonition of our text is to walk in harmony with God's holy law. By obeying it we can form characters that will enable us to stand. Should we reject the advance light that God is now giving us, we shall be left in darkness. [Cf: 3MR76.02] p. 18, Para. 4, [1886MS].

It is the love for souls that brought me from my distant home in America. Had I not a special message I should have remained at home, for it is not pleasant to journey from place to place, and endure the hardships of traveling. I dare not choose my own pleasure, but to follow the light from heaven; and I must give it to the people. The end of all things is at hand and as the people are trampling on the law of God they must be warned of their transgression. [Cf: 3MR76.03] p. 18, Para. 5, [1886MS].

John, in looking down through time, saw a remnant that would be gathered from the world, who would be in harmony with the precepts of

Jehovah; and he exclaims: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. What was it that the ark contained? It was the law of God that points out our duty. John saw the people's attention called to those ten precepts, and as the light is seen we shall be held responsible if we reject it. [Cf: 3MR76.04] p. 18, Para. 6, [1886MS].

God's truth is being revealed to men, but in this age there are many false teachers who turn away the ears of the people from the commandments of God. But we should enquire, What is truth? What does the Word say? And our anxiety should be, What can I do to save souls? There is great value attached to the souls of men for whom Christ died, and if we neglect to receive and impart the knowledge given we are doing it at the peril of our lives. [Cf: 3MR77.01] p. 19, Para. 1, [1886MS].

Obedience to the will of God will involve a cross. Christ says: "Think not that I am come to send peace on the earth." "I came not to send peace, but a sword." Matt. 10:34. And we find that the truth for this age, if lived out, will "set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Verses 35, 36. [Cf: 3MR77.02] p. 19, Para. 2, [1886MS].

Christ will soon come the second time in power and great glory, not as He appeared the first time, when he wept over Jerusalem as the western sun was about to set. Christ was a Sun and a Light to that people, but that Light was about to be withdrawn because of the stubbornness of those whom Christ had come to redeem. The disciples expected to see Jesus rejoice over the city as He approached it, but what a disappointment when they saw His anguish of soul and His tears, and heard His broken utterances as He spoke these solemn words: "If thou hadst known, even thou, . . . the things which belong unto thy peace!" Luke 19:42. [Cf: 3MR77.03] p. 19, Para. 3, [1886MS].

Here was a nation that was to be let go for their iniquity. One soul is of great value, but what is that to compare with a whole nation that was about to be cast off because they would not receive the light? This is what brought tears from the Son of God. Christ well knew the result of rejecting light. He could look forward and see the strong armies of the earth encompassing the once-favored city, and the destruction of its inhabitants. What more could Christ have done for His vineyard? Why did not Jerusalem know what was for her good? Christ had knocked at the door of their hearts but they refused the offered mercy. [Cf: 3MR77.04] p. 19, Para. 4, [1886MS].

There is a boundary to the mercy of God, for He does not always strive with men. A record is kept of all the blessings offered and how those blessings are treated; and if we neglect our duty we shall soon see, as did the Jews, that the anger of God is not withheld but we shall be given over to the power of Satan. While it seems astonishing to us that the Jews rejected Christ, we ourselves will act out the same thing if we refuse the light for this time. [Cf: 3MR78.01] p. 19, Para. 5, [1886MS].

The message now due to this world will continue till the close of

time, and it will shine to all parts of the earth. Moral darkness has covered the earth like a pall of death, and it will continue to darken as the light is rejected. "As the days of Noe 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 Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. [Cf: 3MR78.02] p. 19, Para. 6, [1886MS].

Now there is no sin in eating and drinking, but in the excess. The blessing of food has been turned to a curse by intemperate habits, and this we find in our own day. The same evils of intemperance engross the mind so that spiritual blessings are not discernible. We must put away every hindrance to our spiritual growth. When this is done, then the true light will shine. [Cf: 3MR78.03] p. 20, Para. 1, [1886MS].

It is the humble ones that God accepts. When Christ came from His home in glory He did not go to the talented and great men of the earth to choose teachers, for He knew He could not educate such ones. He selected poor fishermen as His companions and scholars. To these He gave lessons of instruction that would fit them for their future duties, and these lessons are recorded in the Word of God and will have their weight until the end of time. Judas was not such a learner as was John. He did not let the lessons given have a sanctifying influence on his heart; his natural disposition was not brought under discipline, and it finally led to the betrayal of Christ. But John not only learned the lessons but put them in practice, and after the death of his Master, when assailed by the enemies of truth, he stood firmly upon the principles which he had learned. [Cf: 3MR79.01] p. 20, Para. 2, [1886MS].

Christ did not long remain silent in the grave, for a beloved angel came and rolled back the stone and Jesus walked forth from the tomb in triumph. After His ascent to His Father He revealed Himself again to His disciples. After this those that crucified Christ were astonished to see the boldness of the disciples and to hear the excellent instruction that they gave to the people, knowing them to be ignorant men; but they had been with Jesus and had learned of Him. These lessons of the apostles are handed down to us, and when we connect with God the light given to the apostles will be imparted to us. [Cf: 3MR79.02] p. 20, Para. 3, [1886MS].

We must have more of God's goodness and more of heaven. We must work for eternity. Christ's coming is near and we want to be like Him for we want to see Him as He is. He will not come as the man of sorrows, to be insulted and derided, but in place of the old kingly robe He will wear a robe so white as no fuller's soap can whiten. In place of a crown of thorns He will have a crown within a crown and His countenance will shine brighter than the noonday sun. Shall we then be acknowledged of Him? Shall we be cleansed and made immortal? If so, now is the time to form the character and put on robes of righteousness. Now we are to make peace with God by doing His commandments and that will ensure us an entrance in through the gates into the city. [Cf: 3MR79.03] p. 20, Para. 4, [1886MS].

I look forward to the city of God with great joy. In my girlhood light shown upon my pathway, and the glory of heaven was open before me. I

gave myself to Christ and it is a pleasure to serve Him. No earthly attractions shall eclipse my mind from my duty to serve God. If the curtains of heaven could be rolled back and we could see the glories therein, this world would have no charms for us. Thank God strength will be imparted to every soul that will put his trust in God. God help us to overcome that we may receive the crown of life that is in store for the faithful, is my prayer.--Ms 41, 1886, pp. 1-6. ("Walk in the Light," Sermon at Nimes, France, Oct. 18, 1886.) [Cf: 3MR80.01] p. 20, Para. 5, [1886MS].

The Ladder to Heaven--"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." 2 Peter 1:1. Here Peter addresses his brethren, those of like precious faith, and he appeals to them to move understandingly and intelligently. And he says that he desires grace and peace to be multiplied unto them through the knowledge of God and of Jesus our Lord. Here is a necessity presented before them of adding knowledge to knowledge, for he continues in verse 4, "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." [Cf: 3MR80.02] p. 21, Para. 1, [1886MS].

Now if we are partakers of the divine nature we shall have a warfare with the power of darkness. Satan will oppose every advance step, and we need not think that we can make advancement in divine life without special help from God. We must have strength from heaven if we expect to advance in divine life. We cannot overcome in our own strength, but grace will be given to every one of us. [Cf: 3MR81.01] p. 21, Para. 2, [1886MS].

The Saviour condescended to come to this earth and give His life for us, but the world would not receive Him and in return for His goodness and mercy rejected Him. But what a condescension on the part of Christ to leave the royal throne and to make the infinite sacrifice, to clothe His divinity with humanity! Here was the Creator of the world, and the ones He came to bless rejected Him. How can we account for this insult to the Majesty of high heaven? Only on the ground that the heart is carnal. It is not in the natural heart to love the Christian graces, but the Spirit is given us to help our infirmities. Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome. The flesh will war against the Spirit, but by divine power this knowledge can be obtained. [Cf: 3MR81.02] p. 21, Para. 3, [1886MS].

The apostle continues, "And beside 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 brother kindness charity." 2 Peter 1:5-7. We see but little true godliness in the world. And we see a great work to be done in character building. Those who have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of

the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator. [Cf: 3MR82.01] p. 21, Para. 4, [1886MS].

As we add the Christian graces we are being prepared to assist others in the divine life, and present to them the true principles of a religious life. I have made it my duty to instill into the minds of my children true principles that they may escape the corruption that are in the world in order to be successful in character building. We must begin at the very foundation and carry the mind upward in knowledge, for every capacity is to be used in glorifying God. In addition to the principles mentioned, temperance is enumerated. Have you seen the importance of principle, and combined with this we must be temperate or else we shall make a failure. Therefore we must add grace to grace. [Cf: 3MR82.02] p. 21, Para. 5, [1886MS].

"For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . If ye do these things, ye shall never fall." Verses 8, 10. But in order to accomplish this we must be purged from our old sins. "Wherefore," says the apostle, "I will not be negligent to put you always in remembrance of these things." Verse 12. [Cf: 3MR82.03] p. 22, Para. 1, [1886MS].

The reason why more do not lay hold of the religion of Christ is because they fear they could not hold on to their profession, but it is by faith we must stand and unless we have faith we cannot glorify God. Christians are expected to grow to the full stature of our Lord and Master. Those who expect to be followers of Christ must make daily advancement; if they fail in this they will fall and lose eternal life. There is no safety for us unless we are going forward step by step. [Cf: 3MR83.01] p. 22, Para. 2, [1886MS].

We have men claiming sanctification. Their works will show if they are transformed into the image of Christ. Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter's ladder of eight rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder of self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without this strength, temptation will sweep us down the current to final destruction. [Cf: 3MR83.02] p. 22, Para. 3, [1886MS].

But we are expected to shine; and how is it with us, do we possess the Christian graces? Are we in possession of kindness? If we are in possession of this grace then the fruit will appear. [Cf: 3MR83.03] p. 22, Para. 4, [1886MS].

We must put on the whole armor in order that we may secure an entrance into the city of God. We have heaven to win or lose, and to accomplish this we must take our eyes away from the things of earth, and center our minds upon heavenly things. Temptation will assail us all the way through. Our aim should not be to reach the world's standard, for it will be seen in the day of God that that standard will count for nothing. Those who reach it will not hear from the lips of Christ, "Well done, thou good and faithful servant." [Cf: 3MR83.04] p. 22,

Para. 5, [1886MS].

We should give our best affection to our heavenly Father. How my heart has been grieved as I have seen, in galleries of art, pictures representing Christ. The executors have shown their true understanding of the mission of Christ and His character. They have not even approached the reality, and we had better spend our time in contemplating the true Artist of nature. See the flowers, how beautiful nature has painted the various colors! Christ has spoken of the lily of the lake, and He said that Solomon in all his glory was not arrayed like one of these. If we want to instruct our children, let us take them to the lake and show them the handiwork of God, explaining to them the pureness of the lily, that gathers up the properties that are essential to build up itself to its height of purity. From it they may learn the lesson not to be contaminated with impurity. Teach them the lessons that Daniel learned. He refused that which would not assist him in building true character, and although surrounded as he was by evil influences he stood firm upon principle, refusing to partake of those things that would have retarded his progress in divine life, and for his integrity God gave him wisdom and influence. If these lessons are learned by us then we shall have made a good record and shall not be afraid to stand when the Son of man comes. We must not be swayed by every temptation but must constantly grow in grace. [Cf: 3MR84.01] p. 22, Para. 6, [1886MS].

It is our privilege to gather rays of light and not to be content with present attainments, for the Lord has an abundance of light for us. Are we pressing on to know what the Lord would have us do? When Christ comes in power with His holy angels we shall want to be children of God and we shall want to hear Him say to us, "Come, ye blessed of My Father, inherit the kingdom prepared for you." Matt. 25:34. On the other hand there will be those who will cry for the mountains and rocks to fall upon them to hide them "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:16, 17. [Cf: 3MR84.02] p. 23, Para. 1, [1886MS].

The Lord of heaven has an eternity of happiness for His children in the earth made new. John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:1-4. [Cf: 3MR85.01] p. 23, Para. 2, [1886MS].

Here are inducements for those who will live holy lives; and those who will not earnestly comply with the requirements after such inducements are offered are like those whom Paul admonishes in the following words: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth...?" Gal. 3:1. If the fear of God is before us then we shall be enabled to endure and to have a recompense of reward. I see that many of the youth will have a terrible disappointment when they find

that they have lost heaven. Oh, how important it is for us to understand our relation to God, and to know that we are in harmony with His divine will! [Cf: 3MR85.02] p. 23, Para. 3, [1886MS].

Darkness covers the earth, and it is time for God's servants to "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." Isa. 58:1. Where is a voice of alarm to be heard? The Christian world need to be aroused, that they may stand. The ladder must be climbed. Jacob saw that it reached from earth to heaven. When at Bethel, while fleeing from the wrong he had committed, as he was lying in his lonely condition, God had pity and compassion upon him and revealed Himself to him. There was presented before him the plan of salvation. Angels were seen ascending and descending from heaven, and Jacob was permitted to see the court of heaven, and there he saw that the light was permitted to shine from heaven to the inhabitants of the earth. [Cf: 3MR86.01] p. 23, Para. 4, [1886MS].

Christ is the ladder. All our blessings come from Him. May God help us to work upon the plan of addition and He will multiply grace to us as we need. There is an abundance of light in heaven and our heavenly Father wants us to have confidence in Him. It grieves Him for us to doubt His promises. [Cf: 3MR86.02] p. 23, Para. 5, [1886MS].

But as it was in the days of Noah so shall it be at the coming of Christ. As men resist the Spirit of God, His Spirit will be less and less manifested in the earth. It will be a fearful time when the angels fold their wings and cease their watchcare over those who have resisted the Spirit of God. It will then be too late for wrongs to be righted. There will be no more prayers to prevail in behalf of the rejecters of light. The cities around us are filled with wickedness, and after the message of warning has been given to them no more words of peace will be given. Christ is coming, and God will laugh when their fear cometh. But while probation continues, Christ is ever willing to help us to resist evil. But oh, the iniquity that is in the world! It is high time we put on the whole armor, lest we drift down the current and be swallowed up with the besom of destruction. A record is kept of how we treat the Spirit of God. Our characters are recorded in the books of heaven, as are our faces on photo-plates here. So our character photos are in heaven, and by these records we shall be judged. May God help each one of us to do his whole duty and get ready for what is before us, is my prayer.--Ms 42, 1886, pp. 1-7. ("The Ladder to Heaven," Sermon at Nimes, France, Oct. 20, 1886.) [Cf: 3MR86.03] p. 24, Para. 1, [1886MS].

Search the Scriptures--Text: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21. [Cf: 3MR87.01] p. 24, Para. 2, [1886MS].

We see and feel the importance of each having an understanding of the Scriptures. There may be those who will tell us of the things contained in the Word of God, but that will not meet the requirements. We must search the Scriptures for ourselves. There are special points that we

must understand pertaining to our own time. We are living in an age of error and heresy on every hand. Christ has told us that "there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. These teachers spoken of by Christ will come in sheep's clothing, and will delude the people with their heresies, and this we shall see more and more as we draw nearer the end. Consequently it is of great necessity that we search the Scriptures for ourselves, and learn their contents. [Cf: 3MR87.02] p. 24, Para. 3, [1886MS].

Our text tells us that we have something sure, and that is the Scriptures that are revealed to us, and this is the voice of God that is speaking to us. One may come and say that he has truth, and such teachers will multiply, but we must not take their word in the matter. We must go directly to the Word. Feelings should not be our guide. The plain declaration of the Word is what is required. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. [Cf: 3MR88.01] p. 24, Para. 4, [1886MS].

You could not make a greater mistake than to take the voice of man. Those who will not hear truth, when it crosses their pet theories, will often place themselves out of the reach of hearing when they should be the very ones to hear. The same thing is acted over today as it was in the days of Christ. The Pharisees then turned a deaf ear to the instructions of the divine Teacher. But it is our duty and privilege to be learners in the school of Christ. We want to learn of Him who is meek and lowly in heart, who said, "Come unto Me. . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. [Cf: 3MR88.02] p. 24, Para. 5, [1886MS].

Everyone should feel that he is responsible to God. There are great interests at stake. It will make a great difference whether we walk in condemnation or not. When we are walking contrary to God's Word we are stirring up rebellion, and thus we bring the displeasure of God upon us. When Christ comes we want to be found on the side of the loyal and true. If the whole world were in opposition to God's law it should make no difference to us. [Cf: 3MR88.03] p. 25, Para. 1, [1886MS].

In the time of the Flood nearly all the inhabitants of the world thought that they were right and that Noah was wrong. They claimed that they knew more than that faithful servant of God, and thus closed their ears to words of truth, and darkness came upon them. There were those then, as today who explain away the truth by false science. They branded Noah as a fanatic. They explained to the people the foolishness of Noah's statement that a rain would come upon the earth when no signs of such had ever existed. God's message was to come to them through Noah, but they laughed and mocked at his words, and said, Does he not speak in parables? But their unbelief did not prevent the Flood, and they finally drank the waters that covered the earth. We do not want to be like them. [Cf: 3MR89.01] p. 25, Para. 2, [1886MS].

When Christ made His first advent the same unbelief was manifested, and it has always been the same--that unbelief rejects the very truth that is necessary to their salvation. Faith comes by hearing and

hearing by the Word of God. We must encourage faith and abandon unbelief, for it is a barrier to our spiritual prosperity. We must listen to the message of the third angel. This message is now due and it presents to us a present truth. Therefore we must search the Scriptures and lay aside our opinion, and be governed by the teachings of the Bible. We need to seek God in prayer that we may not be deceived, for it is a matter of great consequence that we take hold of truth. [Cf: 3MR89.02] p. 25, Para. 3, [1886MS].

There is to be a mighty angel to assist the third angel in his work. The whole earth is to be lighted with His glory. The proclamation as presented represents a people crying the very words. Christ's riding into Jerusalem when the people cried "Hosanna to the Son of David" (Matt. 21:15) was a fulfillment of prophecy. The Pharisees were disturbed to see the attention paid to the Son of God. Their understanding was so blunted that they could not see in this very act the fulfillment of prophecy and some of the Pharisees said, "Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40. God has shown John in vision the work in the future. It was while the apostle was on the isle of Patmos that these truths that are now due were presented before his mind, and no man can stop the proclamation any more than they could stop the voices of those that cried "Hosanna to the Son of David." [Cf: 3MR89.03] p. 25, Para. 4, [1886MS].

We must not be discouraged if there are only a few that believe the present truth. It is not the great numbers that follow Christ. In answer to the question, "Are there few that be saved?" The reply was, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. Now we see only a few who regard the commandments of God, and those who will not lift the cross after having a knowledge of their duty will finally meet their destruction. We should not turn to the right or to the left, for if we do we shall find a dish of fables in place of truth. [Cf: 3MR90.01] p. 25, Para. 5, [1886MS].

The whole world perished in the Flood. Only three were saved at the destruction of Sodom, but they had the warning. We must not follow the majority, for if we do so we shall not see heaven. Daniel and his three companions stood alone, yet they would not yield to the influence that surrounded them. Daniel had purposed in his heart not to partake of the portion allotted. Finally the test came. But when the leading men of the realm had conspired against Daniel he could not be turned away from God. He prayed as firmly as before, with the window opened towards Jerusalem, and he showed to his enemies that he was no coward because he had learned to depend upon God. Daniel did not try to save his life. "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." Matt. 16:25. [Cf: 3MR90.02] p. 26, Para. 1, [1886MS].

Now we want everyone to count the cost, not from impulse, but search the Scriptures and thus learn your duty. We should dig deep and obtain the precious jewels that can be found in God's Word. Christ says that "the kingdom of heaven 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." Matt. 13:44. Everything should be secondary compared with the Holy Writ. [Cf: 3MR91.01] p. 26, Para. 2, [1886MS].

We are pilgrims seeking a better country, a city whose Builder and Maker is God. Is our conversation in heaven? Are we preparing to receive the Majesty of heaven when He shall come with all His holy angels to raise the righteous dead and translate the righteous living to heaven? Satan will try to becloud our minds on this important subject. But we must so live that we can say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. [Cf: 3MR91.02] p. 26, Para. 3, [1886MS].

Let us increase our faith and cling close to our divine Lord, because Satan will oppose. But we should rejoice in the thought that the angels in heaven are sent to strengthen us, and we have not to fight our battles alone. And if we have these heavenly messengers with us, even if trials do come, we shall feel like Paul when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. [Cf: 3MR91.03] p. 26, Para. 4, [1886MS].

We must learn to stand upon the principles of God's Word. "To the law and to the testimony." We need the Spirit of God to enlighten us. "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. We want to let the Saviour into our hearts, give Him our best affections, and let the work go on of sanctifying and purifying the heart, and then we shall see the King in His beauty. Let us rely upon God and realize the great sacrifice that has been made for us, and we shall wear the crown throughout an endless eternity.--Ms 43, 1886, pp.. 1-5. ("Search the Scriptures," sermon at Nimes, France, Oct. 21, 1886.) [Cf: 3MR92.01] p. 26, Para. 5, [1886MS].

The Cross Before the Crown--Text: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For 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? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:24-27. [Cf: 3MR92.02] p. 26, Para. 6, [1886MS].

Here we have the plain statement of Christ that if we follow Him we must take up the cross. Self-denial and the cross lie directly in our pathway on our journey heavenward. The consequence of shunning the cross is found in the words of my text: "Whosoever will save his life shall lose it." The great infinite sacrifice was made that we might be saved. By coming from heaven to this earth Christ has made a way for our escape. [Cf: 3MR92.03] p. 27, Para. 1, [1886MS].

Our Saviour has represented His first advent, and the treatment He received, by the parable of the vineyard. "A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time." Luke 20:9. The account is continued in Luke 20:10-17.

God first sent His prophets to ancient Israel, but their message was not heeded, and as a last resort He sent His Son, that the hearts of the people might be reached and be turned unto God; but they killed His Son. This was the work of Satan by the hands of those that he has gathered under his banner. Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." Isa. 53:3. What was it that brought such sorrow? It was not on His own account, but for the sins of the people. He realized their condition, and this was the reason that He felt such sorrow as He wept over Jerusalem and uttered the lamentable words, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate." Luke 13:34. [Cf: 3MR93.01] p. 27, Para. 2, [1886MS].

He does not say that they could not, but would not. How can we explain the treatment of Him who loved us to that extent that He laid down His life for us? This treatment was a marvel to the angels of heaven--to see the Creator of this world, the Majesty of heaven, treated with such contempt. His condescension is without parallel. [Cf: 3MR93.02] p. 27, Para. 3, [1886MS].

The souls of men are valued by the Son of God, and if we do not value eternal life sufficiently to make a sacrifice for it, then we shall lose eternal life. What is it to lose life? It is when the truth is clearly set before us and we refuse to accept it because a cross is involved. The Creator of heaven has a right to the faculties He has given us and it is for our own good and advantage that we give these powers to God and to His service. [Cf: 3MR94.01] p. 27, Para. 4, [1886MS].

Here is a business that man cannot give to others, but in which each individual has his own work to do. We need to give our hearts to God. To do this we shall meet with crosses. Nothing should stand in the way of duty. Even if losses in business should have to be made it should not keep us from discharging our duty. Our purpose should be to obey God so that Christ's death will not be in vain in our behalf. We must have the same integrity and principle that was found in Joseph and Daniel. Joseph was so established in principle that he could resist the great temptation that was brought upon him, because he had determined to obey God. [Cf: 3MR94.02] p. 27, Para. 5, [1886MS].

Daniel was brought to a test and he purposed in his heart that he would worship the true God, notwithstanding the decree. He here saw that principle was at stake and because of integrity he was cast into the lions' den. But here God did not forget him. All heaven had been watching his case, to see if he would be faithful to his God. When the trial came angels were his companions. They stopped the lions' mouths and delivered him. When the king saw the real object of the wise men, to rid Daniel of his power, then the king was wroth, and destroyed the enemies of Daniel. [Cf: 3MR94.03] p. 27, Para. 6, [1886MS].

So it was with his three companions. They were tested in refusing to worship the great image that the king had set up. Those three youths did not fear the king, and told him plainly that they could not violate their consciences by worshiping a false god. This caused the king to be furious, and he ordered that the furnace be heated seven times hotter

than it was wont to be made, and ordered those God-fearing children to be cast into it. But God did not forsake them, and those whom the king had called to execute his demands in order to set before them the penalty of disobedience were consumed by the fire. Here in full view of the king he saw in that furnace those whom he had cast in walking in the midst of the fire, and he also saw the fourth form like the Son of God. So you can see that the king was not ignorant of God and of His Son. These three Hebrew children had been a shining light in Babylon. This had its weight and influence, and when the king saw that the God they had worshiped was able to preserve them even in such a heated furnace, he called them forth and not a smell of fire was upon their garments. Then they told the king how their deliverance came. [Cf: 3MR94.04] p. 28, Para. 1, [1886MS].

There was the case of the apostle James, who was beheaded when the king saw that it pleased the Jews. Peter was brought forth and cast into prison but God sent His angel to deliver him. The prison doors flew open at the presence of this mighty angel. The bands of Peter were loosed. He was awakened by the touch of the angel, and Peter was amazed because of the light. He could not understand it but thought that he saw a vision. The angel requested him to gird himself and put on his sandals. Peter was so astonished that he thought not of his garments. God always has a care for the true and faithful, and He sent His messengers from heaven and opened the gates and set His servant free. Prayers had been made in Peter's behalf. They expected that he would have to suffer death, and when they heard his voice at the gate they were astonished. [Cf: 3MR95.01] p. 28, Para. 2, [1886MS].

Case after case of this nature has transpired during the world's history, and the test will come to all who are obeying the truth. He that seeks to save his life shall lose it; but on the other hand, he that is willing to lose his life for the sake of truth shall find eternal life. We want to know that heaven is interested in our welfare. Christ and angels are looking on with intense interest to see if the souls of men appreciate the great sacrifice in their behalf. We should constantly consider that we are in the presence of holy angels. [Cf: 3MR96.01] p. 28, Para. 3, [1886MS].

Satan is also watching his chances to lead us astray. He will present attractions that will lead our minds from God. But shall we not watch his devices, and be constantly seeking the aid of God to keep us from Satan's allurements? We must press toward the mark of the high calling of God in Jesus. We must not lay off the armor for one moment. You will hear the cry "Only believe." Satan believed and trembled. We must have a faith that works by love and purifies the heart. The idea prevails that Christ has done all for us, and that we can go on transgressing the commandments and will not be held accountable for it. This is the greatest deception that the enemy ever devised. We must take our position that we will not violate the commandments at any cost, and be in that spiritual condition that we can educate others in spiritual things. [Cf: 3MR96.02] p. 28, Para. 4, [1886MS].

Saint Paul ceased not his efforts in going from house to house to warn his fellowmen of their duty to love God, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Repentance of what? Why, of violating the commandments; and faith in our Saviour, that His blood will cleanse

us from all our sins. [Cf: 3MR96.03] p. 29, Para. 1, [1886MS].

No one can repent for us. Each individual has this to do. Christ would not have come to this earth if the commandments had not been broken. He came not to save us in our sins, but from our sins. There is no true happiness in transgression, but in obedience. Our merit is in the blood of Christ. But men think they can transgress and shun the cross, and yet enter into the city. [Cf: 3MR97.01] p. 29, Para. 2, [1886MS].

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). The reward will not be according to his faith but according to his works, and the life will be eternal with Jesus. In order to obtain this we must be obedient, and not only apply our powers, but if necessary give our lives. [Cf: 3MR97.02] p. 29, Para. 3, [1886MS].

Satan will bring his temptations, and if he is to be resisted we must pray to God for deliverance. If there ever was a time that we needed to pray, it is in these last days. The Word is no more bound than it was when Christ was upon the earth. We shall have Satan and evil men to combat, but we also shall have messengers of light to help us. It is for us to gather upon our pathway all the rays of light, and not listen to error, for if we do we shall be turned away from truth. We have no time to listen to fables. Christ's prayer was, "Sanctify them through thy truth: thy word is truth" (John 17:17). We want the truth and we want to give Him all our powers, that when He comes His benediction will rest upon every one of us and we shall receive the reward. [Cf: 3MR97.03] p. 29, Para. 4, [1886MS].

If we have shunned the truth to save our lives, then we shall lose eternal life. We have a soul to save or to lose. We must work out our salvation with fear and trembling. We must press against the darkness and take hold of the mighty arm of God. We have but a little time to prepare for eternity. May the Lord help us to overcome and win the crown and see the King in His beauty. Then we shall not have lived in vain.--Ms 44, 1886, pp. 1-6. ("The Cross Before the Crown," sermon at Nimes, France, Oct. 22, 1886.) [Cf: 3MR98.01] p. 29, Para. 5, [1886MS].

God's Law the Standard of Character--"Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:14-17. [Cf: 3MR98.02] p. 29, Para. 6, [1886MS].

Now we want to know and understand what is the will of God. This will is expressed in the Ten Commandments, and if we obey them we shall know of the doctrine. The Lord God of heaven has a kingdom and this kingdom is controlled by laws, and it is of great consequence that these laws be obeyed. God is the ruler of the universe and stands as head, and all should respect Him as such, and obey His mandates. A father stands at the head of his family and he requires that his laws regulating his

family should be obeyed. If the family do respect his requirements, then you will see order and happiness in that family, but if it is otherwise there will be confusion. So it will be in the government of God. [Cf: 3MR98.03] p. 30, Para. 1, [1886MS].

Some will tell us that the word of God is like a fiddle and any construction can be put on it. This belief is due to the rejection of God's law, and confusion follows. If the law were kept, this statement could not be made. But when men tear down the commandments how can they know the will of God? The law was given at the foundation of the world, and it will exist through all generations; but when man forgets God by disobedience, then he places himself where he does not know the doctrine. [Cf: 3MR99.01] p. 30, Para. 2, [1886MS].

When the children of Israel were in Egypt, surrounded by idolatry, God saw that it was necessary to bring them out of Egypt in order to renew His law to them. [Cf: 3MR99.02] p. 30, Para. 3, [1886MS].

When people will acknowledge the claims of God by obedience, then they have a standard. If every individual would acknowledge the law, confusion would be swept away. We must do the will of God. They that do not accept the law, erect a standard of their own; and as there are many minds, diverse from each other, there will be many standards, and this will establish many doctrines. In this age we see determined efforts to ignore God's law, and consequently the doctrine will not be understood. But if we know and do God's will He will not leave us in darkness, but will lead us to know the doctrine and that will bring happiness. Obedience is the only course to take. When Christ taught His disciples He showed them the magnitude of the law by applying it to all our acts, and then showed our duty to our fellow men. The scribes and Pharisees murmured at Christ's teaching and accused Him of doing away with the law of His Father. With what astonishment they must have heard from His lips, "Think not that I have come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Christ continued, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20. He addresses these words to His disciples, and they will apply all the way down through the stream of time. [Cf: 3MR99.03] p. 30, Para. 4, [1886MS].

Christ's sermon upon the mount was designed to enter into our everyday life. The commandments are so broad that they take hold of even our thoughts. But how few take heed to the words of our Saviour! Consequently we shall have objections to meet. Some will claim that they are wholly led by the Spirit, and consequently they have not much use for the law of God or any portion of God's Word. Those who claim great light and are not sanctified through the truth are dangerous people, but they can be easily tested. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. We want to be in that condition that we can discern between light and darkness. [Cf: 3MR100.01] p. 30,

Para. 5, [1886MS].

Christ has said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 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." Matt. 7:15-17. [Cf: 3MR100.02] p. 31, Para. 1, [1886MS].

We must not be guided by impulse. The Bible is our guide to lead us to heaven. We do not want anyone to take our word, but go to the Scriptures for light, for we cannot trust to finite man. This thing is to me a living reality. [Cf: 3MR100.03] p. 31, Para. 2, [1886MS].

We must expect to be assailed by the powers of darkness, but if we successfully resist then there will be rejoicing in heaven. The souls of men are valued by the heavenly host. They know of the great sacrifice that has been made for man. When Satan sees a soul struggling for light, then he doubles his energies to bring him back under his banner. Satan is playing the game of life. I feel distressed when I realize the trials that will meet those who desire life; but these things will come, and the question is, Who will be on the Lord's side? It will be those who go to the Standard for their counsel. [Cf: 3MR101.01] p. 31, Para. 3, [1886MS].

We must not be under anyone's banner but Christ's. The great Teacher has given us His testimony that not a jot or tittle of the law shall in any wise fail. Sin and misery are all around us, because of disobedience. If God's law were obeyed, we should see a different society than we now see in families. [Cf: 3MR101.02] p. 31, Para. 4, [1886MS].

What is needed is to follow Christ in self-denial and cross-bearing. We need the tenderness of His spirit to rule our hearts and then we shall comply with the requirements, and enter in through the gates into the city. If we fail, we shall be classed with those outside of the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. [Cf: 3MR101.03] p. 31, Para. 5, [1886MS].

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22:1-5. [Cf: 3MR101.04] p. 31, Para. 6, [1886MS].

Dear friends, I desire to receive the reward that awaits the faithful. I want a place in glory, and this we can all obtain if we keep the commandments of God and the faith of Jesus. While there are so many deceptions, let me persuade you to plant your feet on the word of God; and when the light is received you are responsible to let it shine, and

your example will tell--but you cannot expect to have the good will of those in darkness. [Cf: 3MR102.01] p. 31, Para. 7, [1886MS].

Can you tell me why the Son of God came to die for us? It was because of the transgression of Adam. In this he forfeited all right to heaven. Man then became separated from God, but Christ's love for man caused Him to come to this earth, and He clothed His divinity with humanity that man might be reconciled to the Father and brought back to His law. Christ says that He came not to destroy the law, but He came to honor it, to give dignity to it. He opened His bosom to suffer for the transgression. [Cf: 3MR102.02] p. 32, Para. 1, [1886MS].

Satan will tell us that Christ did all for us. This we must meet by God's word. If Satan tells the truth, then it would not have been necessary for Christ to have made the sacrifice. But it is through the doing of the commandments that we can come to God through Christ. And He paid the debt for past transgressions. Christ was accepted as our sacrifice, and on the banks of Jordan the Father declared: "This is my beloved Son, in whom I am well pleased." Here heaven was opened to man and heaven and earth were again united. [Cf: 3MR102.03] p. 32, Para. 2, [1886MS].

Now let the love of God flow out of our hearts for the gift of His Son. It is our work to come out of darkness and grasp the rays of light that continue to shine upon our pathway, and thus in turn let them shine upon the pathway of others. We have great light. Shall it be established at Nimes? Let us cling to the mighty arm of Jesus by faith and obedience and stand firm for truth, and then we shall know of the doctrine.--Ms 45, 1886, pp. 1-5. ("God's Law the Standard of Character," sermon at Nimes, France, Oct. 23, 1886.) [Cf: 3MR103.01] p. 32, Para. 3, [1886MS].

The Hope Set Before Us--As John thought of the love of Christ, he was led to exclaim, "Behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God." [Cf: 3MR103.02] p. 32, Para. 4, [1886MS].

People think it a privilege to see a royal personage, and thousands go great distances to see one. How much greater privilege it is to be sons and daughters of the Most High. What greater privilege could be conferred on us than to be given entrance into the royal family? [Cf: 3MR103.03] p. 32, Para. 5, [1886MS].

In order to become the sons and daughters of God, we must separate from the world. "Come out from among them, and be ye separate," the Lord says, "and I will be a Father unto you, and ye shall be My sons and daughters." In separating from the world, we shall encounter difficulties on every hand. But here is comfort for us: "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: 3MR103.04] p. 32, Para. 6, [1886MS].

There is a heaven before us, a crown of life to win. But to the overcomer only is the reward given. He who gains heaven must be clothed with the robe of righteousness. "Every man that hath this hope in him purifieth himself, even as He is pure." In the character of Christ there was no discord of any kind. And this must be our experience. Our

lives must be controlled by the principles that controlled His life. [Cf: 3MR104.01] p. 32, Para. 7, [1886MS].

Are we keeping our eyes fixed upon the perfect Pattern, or are we lowering the standard? We need the faith that works by love and purifies the heart. We need to bring Christ into our homes. We can not afford to be without His help. He says, "Ye are the light of the world." He has brought His people together in church capacity in order that He may teach them to put off the world and prepare for heaven. He came to this world to raise men and women from the degradation of sin, and fit them for heaven. What more could God have done for us than He has done? And how shall we escape if we neglect so great salvation? [Cf: 3MR104.02] p. 33, Para. 1, [1886MS].

The love that Christ has shown for us is without a parallel. He died that we might have everlasting life. But in order to obtain this life, we must have strength from the Source of all strength. The way of salvation has been opened before us. Shall we not walk in the path of duty? Many think that Christ is a long way off, and can not hear when we cry to Him. But he is close to us, and He is acquainted with our weakness and our needs. He has borne our griefs and carried our sorrows. He understands our true condition. We should study His life more closely, and gain a deeper knowledge of Him and of what He has done for us. If we are His representatives, we must seek to be like Him. [Cf: 3MR104.03] p. 33, Para. 2, [1886MS].

We must work while it is day, and watch constantly. Our hearts must be imbued with the love of Christ. Then we can obey. Then we shall be prepared to reach out after others. If Christ is in our hearts, we shall reveal this to those whom we are trying to help, and they will be drawn to Him. [Cf: 3MR105.01] p. 33, Para. 3, [1886MS].

Christ is soon to come the second time. Of this we should often talk. It should be the uppermost thought in our minds. He is coming, with power and great glory, and every eye shall see Him. All the holy angels will accompany Him. Of this company John writes, "I beheld and heard the voice of many angels round about the throne, and the beast, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands." [Cf: 3MR105.02] p. 33, Para. 4, [1886MS].

The trumpet has not yet sounded. Those who have gone down into the grave have not yet cried, "O death, where is thy sting? O grave, where is thy victory." The righteous dead have not yet been caught up with the living saints to meet their Lord in the air. But the time is near when the words spoken by the apostle Paul will have their fulfillment, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." [Cf: 3MR105.03] p. 33, Para. 5, [1886MS].

In order for us to be like the Saviour, we must be changed. Now is the time for us to bring into the daily life the virtues of Christ's life. We have no time to lose. Should we fail in our character-building, we shall lose eternal life. We must build on the true foundation. If we bring to the foundation material represented by hay, wood, and stubble,

our building will not stand the test of the judgment. We must do the work of Christ, and be constantly watching and praying. Then we shall be ready for His appearing, prepared to receive eternal life. [Cf: 3MR105.04] p. 33, Para. 6, [1886MS].

All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day. [Cf: 3MR106.01] p. 34, Para. 1, [1886MS].

This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. "God shall wipe away all tears from their eyes, and there shall be no more death, neither shall there be any more pain; for the former things have passed away."--Ms 28, 1886, pp. 1-4. ("The Hope Set Before Us," sermon at Nimes, France, Oct. 24, 1886.) [Cf: 3MR106.02] p. 34, Para. 2, [1886MS].

Two Standards--Text: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:12-14. [Cf: 3MR106.03] p. 34, Para. 3, [1886MS].

There is a worldly standard and a Bible standard. We can use our powers to meet either. It is a marvel with the angels of heaven that we are so unconcerned in regard to our spiritual interest. There was rejoicing in heaven when there was a plan devised for the redemption of man, and then when Christ came from heaven it astonished the heavenly host because He was rejected of men. [Cf: 3MR107.01] p. 34, Para. 4, [1886MS].

Well could John exclaim, "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." 1 John 3:1. It is an amazing thing that after the great sacrifice had been made, man, in return, should treat the loving Saviour as he did. Our heavenly Father manifested His love in the gift of His Son for the human race, yet they knew Him not. At His baptism, when on the banks of Jordan, He made the greatest prayer that ever fell on mortal ear, the heavens opened and the voice of God spake in thundering tone: "This is My beloved Son, in whom I am well pleased." How many there are who read over this statement without being impressed. It does not seem to leave an impression that it concerns them. But it has everything to do with us, for it was the Saviour's arm that grasped the throne of heaven. Sin had divorced this world from the eternal world, and this is what caused the Son of man to give His life for the human race, and connect us again with heaven. [Cf: 3MR107.02] p. 34, Para. 5, [1886MS].

Christ knew that man could not overcome without His help. Therefore He consented to lay off His royal robes and clothe His divinity with humanity that we might be rich. He came to this earth, suffered, and knows just how to sympathize with us and to assist us in overcoming. He came to bring man moral power, and He would not have man to understand that he has nothing to do, for every one has a work to do for himself, and through the merits of Jesus we can overcome sin and the devil. [Cf: 3MR107.03] p. 34, Para. 6, [1886MS].

Now the question for us to decide is, Shall we have connection with Christ and the Father? Shall we accept the help needed? Shall we enter the blood-stained path that our Saviour trod? Heaven has been opened before us. Christ has been accepted by the Father, and if we will comply we can be accepted also. The plan of salvation has been laid for the human race and they need not be discouraged. Help has been laid on one that is mighty to save. The gates of heaven are ajar to the children of men, to the weakest ones, the ones that need a Saviour the most. When our Saviour ate with the publicans the Pharisees complained and would make capital of this. Christ's reply was, "I am not come to call the righteous, but sinners to repentance." Matt. 9:13. [Cf: 3MR108.01] p. 35, Para. 1, [1886MS].

Every church should be a working church. We should make ourselves useful, and do the little duties around us and that will prepare us for the greater responsibilities. When Christ ascended on high He left His disciples to carry forward the work. However unpleasant it may be, we should take up the humble duties of life. Christ says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Mark 8:34. What is the cross of Christ? It is not an ornament to the neck, but something that cuts right across our pathway. Satan is constantly watching for our souls. He seeks to lead us from the cross of Christ. [Cf: 3MR108.02] p. 35, Para. 2, [1886MS].

God will help us in time of need, but He will not compel us to love and obey Him. We must give Him our undivided love. He wants us to trust Him, and confide in Him. He understands our wants and has ample resources to help in every time of trouble. We are not left to fight our own battles, but we have the help of Christ, and in His name we can come off victorious. [Cf: 3MR108.03] p. 35, Para. 3, [1886MS].

One may ask, What is our work? It is to take up duties at home. Cultivate the plot of ground at our own doors. Here are our friends that need help. Will we be workers with God? Every one should be at his post to save his fellow men, and whosoever will accept the plan of salvation will commence to work for his fellow men. [Cf: 3MR109.01] p. 35, Para. 4, [1886MS].

The prospect to save souls may not be very flattering, neither was it when our Saviour came to this earth; but if one soul is reached that soul will reach out for others and thus the work is carried forward. It is our business to work for the Master, and if we are faithful in sowing the seed, God will take care of the seed sown. [Cf: 3MR109.02] p. 35, Para. 5, [1886MS].

I have felt that if God would give me my own children, my life has not been in vain, but it has required labor and tears. There is a great responsibility resting upon the head of the family. When I have seen my

children wading through temptation I have spent all night with them in prayer. I am a mother of boys, and my heart is drawn out for everyone who has the responsibility of a family. Those who are engaged in the training of children are engaged in a great work. It will take patience and perseverance to do the work aright. [Cf: 3MR109.03] p. 35, Para. 6, [1886MS].

All need much of the blessing of God, and here is the place to be tried. We are in God's workshop. The cleaver of truth takes men and women out of the world, and they have to be refined and fitted for the Master. We must let the truth take possession of our hearts and then the work can be accomplished for us. [Cf: 3MR109.04] p. 36, Para. 1, [1886MS].

I labored for a young man who was an infidel. He wanted me to place my hand on his head to see how low his reverence was, and he said it was impossible for him to honor God. I told him that he must. I labored and prayed with him, and at times it seemed like a hopeless case, but the Spirit of the Lord followed this young man until one day while on a steamer going down the Mississippi he yielded his stubborn will and gave his heart to God. It makes no difference about the head; if we only have a willingness, the Lord will assist us in overcoming as He did this young man. This man now stands at the head of the General Conference. Now that the Lord has worked for him, he knows how to work for infidels. [Cf: 3MR110.01] p. 36, Para. 2, [1886MS].

God permits affliction to come on us at times that we may know how to sympathize with others who are passing through sorrow. The Lord has given me my work, and even when physicians have despaired of my life I have felt it my duty to labor on, even if I died at my post of duty. Our heavenly Father gives us experiences so that we can know how to help others. When the youngest branch of my family was broken off and I could no longer have my infant by my side, I knew better how to sympathize with the mourning mother. When I laid away the oldest member of my family, Jesus supplanted him, and now I can tell mothers to go to Jesus. When the unexpected blow came to him who had stood by my side for thirty-six years it was then that I could lean on my Saviour. I was not left alone, for Christ is a father to the widow. Everyone can benefit others by his own experience. [Cf: 3MR110.02] p. 36, Para. 3, [1886MS].

I would not spend time at the grave to cause a shadow of gloom to beset my pathway, because I know that Jesus passed into the prison house and He came forth, and this should be a comfort to all who have lost friends who have died in the faith. I am left here to take the work of my husband, to carry it forward, and I have no complaints to make for the gate of heaven is ajar and light is shining on my pathway. [Cf: 3MR110.03] p. 36, Para. 4, [1886MS].

I would say to all, Come to Jesus just as you are. He asks for your heart. He has paid the price for us. Now He wants our affections, our intelligence--in fact, all our powers belong to Him. And after we have done all it is a small gift on our part. [Cf: 3MR111.01] p. 36, Para. 5, [1886MS].

We may work intelligently and be laborers for God, and in [our] doing this work He will give us strength. If we sow we shall also reap, and

an abundant harvest will be gathered. In order to work the works of God we must have the help of Christ. We should not be satisfied by working out our own salvation, but we must work for the salvation of others. There are hundreds around us that need our personal efforts. It will be our rejoicing to see souls saved through our instrumentality. The work done here for God will show through out all ages, so all should work while there is an opportunity. There is a work for all to do, and if we will let the refining influence of the Spirit of God sanctify us through the Word we can be fitted to reach others, and the glory that awaits the faithful is beyond our comprehension. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. [Cf: 3MR111.02] p. 36, Para. 6, [1886MS].

Then let us take hold of the lifework that we might bring others to see the importance of truth. There is a heaven for us to win, and a life that will measure with the life of God. Can you not give to God the little time you have, and also your best affections? Give Jesus your polluted soul, and have it washed from all its stains. Fight the good fight of faith, and lay hold of eternal life. [Cf: 3MR111.03] p. 37, Para. 1, [1886MS].

I would entreat those here to think of those things. Go to work for the Master. Take the Lord with you, and then you will hear from the lips of the Master, "Well done, thou good and faithful servant." Heaven, sweet heaven of rest! It is then that we shall cast our glittering crowns at the feet of Jesus, and touch our harps and sing the song, "Worthy, worthy is the Lamb that died for us." I see in Him matchless charms. I want all to have a part and share in the eternal weight of glory, and to sing songs of rejoicing through the endless ages of eternity.--Ms 46, 1886, pp. 1-6. ("Two Standards," sermon at Nimes, France, Oct. 30, 1886.) [Cf: 3MR112.01] p. 37, Para. 2, [1886MS].

Gaining a Fitness for Heaven--"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. . . . For where your treasure is, there will your heart be also." [Cf: 3MR112.02] p. 37, Para. 3, [1886MS].

While it is lawful for us to acquire means, the money that we possess should be regarded as ours only in trust, not to be squandered, but spent in the Lord's service. It should be our determined purpose to obey the orders of our Captain, and thus lay up for ourselves heavenly riches. Then, when everything in this world perishes, we shall have a treasure in the heavens, which faileth not. [Cf: 3MR112.03] p. 37, Para. 4, [1886MS].

There is force in the following words, "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: 3MR112.04] p. 37, Para. 5, [1886MS].

If we are constantly thinking of and struggling for the things that pertain to this life, we can not keep our thoughts fixed on the things of heaven. Satan is seeking to lead our minds away from God, and to center them on the fashions, the customs, and the demands of the world, which bring disease and death. God has given us reasoning powers, and

these powers we should use to the best account in preserving the strength of our bodies, that we may have strong, healthy minds. [Cf: 3MR112.05] p. 37, Para. 6, [1886MS].

In this world we are to obtain a fitness for the higher world. God has left a trust with us, and he expects us to use all our faculties in helping and blessing our fellowmen. He calls for our best affections, our highest powers, and he is dishonored when we follow a course that brings weakness and disease upon the physical and mental powers. [Cf: 3MR113.01] p. 37, Para. 7, [1886MS].

"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." [Cf: 3MR113.02] p. 37, Para. 8, [1886MS].

Let the mother take her children with her into the field or garden, and from the things of nature draw lessons that will point them to nature's God, and aid them in the struggle against evil. Let her point them to the lofty trees, the shrubs, and the carpet of green that covers the earth. Let her teach them how the lily, striking its roots down deep through the mire into the sand below, gains nourishment that enables it to send up a pure, beautiful blossom. Then let her show them how, by rejecting that which is impure, and choosing that which is pure, they may grow up into pure, noble men and women. . . . [Cf: 3MR113.03] p. 38, Para. 1, [1886MS].

The children need to be given lessons that will nurture in them courage to resist evil. Point them from nature to nature's God, and they will thus become acquainted with the Creator. "How can I best teach my children to serve and glorify God," should be the question occupying the minds of parents. If all heaven is interested in the welfare of the human race, should not we be diligent to do all in our power for the welfare of our children? [Cf: 3MR113.04] p. 38, Para. 2, [1886MS].

"The hand that rocks the cradle is the hand that rules the world." In rightly training and molding the minds of her children, mothers are entrusted with the greatest mission every given to mortals. Yet how often we see mothers taxing their physical strength in adorning the bodies of their children, and spending thus the precious time that ought to be used in training aright their mental and spiritual faculties. Mothers need to study the Scriptures more and the fashion plates less; for we are on this earth to form characters for eternal life. [Cf: 3MR114.01] p. 38, Para. 3, [1886MS].

Parents should exercise great care in regard to the food placed before their children. Drunkards are only too often made by lessons of intemperance learned in the home. Let the children be given food that will build up mind and body, but keep away from them the highly seasoned dishes that would arouse a desire for still stronger stimulants. [Cf: 3MR114.02] p. 38, Para. 4, [1886MS].

The use of tobacco and strong drinks has a great deal to do with the increase of disease and crime. Tobacco is a slow, insidious, but most malignant poison, and its use is working untold harm....Boys begin the use of tobacco at a very early age. The habit thus formed, when body

and mind are especially susceptible to its effects, undermines the physical strength and corrupts the morals. [Cf: 3MR114.03] p. 38, Para. 5, [1886MS].

No argument is needed to show the evils of the use of intoxicating drink. The bleared, besotted wrecks of humanity--souls for whom Christ died, and over whom angels weep--are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land. [Cf: 3MR114.04] p. 38, Para. 6, [1886MS].

Paul declared that he kept his body under, lest after he had preached to others, he himself should be a castaway. Those who in ancient times ran for a prize realized the importance of temperate habits, and how much more should we, who are running a race for a heavenly crown. We should put forth every effort to overcome evil. Christ came to set us an example of how to overcome. He endured a fast of forty days, and he has made it possible for man to overcome on the point of appetite. The battle is before us. We must fight valiantly. If we are successful, we shall one day realize the fulfillment of the promise, "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 on His throne." [Cf: 3MR115.01] p. 38, Para. 7, [1886MS].

Precious promises have been given us, and in view of this, let us cleanse ourselves from all filthiness of flesh and of the spirit, perfecting holiness in the fear of God. [Cf: 3MR115.02] p. 39, Para. 1, [1886MS].

Christ left heaven that we might be redeemed from the depths of sin and degradation, and that we might have eternal riches. Our characters are photographed on the books of heaven, and from these books we are to be judged. What have we done with the talents that God has given us? Have we exerted our influence on the right side? Have we set the proper example, or have we been following the fashions of the world? Have we used our powers in God's service? Do our lives reflect light to those around us. God expects every one to make the best use of his faculties. If we fulfill the mission that has been assigned us, the results will be seen in the kingdom of God, and to us will be spoken the words, "Well done, good and faithful servant:...enter thou into the joy of thy Lord."--Ms 29, 1886, pp. 1-4. ("Gaining a Fitness for Heaven," Talk at Nimes, France, October 31, 1886.) [Cf: 3MR115.03] p. 39, Para. 2, [1886MS].

The Battle Following Conversion--All heaven is interested in the work that has been going on in this wicked city of Nimes. Victories have been gained and souls have been wrenched from Satan's grasp. If there is a holding of these victories there will be the necessity of much help from above. If those newly come to the faith will feel their own weakness and depend upon Jesus for strength every hour then they can resist the deceptions of Satan and become God's witnesses upon the earth. There is not a soul won to Christ, . . .the message of the third angel does not make its way to a single heart, without defeat to the tempter, and bruising of the head of the serpent. This will arouse the malice of the adversary to greater activity. When the truth is received into the heart it commences its leavening, transforming process. Sin will appear hateful. That soul will, through faith and willing obedience to God's commandments, enlist in his behalf a strength more

mighty than his own to combine with his human efforts to resist the enemy. [Cf: 3MR116.01] p. 39, Para. 3, [1886MS].

These souls who have decided to walk in the light will have need of great watchfulness and most earnest prayer. As soon as Satan sees one soul breaking away from his deceptive lies and coming to the light of truth, he is actively at work to place every conceivable obstacle in his path. Let a man or woman become interested in the truth and show respect and obedience to the Sabbath of the fourth commandment, let him in good earnest set about the work of repentance and the saving of his soul, and he will assuredly draw upon himself the disfavor and opposition of the circle of his worldly acquaintances. If he is a member of any of the churches, the determined, active opposition of the church members will be set in operation. Every soul who has come to the point to accept advanced truth has realized this in every age of the world. [Cf: 3MR116.02] p. 39, Para. 4, [1886MS].

No man can serve God without enlisting against himself evil men and evil angels. Evil angels well know that one soul accepting the truth as it is in Jesus, will by precept and example weaken their hold upon other souls, for the truth is aggressive. Alarmed because he is losing his prey, Satan will first seek to deceive, next to oppress and persecute. Evil men, rebuked by the precept and example of those who come to the light of Bible truth, will become agents of the great adversary of souls and will leave no means untried to draw them away from their allegiance to God and induce them to leave the narrow path of holiness. But none need to be alarmed and afraid. God's word is pledged that if they are true to principle, if they believe and obey all God's requirements, they are members of the royal family, children of the heavenly King. They are certain to have enlisted in their behalf the agencies of heaven and to come off victorious through the merits of Christ--more than conquerors through Him that loved them. [Cf: 3MR117.01] p. 39, Para. 5, [1886MS].

Oh, if we could only see and understand that the repentance of one soul sends inexpressible joy through all the host of heaven. Melody is called forth from every harp and every voice in glorious anthems because another name is registered in the book of life, another light is kindled to shine amid the moral darkness of this corrupt world. The very same event spreads consternation among the fallen angels and humiliates the great leader in the rebellion against God's holy law. The prince of darkness, seeing a soul whom he has counted his own escaping from under his control as a bird out of the snare of the fowler, and making Christ his refuge, works with hellish intensity to again entrap the one escaped. [Cf: 3MR117.02] p. 40, Para. 1, [1886MS].

There is more joy in heaven in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance. It is impossible to estimate what may be the work that these souls may accomplish if they go on gathering more and increased light from the Word of God and walk in the way of all His commandments. If they become channels of light to this dark and irreligious city they will be indeed God's witnesses and through their fervent piety and Christlike example may be the means of winning souls to the truth.--Ms 46a, 1886, pp. 1-3. ("The Battle Following Conversion," Counsel to the church at Nimes, France. No date.) [Cf: 3MR118.01] p. 40, Para. 2,

[1886MS].

Today while praying over the matter, duty seemed to demand I should go to your grandfather. I have prepared you (Edson) comfortable clothing for winter, which I send to you by Elder Loughborough. I hope they will give you as much pleasure in wearing them as I have taken pleasure in making them for you. I have sat up late and arisen early, before anyone was astir, to work upon them. Prayers that you may be clothed with Christ's righteousness are stitched into these garments.---Letter 5, 1886, p. 1. (To Edson White, October 7, 1886.) [Cf: 3MR172.02] p. 40, Para. 3, [1886MS].

When our Creator formed the world to be a habitation for man, its arrangements were prepared by the God of wisdom to help the mental as well as the physical wants of man. The great Architect has formed and fashioned the scenes of nature that they may have an important bearing upon man's intellectual and moral character. These are to be God's school to educate the mind and morals. Here the mind may have a vast field for study in the display of the majestic works of the Infinite One. [Cf: 3MR215.02] p. 40, Para. 4, [1886MS].

The rocks are among the precious things of earth, containing treasures of wisdom and knowledge. In the rocks and mountains are registered the fact that God did destroy the wicked from off the earth by a flood, and the broken surface of the earth reveals, in the gigantic rocks and towering mountains, that the Lord's power has done this because of the wickedness of man in the transgression of His law. The ever-varying scenery that meets the eye is the work of the God of wisdom, that in His stupendous works men may discern that there is a living God whose power is unlimited. The marvelous works of majesty are to refine the soul and to soften the roughness of man's nature, to help him in character building.--Ms 73, 1886, pp. 2, 3. (Miscellaneous descriptive items. Biographical fragment, 1886. No other date.) [Cf: 3MR216.01] p. 40, Para. 5, [1886MS].

We arrived at Tramelan about noon Friday, May 21, 1886, and were welcomed by the family of Brother Roth. Brother and Sister Roth are most excellent people, wholehearted in the truth. They have now living seven sons and three daughters. One daughter died in the faith not long since. All are established in the truth that are old enough to understand. Their family are in the best circumstances of any of our people in Switzerland. The father and eldest son are merchant tailors. The second son is a baker, but has given himself to the missionary work, and is fitting up for a laborer. He is a young man of superior ability. One young woman is working in the office at Basel. She understands French, German, and English. The third son is also working in the office. We enjoyed our visit with this dear family.--Ms 20, 1886, p. 5. (No title, June 11, 1886.) [Cf: 3MR227.01] p. 41, Para. 1, [1886MS].

Diary, Tramelan, Switzerland, May 22, 1886--We have had a very interesting morning's ride, fifteen miles from Moutier to this place. We arrived here about noon. Were heartily welcomed by Brother Roth (pronounced Rote). They have a large, interesting family. Seven boys and three girls are living. One died in the faith a few years since. They are engaged in business and live in a large house. They have a merchant tailor establishment, another department for groceries,

another for hats, another for shoes and sundries, and a large bakery establishment. They have a good business and are in very superior circumstances for Switzerland. Their children are all with them in the truth. They have two sharp, intelligent boys--one nine years old, the other eleven or twelve. [Cf: 3MR227.02] p. 41, Para. 2, [1886MS].

Friday night eleven came from Chaux-de-fonds and our meeting room was in a good-sized room of Brother Roth's house. I was requested to speak to those assembled, and did so, although I was much tired. I did not sleep until after midnight. When before the people I feel so deeply in earnest that they should come up to the holy standard erected by our Lord that I am unable to lay off the burden.--Ms 64, 1886, p. 4. ("Labors in Switzerland"--No. 5. Diary, April 30 to May 23, 1886.) [Cf: 3MR228.01] p. 41, Para. 3, [1886MS].

In early morning we took the cars for Tramelan--Elder Ings and wife and I. Waited one hour at Travannes, then we were taken in dummy to Tramelan. We had just five seats in the cars, and a small stove. We had just had a heavy snow storm at Basel but there had been a greater fall of snow as we neared the mountains. We passed slowly along and the trees looked very beautiful laden down with pure, fresh snow. Some trees had blown over, one uprooted. I think I never saw anything equal to this for beauty--the tall evergreen trees, their boughs loaded with snow. . . . [Cf: 3MR228.02] p. 41, Para. 4, [1886MS].

There have been meetings this forenoon. Brother Ertzenberger spoke in the forenoon. The dedicatory discourse fell upon me. I spoke with much freedom in regard to the Temple of Solomon and the sacredness that should be observed by all in a home dedicated to God. They should remember it as a place where God meets with His people, and no angry feelings toward earth should exist in the hearts of the worshipers, for this would shut away the Spirit of God from them. This was a very solemn meeting. In the evening some little attention was given to the children of the Sabbath school. They had exercises and were entertained with recitations of Scriptures. In the evening Elder Ings spoke to the people.--Ms 72, 1886, pp. 1, 2. ("Labors in Switzerland"--No 7. Diary, Dec. 24 to 31, 1886.) [Cf: 3MR228.03] p. 41, Para. 5, [1886MS].

Text: 1 Kings 8:54-61. Here you see, at the dedication of the Temple, the conditions God required of His people in order that they might receive the blessings of God at their worship. David, while dwelling in his palace of cedar, felt disturbed in his conscience as he considered that there was no suitable dwelling place for the ark of God, which symbolized His presence. It still rested in the tabernacle which had been constructed in the wilderness, and borne all the way from Horeb to Jerusalem in a pilgrimage of nearly forty years. But now the nation had ended their pilgrimage and obtained a permanent location. And David looked around him upon the costly buildings of cedar, the homes of the inhabitants settled in the goodly land of Canaan, and conceived the idea that a temple should be built, more worthy for the residence of God. The site of the building was indicated and the most complete instructions were given, and Solomon entered upon the great work. [Cf: 3MR229.01] p. 42, Para. 1, [1886MS].

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the

Lord filled the house of the Lord." Verses 10, 11. Here we learn that God approved of the work of Solomon in the building of the Temple. It is true that the company at Tramelan is small compared with the millions of people who worshiped at Solomon's Temple, but the Lord's presence is not confined to numbers. He meets with the few as well as the many. The promise is, "Where two or three are gathered in My name, there am I in the midst of them." Matt. 18:20. [Cf: 3MR229.02] p. 42, Para. 2, [1886MS].

We are thankful that God has put it into the hearts of the Brethren Roth to build this comfortable, neat house for the worship of God. When God sees the efforts made to build a house for His honor, even if it be humble according to their ability, He will accept it and the heartfelt service of the worshipers. [Cf: 3MR230.01] p. 42, Para. 3, [1886MS].

You will see by the prayer of Solomon that Israel's dependence was in the God of Israel. The people that built the Temple were many and the house that they built was large and grand and the Lord God of heaven honored them because they had built Him a sanctuary where they could meet to worship Him. Those that worshiped Him sincerely had His blessing. [Cf: 3MR230.02] p. 42, Para. 4, [1886MS].

The first tabernacle, built according to God's directions, was indeed blessed of Him. The people thus were preparing themselves to worship in the temple not made with hands--a temple in the heavens. The stones of the Temple built by Solomon were all prepared at the quarry and then brought to the Temple site. They came together without the sound of ax or hammer. The timbers were also fitted in the forest. The furniture was likewise brought to this house all prepared for use. [Cf: 3MR230.03] p. 42, Para. 5, [1886MS].

Even so, the mighty cleaver of truth has taken out a people from the quarry of the world and is fitting this people, who profess to be the children of God, for a place in His heavenly temple. We want the cleaver of truth to do its work for us. We are taken from the quarry of the world. The material must not be a dead substance but living souls, and these souls must be brought out of the quarry of the world, where the hand of God can fit them for the temple in heaven. We are here as probationers, and we must pass under the hand of God. All rough edges and rough surfaces must be removed and we must be stones fitted for the building. We are brought into church capacity with defects of character, but we must not retain them. We must be fitted and squared for the building. We must be "laborers together with God," for we are "God's husbandry," we are "God's building." In view of this we must see that our temple is not defiled with sin. We should be lively stones, not dead ones, but live ones that will reflect the image of Christ. We must be worshipers in spirit and in truth. [Cf: 3MR230.04] p. 42, Para. 6, [1886MS].

Although your company is small, you can be consoled by the words of the apostle, "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." 1 John 3:2. And we should not forget the enjoinder, "And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3. [Cf: 3MR231.01] p. 43, Para. 1, [1886MS].

It is not enough to be brought in as worshipers, but the heart must be brought into harmony with God's plans. We must be spiritual worshipers. If we are to represent Christ we must be living stones "built up a spiritual house." 1 Peter 2:5. [Cf: 3MR231.02] p. 43, Para. 2, [1886MS].

It is important that we should live as Solomon was admonished in verses 4 to 6 of 1 Kings 9: "And if thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments; then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them." We see that God's promises are to the obedient, those that keep the commandments of God. If we depart from His law, then we are separated from Heaven. God does not separate from us, but we separate from Him. [Cf: 3MR231.03] p. 43, Para. 3, [1886MS].

We are thankful that this comfortable house has been prepared for His people. The first house built in Battle Creek [The first Battle Creek Church was 18 x 25 feet and seated 40 people.] was only about one third larger than this, and when we entered that building we felt happy. The meetings heretofore had been held in a private house. We all felt poor, but we felt that we must have a place to dedicate to the Lord. All exerted their energies to build, as they did in building the tabernacle in the wilderness. It took quite an effort to erect it. In two years it had to be given up for a larger one, as it was impossible for it to accommodate all the people that attended our special meetings. And it was not long before the third had to be built, and then the present one which will seat three thousand persons. And we may have to enlarge our borders still. God has blessed in the effort to increase the accommodations for His work in Battle Creek. We may have to exert all our efforts in doing the will of God, but He will bless according to our faith. We must act as men of faith, and after we have done in accordance with the will of God, we do not find ourselves any poorer. [Cf: 3MR232.01] p. 43, Para. 4, [1886MS].

In Oakland, California, it seemed almost impossible to obtain a suitable place in which to worship. The church was poor, depending on their hands only, but they said that they would build. It was also the same with the San Francisco Church. Both houses were commenced, but they said, Where is the means? and asked Brother White if he could help them. The reply was: "Yes, but I shall have to sell everything in order to do it." In this transaction we lost \$1,700 in exchange, but we cared not for that, for we were helping the cause. The houses went up, and the one in Oakland has already proven too small, and it had to be sold and a larger one must take its place. [Cf: 3MR233.01] p. 43, Para. 5, [1886MS].

We hope that the Lord will so bless your work that this house will prove too small for you. We expect to see other houses erected by our people and in this our faith will be revealed, for faith without works is dead. This house, so small as it is, is recorded in heaven. I can come to visit you with more courage now than heretofore because the

people will see that you mean business. They expect something of you. God will honor those that will honor Him. [Cf: 3MR233.02] p. 44, Para. 1, [1886MS].

I thank God that I have the privilege of speaking to you today. This little house is just as precious in the sight of God as a larger one would be, because you have done what you could. Now you can teach reverence in coming in and going out. When meetings are held in a room used daily by the family, every day for every purpose, there is not much respect shown as a place of worship. Everything the people look upon is associated with everyday affairs. [Cf: 3MR233.03] p. 44, Para. 2, [1886MS].

In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels. You should teach the children reverence. Let earnest efforts be carried forward to this end, and remember that you are the temple of the living God. [Cf: 3MR233.04] p. 44, Para. 3, [1886MS].

Eph. 2:1-19; 4:1-6. Now if we had a most splendid temple and our hearts were not right it would amount to nothing. Our greatest anxiety should be in regard to our spiritual condition. We must educate our children that God meets with His people and direct their thoughts heavenward. [Cf: 3MR234.01] p. 44, Para. 4, [1886MS].

The only day that God has set His seal upon is the seventh. While He has given us the six days He has taken the seventh as His that His order of worship might be preserved. Neither the house of God nor His day should be used for visiting, but our thoughts should be upon heaven and heavenly things. Let there be no disunion one with another. If feelings should arise in your heart with a brother or sister, do not let the sun go down until such feelings be removed, that you may retain the blessing of God with you. [Cf: 3MR234.02] p. 44, Para. 5, [1886MS].

Christ says you may be known by all men if ye have love one for another. Now in order to have this love in the heart one for another it must be cultivated, and if this grace is attained then you will be a spectacle unto the world and to angels. We have a great truth and we must seek to be in harmony with it. If we are living stones we should emit light, and have an influence upon others for their good. If every member should seek to honor God then you would be a power that would be felt. We want an increase of faith. We need a faith that will enable us to meet infidelity. [Cf: 3MR234.03] p. 44, Para. 6, [1886MS].

We want the Spirit of God to come in to meet with us in our worship. When we enter the house, it would be pleasing to God if all would lift up their hearts to God in secret prayer. On entering the desk every minister should drop on his knees to implore divine help. We do not take hold as we ought of the divine arm. We might be stronger spiritually. Every defect of character must be removed in order that we may stand before the great white throne. There the books will be opened and from them we are to be judged, and we do not want to be ashamed to meet our record. If we manifest great zeal in worldly business and are dead in spiritual things it will be manifest in the house of God. The meetings can be made more interesting if all would have more

earnestness in spiritual life. God is full of blessings, but if we do not prize them we suffer loss. We need to take hold of the arm of God and God will meet you in this house. [Cf: 3MR234.04] p. 44, Para. 7, [1886MS].

Above everything else, be at peace among yourselves. Strive to see eye to eye and be members of the royal King and the blessing of God will rest upon you as it rested upon Solomon's Temple. And from this place may light and truth go out, and work upon the hearts of the people, and then your testimony will be felt. We must weave the principles of truth into our character and thus we can be prepared for the temple of God and be privileged to join in the anthem, Worthy is the Lamb.--Ms 49, 1886, pp. 1-6. (Sermon at the dedication of the church at Tramelan, Switzerland, Dec. 25, 1886.) [Cf: 3MR235.01] p. 45, Para. 1, [1886MS].

Rain, None Before the Flood.--After seven days it began to rain. Up to this time there had been no rain, there had a mist 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? And at last the heavens were opened and the rain poured down in torrents.--Ms 32, 1886. [Cf: 3MR352.01] p. 45, Para. 2, [1886MS].

May 23, 1886. After dinner we rode about ten miles out to visit an old convent nearly two hundred years old. On the way the clouds began to gather, the lightning to flash, and the thunders to roll, and soon came a violent shower of hailstones, some as large as hickory nuts. The cattle, cows, and horses were running wildly about as if distracted. [Cf: 3MR372.04] p. 45, Para. 3, [1886MS].

We drew up our cover to the carriage, put on our wraps, and were comfortable, but the horse was drawing the heavy carriage up the rising ground and he made haste slowly. Brother Oscar Roth was driving. He called to men at a farmhouse, who threw open the doors of their barn, and we drove in, horse and carriage. We were thankful for a refuge. [Cf: 3MR372.05] p. 45, Para. 4, [1886MS].

A man and his sister lived in the house joined to this barn--for universally the barn is one-half of the house. The smallest half is the dwelling part for the family. These two, brother and sister, are strong Catholics and they are devoted to the Catholic religion, but they treated us with the greatest courtesy. They wanted to make us a dish of coffee or tea, or serve us with cake and wine, but all this was declined. They urged us to come into the family rooms, but I could sit in the carriage and look out through the large open doors and see the showers of hail and I did not wish to go into the house where I would be deprived of this sight. . . . We gathered up handfuls of the hail and ate them. [Cf: 3MR373.01] p. 45, Para. 5, [1886MS].

The master of the house unharnessed our horse and put him in the stall and fed him with grain. He was well acquainted with Oscar Roth. . . . We look upon this as being an interesting little bit of experience. . . . [Cf: 3MR373.02] p. 45, Para. 6, [1886MS].

After the rain ceased we pursued our journey. We were free from dust and everything in nature looked refreshed and smiling. We were upon a high elevation and the scenery in forests of dark green pine, intermingled with the bright and living green of the maple and ash upon

the mountainsides, made a picture in nature that the penciling of artistic skill cannot possibly approach.--Ms 64, 1886, pp. 5. 6. ("Labors is Switzerland," No. 5, diary April 30 to May 23, 1886.) [Cf: 3MR373.03] p. 45, Para. 7, [1886MS].

Orebro, Sweden, June 25, 1886. It is a holiday. The citizens close their business and make the most of this season marking midsummer. All is festivity. Sunday schools march by our residence with teachers at the head of different sections, and all seems to be animation and gladness. [Cf: 3MR388.03] p. 46, Para. 1, [1886MS].

But there is a sadness with it all. Bottles of beer and stronger drinks are continually passing and we see well-dressed young men staggering in the streets, and men of gray hairs reeling the drunkard's reel. These things make my heart ache. I ask, "Can nothing be done in this beautiful city?" One of the most common commodities of merchandise in carts--large wagonloads--is kegs of beer and bottles full of their beer. What can be expected of a people who thus indulge perverted appetite and confuse the brain? If they could be educated to keep the mind clear and the nerves steady and to use their money to give bread to their families, and, those who are wealthy, to bless the poor, what a different state of things would exist! [Cf: 3MR389.01] p. 46, Para. 2, [1886MS].

I spoke at four in the afternoon to a house filled with interested hearers. The Lord gave me much freedom, and many wept. Here all my talks have to go through the lips of the interpreter and I see many weeping. I am encouraging every church to be educating and training workers that companies may be thoroughly organized. As the ablest men are set to work earnestly they will improve in capabilities. By using their present knowledge, they are becoming qualified to present the Bible truth in its true importance.--Ms 65, 1886, pp. 9, 10. (Diary June 15 to July 1, 1886, second Visit to Sweden.) [Cf: 3MR389.02] p. 46, Para. 3, [1886MS].

Orebro, Sweden, June 24, 1886. We left Basel June 15 and came to Hamburg in company with Sarah and Christine Dahl. W. C. W. preceded us. He started the morning of the fourteenth in company with Elders Whitney and Conradi. These visited Leipsic on business, and were quite successful. We met W. C. on the evening of the sixteenth. We took the boat at Kiel at midnight. We were accommodated with a stateroom, and had an opportunity to sleep from two o'clock until five o'clock. After the boat arrived we had to go through the preliminaries of the customhouse. That over, we made our way to the waiting room, placed our numerous satchels and bundles together, and took some refreshments--hot milk and bread. We then took up our baggage and stepped into the cars. [Cf: 3MR392.04] p. 46, Para. 4, [1886MS].

Upon examination, one satchel was missing. W. C. W. rushed back to the boat and to the waiting room, but it was not found. We thought we would have to stop over for a train, which was bad for us as it would bring us into Orebro on the Sabbath. There we stood with our luggage piled on the platform, undecided what to do. It came happily into our mind that the satchel must have been taken by mistake, and was on the very train we intended to take. In a moment or two all our luggage was again placed into the car which was occupied by two gentlemen. One talked imperfect English, and we were glad that he could speak as well, as

Christine had left us the night before for Norway. This gentleman helped us much in every way he could, as we were making every arrangement to secure the missing satchel. [Cf: 3MR393.01] p. 46, Para. 5, [1886MS].

After we had gone on our way, at the first station out, a gentleman was seen swinging the missing satchel from the car window. The cars tarried a few moments, and we met the gentleman and his party, who were Americans taking a trip through Europe. The gentleman said the daughter had discovered that the satchel was not theirs. They were as pleased to get rid of it as we were to receive it. He said he had such a stack of baggage that they did not discover the satchel at once. [Cf: 3MR393.02] p. 46, Para. 6, [1886MS].

We arrived at Copenhagen at eleven o'clock, and hired a hack to take us directly to the boat, which was to leave in half an hour. So we made close connections. The boat landed us at Malmo. We had no trouble here to make ourselves understood, as there stands a man dressed in uniform with a broad silver-looking sash across his chest, passing under the right arm, which signifies his office. Here those of all languages may make themselves understood. [Cf: 3MR394.01] p. 47, Para. 1, [1886MS].

We took our lunch and then stepped on the cars and were favored with a compartment to ourselves. We had been riding two nights and nearly two days, and there was some sleeping done, although the seats were very hard. They were not spring seats, but cushion. They have no regular sleeping-cars attached to the trains as in America. We were told that we would have to change at midnight, but all of a sudden the door of our compartment was thrown open and a dignified official bristling with regimentals talked away in Swedish, which we could not understand but one word, and that was s-t-r-a-e-k-s, which meant "immediately." we were half asleep, but we grasped satchels, blankets, and bundles, and stood in sleepy surprise on the platform. Everything in a pile; but it did not turn out as bad as we expected. We were appointed to another compartment in another car on the same train, and made to understand that this would save us the disagreeable changing at midnight, so we found they had made a special arrangement in our favor. [Cf: 3MR394.02] p. 47, Para. 2, [1886MS].

At two in the morning it was daylight. The sun arose at three. At four a.m. we were again aroused by "straeks, straeks." We learned that we must leave immediately. Again we grasped our scattered belongings, hurried from the car, and stood on the platform waiting further orders. We were shown into another compartment on the train. Here we rode one hour and then changed again, waiting one hour at the depot. Then stepped on board the train, and arrived at Orebro at ten minutes after seven. [Cf: 3MR395.01] p. 47, Para. 3, [1886MS].

We found no one waiting for us. One Swedish coachman seemed determined to take our satchels right out of our hands, but we held to them valiantly. Although he talked eloquently in Swedish, we knew not a word he said. We found a place to leave our baggage, and walked about one mile to the place where we had made it our home when we were here in the fall. We were pleased to meet our brethren Olsen and Oyen here, and they felt outgeneraled in their calculations. They thought we could not possibly come until noon. They had been at every train the day before expecting to meet us, and they said they gave the coachman special

directions to bring us to the house, and this explained the earnest persistency of the man who wanted to take our satchels. We had been riding three nights and two days, and were very weary. [Cf: 3MR395.02] p. 47, Para. 4, [1886MS].

We found excellent accommodations. Three furnished rooms were prepared for us that had been occupied by girls attending school but who had gone home on vacation. We were very pleasantly situated with kitchen and two good rooms, to do our own cooking. We have a girl to do our housework under Sarah's directions and with her help. [Cf: 3MR395.03] p. 47, Para. 5, [1886MS].

I have now spoken six times. Sabbath we had a good meeting, and I had freedom in speaking. Sunday at six o'clock the hall which holds four hundred people was densely packed. I could scarcely press my way through to get to the stand. It was thought that more than a hundred had to go away because they could not get in. I had much freedom in speaking. The crowd listened with the greatest attention, and I hope and pray that they will take heed to the word spoken. I have spoken four times in the morning meeting, and from the testimonies borne in the morning meetings which Brother Matteson has interpreted to us, they appreciate the words spoken as much as in America. [Cf: 3MR395.04] p. 48, Para. 1, [1886MS].

I spoke yesterday in the business meeting about thirty minutes. I tried to impress upon them the necessity of their broadening their ideas and enlarging their plans. There is very much that needs to be done in educating and in molding the work in these kingdoms. [Cf: 3MR396.01] p. 48, Para. 2, [1886MS].

This is quite an old place and the inhabitants are of the most intelligent class of people. The country around here is a good farming community, and this seems to be an enterprising place. There are twelve thousand inhabitants. They have here a rapidly running river from which are taken many fish. There are most beautiful parks, roads nicely laid out, and seats to accommodate all classes. It is the practice of W. C. W. and myself to walk in the parks about nine o'clock. The sun sets about half after nine, and at half past ten we can write by daylight. It is now midsummer. Yesterday there were seen standards beautifully decorated and all kinds of trees and branches of trees, flowers, and shrubs borne by our window in preparation for the morrow, which is a holiday. This midsummer day they observe day and night in the groves with entertainments and amusements and decorations, as the Fourth of July is celebrated in America. No business is done today. [Cf: 3MR396.02] p. 48, Para. 3, [1886MS].

Well, our meetings are going forward well. There are advancements being made. I spoke to them yesterday in regard to there being regular organized efforts to carry forward the work more thoroughly and taking advantage of all the ability possible to push it. There has been a great want of well-organized efforts. Elder Matteson has worked hard both in writing and speaking. He has a great deal to do in translating and to keep the papers going. He has not physical force to do all that is required. He is a feeble man, and as he is so weak in physical strength, he dreads to take the responsibility to introduce anything new and seek to bring the people up to it. [Cf: 3MR397.01] p. 48, Para. 4, [1886MS].

I set before them how we had done the work in America. And I could not see but that they would have to work in the same manner in these kingdoms as we had worked in America. The cry is constantly urged that this people must have a different kind of labor than in America, but I told them that human nature was the same, and the hearts would be reached with the same kind of labor put forth in much the same manner as we had worked in America. [Cf: 3MR397.02] p. 48, Para. 5, [1886MS].

I could not see but that systematic benevolence must be enjoined upon the people here as well as in America, even if their donations were small. The Lord would bless them in conscientiously doing what they could. God has revealed in His word His appointed way that His work should be carried forward. Those who have small talents must do according to their ability, but everyone must feel that they have a part to act to sustain the work. They must organize tract societies and act as though they expected the Lord to do something for them. The Israelites had to obey the command, "Go forward," when the Red Sea barred their way; and when they did advance, their feet were in the very waters when the Lord opened the path before them. We want to exercise much more faith than we have hitherto done.--Letter 2, 1886, pp. 1-6. (To "Dear Children Edson and Emma White," June 24, 1886.) [Cf: 3MR397.03] p. 48, Para. 6, [1886MS].

Orebro, Sweden, June 28, 1886. I will write you a little day by day as things transpire. We have received a letter from Edson. I was glad to hear from you. I sent you a letter from Basel about two or three weeks since and another from this place last Friday so I will not try to answer directly your last letter which was most gratefully received. [Cf: 3MR398.01] p. 49, Para. 1, [1886MS].

Our ten-days meeting is in the past and although everything was not done we would be pleased to have seen accomplished in future plans, a decided advancement has been made, and still we urge them, "Go forward." There have been young men preparing to go out as colporteurs, canvassers, and to engage in the ministry, and the Lord has blessed in the meetings. [Cf: 3MR398.02] p. 49, Para. 2, [1886MS].

I spoke last--yesterday--at six p.m. to a hall full to overflowing. I spoke from Revelation 20:11-15. We had a very solemn meeting and there seemed to be much feeling--some weeping. It was my last discourse. I have now done what I could and the Lord will do that which I cannot possibly do--water the seed that has been sown. But speaking through a translator loses--taxes me--but when you read the reports they come to you about as they are spoken. Good is done and many testimonies are borne stating the impressions that have been made so that I know my labor has not been in vain in the Lord. [Cf: 3MR398.03] p. 49, Para. 3, [1886MS].

I have spoken now eleven times, given five discourses since June 18.--Letter 100, 1886, p. 1. (To "Dear Children," June 28, 1886.) [Cf: 3MR398.04] p. 49, Para. 4, [1886MS].

We traveled until one o'clock and then were transferred to the boat. We had our stateroom, but it was so arranged that it was not a protection from the tobacco poison. At this late hour--or early hour of morning--men were fumigating themselves with the tobacco smoke which

filled our stateroom with the disagreeable, sickening smell. We could obtain but little sleep and felt unrefreshed, unrested the next day.-- Ms 65, 1886, p. 2. (Second visit to Sweden, Diary, June 15 to July 1, 1886.) [Cf: 4MR98.01] p. 49, Para. 5, [1886MS].

When Belshazzar had his great sacrificial feast, there was a witness present which he did not discern. They were drinking their wine and having their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, but right over against the wall facing the king a bloodless hand traced the terrible characters testifying of his true condition. The message came, "Thou art weighed in the balances and art found wanting." Now the Lord is weighing characters in the sanctuary, and the deeds of those who are careless and indifferent, rushing on in the paths of sin and iniquity, are being registered in the books of heaven.--Ms 6a, 1886, p. 3. ("Preparation for the Judgment," June 27, 1886.) [Cf: 4MR241.03] p. 49, Para. 6, [1886MS].

"And He showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hast chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel" (Zech. 3:1-3). Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names. [Cf: 4MR248.03] p. 49, Para. 7, [1886MS].

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb. Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. He says, "Take away his filthy garments from him." "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, let him set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."--Letter 51, 1886, pp. 8, 9. (To "Dear Brother G. I. Butler," September 6, 1886.) [Cf: 4MR249.01] p. 50, Para. 1, [1886MS].

A sister once desired me to find her a child to adopt, and told me the qualifications the child must have. She did not want a child prone to selfishness, but one that had a sweet disposition and would be obedient, one who would never deceive or tell an untruth, one who had qualities and would make a capable, useful, intelligent woman. I said: [Cf: 4MR326.01] p. 50, Para. 2, [1886MS].

"Sister, do you think that in taking such a child you are doing a deed of mercy? Such a child would be fit for heaven, and not fitted for the atmosphere of your home. You desire one that possesses qualities that

you have not yourself. If you can obtain such a child you will be fortunate. If you want to do real missionary work, and wish me to find you a child with faults and errors such as are subject to humanity, and then seek to the utmost in your power in the name of Jesus to work for the interest of that child, then I will find such a child for you. This would be doing true missionary work to mold the child after the divine pattern. You would be doing the work Christ came to the world to do for us poor fallen souls. [Cf: 4MR326.02] p. 50, Para. 3, [1886MS].

"And while you are engaged in this work of educating and training a soul for the future immortal life you are in a school yourself learning self-control, practicing virtues you wish the child to practice. You will be kind and patient because you want to set the child a good example; you will be circumspect in all your conduct because you want the child to be circumspect. You will guard your words, never manifesting impatience, because you want this child to be patient. You will not fret and scold, because you do not want the child to fret and scold. You will seek to be earnest and true in the service of God because you want that child to reverence God and appreciate spiritual things. I can find you an imperfect child, full of faults and errors, to entrust to your care if you will only undertake to do the missionary work faithfully for the Master." [Cf: 4MR326.03] p. 50, Para. 4, [1886MS].

I am glad to say that this sister was ashamed of her narrow ideas and selfish motives.--Letter 19, 1886, p. 4. (To S. N. Haskell, July 12, 1886.) [Cf: 4MR327.01] p. 50, Para. 5, [1886MS].

We remember when the Adventists keeping the Sabbath could be readily counted, and epistles were addressed to all in a day. We acted a part in the first conference that was ever held among Seventh-day Adventists, which was convened in Connecticut. . . . We had nothing in our possession but our spare wardrobe and a firm faith and confidence in the truth, dearer to us than life itself. [Cf: 4MR401.01] p. 50, Para. 6, [1886MS].

The light upon the fourth commandment, which was new and unpopular and generally rejected by our Adventist brethren and sisters, we had accepted. If we had trials and difficulties before this, in accepting the message that the Lord would soon come the second time to our world with power and great glory, we found that accepting new and advanced truth brought us into positions of still greater difficulty. It brought down upon us not only the opposition of the Christian world who refused to believe in the Lord's soon coming, but opposition unexpectedly came upon us from those with whom we had been united in the faith and glorious hope of the second advent of our Saviour. In the place of closely investigating the Scriptures as did the noble Bereans to see if these things were so, there were those with whom we had taken sweet counsel together who denounced the third angel's message as heresy. [Cf: 4MR401.02] p. 51, Para. 1, [1886MS].

The beams of light were shining forth from the open door of the temple of God in heaven, and our attention was called to the ark of God in that temple, containing the tables of stone, upon which were engraved the law of God. We saw, in tracing down the commandments, that the fourth commandment--placed in the very bosom of the decalogue--had been perverted; that we had ignorantly been keeping the first day of the

week, a common working day, as sacred, when the fourth commandment stated that the seventh day was the Sabbath ordained and set apart by God Himself for man to keep holy. He sanctified the day and man was to show special honor to God in observing the day He had given him. This commandment is the great truth which unites the two dispensations, the Mosaic and the Christian, and the light upon the sanctuary shows their relation to each other. [Cf: 4MR401.03] p. 51, Para. 2, [1886MS].

A few began to search the Scriptures after the disappointment in 1844, and the result was light in regard to what constituted the sanctuary. This searching revealed the fact that the prophecy referred not to this earth as the sanctuary to be cleansed at the end of the days, but to the heavenly sanctuary; and this truth explained our disappointment in 1844. Investigation of the Scriptures also revealed the light upon the Sabbath. [Cf: 4MR402.01] p. 51, Para. 3, [1886MS].

Now we saw a great work to be done to present this light to the people, for the sanctuary question, if understood, would remove all perplexities as to where we were standing in prophecy, and explain clearly the disappointment in 1844. The light of prophecy would then appear clear and forcible to those who would search the Scriptures with hearts open to receive the truth which had been so undiscerned. New hope and courage took possession of our souls. . . . [Cf: 4MR402.02] p. 51, Para. 4, [1886MS].

Now the work was before us to proclaim the third angel's message. We were poor, destitute of means, and disease upon us, yet we had faith and courage in the Lord.--Ms 76, 1886, pp. 1-3. ("Recollections of Early Days of the Message in America," November, 1886.) [Cf: 4MR402.03] p. 51, Para. 5, [1886MS].

One week ago last Tuesday we returned home from visiting the churches in Switzerland. We traveled with our own horse and carriage and by thus doing obtained a view of the places and scenery of interest which we should not have done had we ridden on the cars. Switzerland is far ahead of Colorado for landscape scenes. The hills and mountains here are indescribably grand. I do not think I ever viewed scenery which made so deep an impression on my mind. It seemed as though my heart was lifted up to heaven as I viewed the works of God in nature. I could not refrain from saying, "Great and marvelous are Thy works, Lord God Almighty." I looked upon the high rocks seamed by the mighty cataracts which had worn a channel through them, and at the mountains towering toward heaven and then down hundreds of feet into the ravine through which a rapid stream was noisily beating its way over the stones and rugged rocks. I was filled with awe as I looked upon this scenery. I meditated upon the things which my eyes were beholding. How great was the living God who held and controlled these wonderful places of the earth, holding the mountains of stone in their place by His own hand, subject to His will. Oh, what power and what majesty has our God! Himself is the Rock of Ages. [Cf: 5MR17.02] p. 51, Para. 6, [1886MS].

These mountains clad with forest trees and high towering rocks of every conceivable form are beautifully adorned with the fir, hemlock, and beech. The combination of colors is as beautiful as a bouquet. Interspersed with these are pure white blossoms resembling the snowball. All the beauties and the marvelous greatness of things in nature are open to our senses that we may better understand the love of

God for man, and learn lessons of His wisdom and His power. These things which my eyes behold draw me personally and trustingly to my heavenly Father, for I recognize Him as the source of all our blessings. . . . [Cf: 5MR18.01] p. 52, Para. 1, [1886MS].

If our hearts were softened and subdued with the love of God they would be open to discern His mercy and loving-kindness, as expressed to us in every shrub and the profusion of blooming flowers which meet our eye in God's world. The delicate leaf, the spires of grass, every lofty tree is an expression of the love of God to His children. They tell us that God is a lover of the beautiful. He speaks to us from nature's book that He delights in the perfection of beauty of character. He would have us look up through nature to nature's God, and would have our hearts drawn out in love and affection to Him as we view His created works. The beautiful forests stretch out before us, and the groves where the merry songsters congregate and make our world vocal with their songs of praise and their rich and joyous music, should awaken the song of melody and gratitude to God in our own hearts. The Lord wants us to rejoice in the works of His creation. He rejoices in the work of His hands, which He has clothed with such a profusion of beauty. His glory is declared not only in the heavens, in the sun, moon, and stars, but in everything in nature, opening bud and blooming flowers, which His hand has created. [Cf: 5MR18.02] p. 52, Para. 2, [1886MS].

We may consider, as Jesus bade us, the lilies of the valley, and the beautiful flowers growing up around us should awaken in our hearts not only reverence but love to God. We need greater natural simplicity, and far more spirituality than we now possess in order to read aright the pages of the book of nature that God has opened before us. We want to grasp through faith the eternal, which He has set before us in earthly forms and semblances that the depths of our souls may be reached, that we may magnify and reverence the God of nature. [Cf: 5MR19.01] p. 52, Para. 3, [1886MS].

God designs that the scenes of nature should influence the children of God to delight in the pure, simple, quiet beauty with which our Father adorns our earthly home. Jesus tells us that the mightiest king that ever swayed a scepter could not compare in gorgeous array to the simple flowers that God has clothed with loveliness. We wish to learn God's lesson out of His book. The heavens above are pure and lovely, in faint colors presented to our senses here upon the earth, and we may put the imagination to the highest stretch to grasp the glories which these represent in the paradise of God; and yet the eye hath not seen, the ear hath not heard, neither hath entered into the heart of man the things which God hath prepared for those who love Him. . . . [Cf: 5MR19.02] p. 52, Para. 4, [1886MS].

We must be preparing for the white robe of character, in order that we may pass within the pearly gates of the city of God to a heaven of bliss. Revelation presents the scene--fountains of living waters, rivers that are as clear as crystal proceeding out of the throne of God and the Lamb, trees of living green growing on either side of this river of life. The foliage gives health and life to those who eat it, as well as the fruit. The walls and foundation of the city are of precious stone. The streets are paved with gold. [Cf: 5MR20.01] p. 52, Para. 5, [1886MS].

We have in the glorious things of nature a mere shadow of the original, which we shall see in their full loveliness in the Paradise of God. Let us learn the precious lessons which God designed we should. He who careth for the simple flowers in their season, will He not much more care for you whom He has created in His own image? Look upon these things of beauty. God prepared and clothed them with a robe of loveliness, and yet they perish in a day. All these earthly, temporal beauties are to be appreciated as the voice of God speaking to us of the treasures and glories of the unseen and the eternal. [Cf: 5MR20.02] p. 53, Para. 1, [1886MS].

It will be impossible for me to describe the scenery which I beheld on this journey. It is too awfully grand. I might write you much more upon this, but I will pursue my narrative of my journey. Our first day out from Basel at noon we halted under the wide-spread branches of a grand old oak. W. C. W. unharnessed Dolly, and John Vuilleumier brushed her down, using hay as a curry-comb, then left her to eat grass, which privilege she enjoyed, if we can judge from appearance. A bed was made for me on the grass. I had been sick for several days, and the proposition was made to defer the journey until the next week, [my] being unable, as they thought, to travel. This day, the twentieth of May, was very warm. I decided to undertake the journey, and if it was impossible for me to travel safely, to return to Basel. I was very weak, but my rest in sleep did me good. [Cf: 5MR20.03] p. 53, Para. 2, [1886MS].

Close by us was a large rock running up abruptly from the road, but in the rear was a platte of level ground which, without much difficulty, would bring one to the top of the huge rock. Here Napoleon placed his cannon upon the top of the rock, and his army must have stood upon the very spot we had chosen for our noon lunch. The name of this place was Laufen, fourteen miles from Basel. Sara Mcenterfer prepared the luncheon, which is spread upon the ground upon smooth Manila paper used as a tablecloth. The blessing of God is asked upon our food, and the simple lunch is eaten with a relish. [Cf: 5MR21.01] p. 53, Para. 3, [1886MS].

W. C. W. engaged in writing letters on the calligraph, and Sara washed the dishes in a stream close by, and arranged the dinner basket to be strapped again on the back of the wagon. John took the German and French paper to a house not far distant where we obtained milk and did some missionary work. He obtained names to whom he could send these little messengers of light and truth. [Cf: 5MR21.02] p. 53, Para. 4, [1886MS].

The entire journey was one of interest for remarkable scenery. Having ridden thirty miles, we tarried that night in Moutter, a beautiful village located in a valley of loveliness. The inhabitants are mostly Roman Catholics. We had good accommodations, and early in the morning took a breakfast in our room consisting of bread and hot milk, and then were seated in our carriage again to continue our journey. We arrived at Tramelan about noon and were welcomed by the family of Brother Roth. Brother and Sister Roth are most excellent people, wholehearted in the truth. They have now living seven sons and three daughters. One daughter died in the faith not long since. All are established in the truth that are old enough to understand. Their family are in the best

circumstances of any of our people in Switzerland. The father and eldest son are merchant tailors. The second son is a baker, but has given himself to the missionary work, and is fitting up for a laborer. He is a young man of superior ability. One young woman is working in the office at Basel. She understands French, German, and English. The third son is also working in the office. We enjoyed our visit with this dear family. Tramelan is one of the most beautiful places in Switzerland. It is high up among the mountains. There is much snow there in winter, and the summers are quite warm. I think we shall have a camp meeting in this place before we leave Europe. We had good meetings in Tramelan. I spoke three times.--Ms 20, 1886, pp. 1-5. (Untitled, June 11, 1886.) [Cf: 5MR21.03] p. 53, Para. 5, [1886MS].

Diary-- *December 24, 1886.* In early morning we took the cars for Tramelan-- Elder Ings and wife and I. Waited one hour at Travannes, then we were taken in dummy to Tramelan. We had just five seats in the cars, and a small stove. We had just had a heavy snowstorm at Basel, but there had been a greater fall of snow as we neared the mountains. We passed slowly along, and the trees looked very beautiful laden down with pure, fresh snow. Some trees had blown over, one uprooted. I think I never saw anything equal to this for beauty-- the tall evergreen trees, their boughs loaded with snow. It is a picture of added loveliness. We have not seen a sight like this in magnitude for very many years. I was back in my girlhood in my native State, passing through the pine forests and exclaiming with delight at the lovely picture presented, but I had seen nothing to remind me of this scene so thoroughly as this morning. Thirty years ago such scenes were familiar in the State of Maine. We waited at depot some time for conveyance. At length Brother Roth's son came with sleigh for us, and we had the first sleigh ride we have had for years. It was quite mild. We were welcomed by Brother Roth's family, and all was done for us to make us comfortable. In the evening Brother Erzberger spoke to the Germans. Several came in from Chaux-de-Fonds and Lausanne. Friday night we had a heavy fall of snow. At Travannes wrote to Professor Brownsberger. [Cf: 5MR24.01] p. 54, Para. 1, [1886MS].

Tramelan, Switzerland, December 25, 1886. There have been meetings this forenoon. Brother Erzberger spoke in the forenoon. The dedicatory discourse fell upon me. I spoke with much freedom in regard to the Temple of Solomon and the sacredness that should be observed by all in a home dedicated to God. They should remember it as a place where God meets with His people, and no angry feelings toward earth should exist in the hearts of the worshipers, for this would shut away the Spirit of God from them. This was a very solemn meeting. In the evening some little attention was given to the children of the Sabbath school. They had exercises and were entertained with recitations of scriptures. In the evening Elder Ings spoke to the people. Wrote several pages to Elder Corliss. [Cf: 5MR25.01] p. 54, Para. 2, [1886MS].

Tramelan, December 26, 1886. There were meetings in the morning on business. We saw men collecting around some object some little distance from the house on one of the country roads. We were told it was the body of a man who was frozen to death. He started Saturday evening from Tramelan intoxicated and was unable to proceed through the deep snow because of being intoxicated, and lay down and died. He had a mother living. He had been a great grief to that mother, and now there will be mourning for this poor son who died in consequence of strong drink.

Sunday afternoon I spoke in a large, commodious hall to about three hundred people. Brother John Vuilleumier interpreted. The audience was attentive and intelligent, and may the Lord bless the word spoken to their good. Tramelan was the place where the truth first found entrance. This was the first church raised up in Switzerland.--Ms 72, 1886, pp. 1, 2. (Labors in Switzerland--No. 7. Diary, December 24-31, 1886.) [Cf: 5MR25.02] p. 54, Para. 3, [1886MS].

Tramelan, Sabbath, May 22, 1886. The church in this place has an interesting Sabbath school. I then [after Sabbath school] spoke to the congregation from Revelation 15:2-4. The Lord gave me freedom in speaking and the Lord did bless the hearers. The room for the meeting was crowded full, and many present were affected to tears. [Cf: 5MR26.01] p. 54, Para. 4, [1886MS].

In the afternoon there was a social meeting, and many good testimonies were borne. Nearly all present took part in the meeting. I slept but little that night. [Cf: 5MR26.02] p. 55, Para. 1, [1886MS].

Tramelan, May 23, 1886. We rode out about five miles. The scenery was beautiful. Tramelan abounds in rich pine forest groves. It is mountainous. There is fine pasturage for cattle. Cows seem to be in great abundance here, and in this respect the milk, butter, and cheese must be far superior to that in Basel, where the cattle are mostly tied up in stables, or used as oxen to work the land. . . . [Cf: 5MR26.03] p. 55, Para. 2, [1886MS].

The master of the house unharnessed our horse and put him in the stall and fed him with grain. He was well acquainted with Oscar Roth, and he told him that he did not want anything more to do with him since he published such things as he did about the Catholics in the French *Signs*. He said he was greatly offended, and Oscar told him that neither he nor his sister Mary, who was with us, was responsible for these pieces being put in the *Signs*. He smoothed down after a time and said, "Well, we will talk no more about it. We will talk of something else." We look upon this as being an interesting little bit of experience.--Ms 64, 1886, pp. 5, 6. ("Labors in Switzerland," No. 5, diary, April 30-May 23, 1886.) [Cf: 5MR26.04] p. 55, Para. 3, [1886MS].

Greatness without goodness is valueless. It is as a tinkling cymbal. The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that His people shall press closer and still closer to the light. Then they will go forward and upward. . . . [Cf: 5MR49.01] p. 55, Para. 4, [1886MS].

Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with the light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as He talked with His disciples before leaving them. The Spirit of truth will guide

them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them. . . . [Cf: 5MR49.02] p. 55, Para. 5, [1886MS].

Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events, of a solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He would have us meet coming events without that special preparation which is essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied anyone is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. . . . The word of God is to be the man of our counsel. . . . All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind.--Ms 14, 1886, pp. 1, 5, 6, 8-11. ("Christian Integrity in the Ministry," 1886.) [Cf: 5MR49.03] p. 55, Para. 6, [1886MS].

I speak because I know what I am talking about. For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them. God has opened before me the glory of heaven, and I have obtained a sight of the majesty and glory of my Redeemer. I have obtained a sight of the angels in glory. I was very young when the physicians said, "You must die, you cannot live more than three months." It was then that God gave me a sight of His glory, and said, "Go proclaim the message I give you, to the people." I started out in my weakness. I could hardly stand. I had not spoken aloud for weeks, but when I stood before the people, God's power came upon me. Voice was given me and I talked from two to three hours with clearness. But when I had finished, my voice again was gone. I traveled for three months in this way and then the pain of the lungs ceased, and ever since I have been doing the work which the Master has given me to do. I have traveled and labored, and God has given me strength to continue unto this day.--Ms 6a, 1886, p. 11. (Sermon, "Preparation for the Judgment," June 27, 1886.) [Cf: 5MR91.01] p. 56, Para. 1, [1886MS].

Every day our faith should increase. While we say, "I know that I am a sinner," we can say also, "I know I have a Saviour." Jesus died for sinners, and He will pardon my sins, if I sincerely repent. It is of no avail to claim to believe on Christ unless we acknowledge the claims of God's law and daily strive to obey its precepts.--Ms 25, 1886, p. 2. ("Sanctification," sermon, June 20, 1886.) [Cf: 5MR122.04] p. 56, Para. 2, [1886MS].

Marian Davis is an excellent worker. Sister Eliza Burnham was a good worker, but both of these could not keep pace with my ever-active pen. Eliza is on her way to Australia.--Letter 105, 1886, p. 2. (To "Dear Children," August 11, 1886.) [Cf: 5MR183.02] p. 56, Para. 3, [1886MS].

Ella May White, Grandma would be very much pleased could she see you this morning. I was very sorry to hear that you fell down the stairs. Was it the long back stairs or the short stairs? I think one of the good angels of the Lord was close by you to prevent your falling and breaking your limbs or killing you. These good angels are watching over you, else you might get into many difficulties. [Cf: 5MR189.03] p. 56, Para. 4, [1886MS].

Remember that the Lord loves you and you please the dear Saviour when you are gentle and kind and obedient, and if you are pleasant and have a beautiful character Jesus will, when He comes, give you a beautiful harp that you can play upon. He will give you a crown of gold and you will be a very happy always. You will never fall downstairs, never be sick, but be happy. Try hard every day to be a good, sweet-dispositioned little girl.--Letter 38b, 1886. (To "Dear Daughter Mary"], June 27, 1886.) [Cf: 5MR189.04] p. 56, Para. 5, [1886MS].

The same night there was beautiful music and fireworks close by across the road. There is an extensive beer garden owned by the city and carried on by the city. This garden is made attractive with flowers and shrubs and noble trees, giving a nice shade. There are seats that will accommodate hundreds, and little oval tables are adjusted before these seats and this most beautiful instrumental music is played by the band.--Ms 33, 1886, p. 1. (Untitled, September 2, 1886.) [Cf: 5MR193.01] p. 56, Para. 6, [1886MS].

The Lord is willing to bless us. We may have a fullness in Jesus. We are individually to be tested and tried. We must all pass through the refining process, until all the impurities in our characters are burned away. Every individual member of the church will be subjected to the furnace fire. The Refiner means not to extinguish them, but to purify them from all dross. [Cf: 5MR241.02] p. 57, Para. 1, [1886MS].

The Lord has wrought in your midst, and Satan, who is ever active watching for a favorable opportunity, has intruded himself to mingle fanaticism with God's work, to sow tares with the good seed. We need to live very close to Jesus in order to discern the precious from the spurious.--Letter 21, 1886, p. 5. (To "Dear Brethren and Sisters in Healdsburg," July 9, 1886.) [Cf: 5MR241.03] p. 57, Para. 2, [1886MS].

I wish to say some things in reference to the revival at Healdsburg. [Cf: 5MR242.02] p. 57, Para. 3, [1886MS].

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism. [Cf: 5MR242.03] p. 57, Para. 4, [1886MS].

I believe the work at Healdsburg to be genuine. I believe there were

the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there were not a mistake made in some things. . . . [Cf: 5MR242.04] p. 57, Para. 5, [1886MS].

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no farther, for it is not the work of God? I believe that God was giving the people in Healdsburg a warning. . . . [Cf: 5MR242.05] p. 57, Para. 6, [1886MS].

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. . . . I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible. . . . [Cf: 5MR243.01] p. 57, Para. 7, [1886MS].

In regard to Elder Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man, merely, not a messenger whom God may use to deliver a message or do a certain work. God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it and has confidence in himself, in his judgment, in his knowledge, in his manner of address. [Cf: 5MR243.02] p. 57, Para. 8, [1886MS].

But Elder Daniels is an acceptable speaker and, as I have been shown, a man of not the deepest judgment, one who needed a counselor; but he is a man who could come close to the hearts of the people and one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned.--Letter 76, 1886, pp. 1-4. (To J. H. Waggoner, J. N. Loughborough, A. T. Jones, and E. J. Waggoner, Undated.) [Cf: 5MR244.01] p. 58, Para. 1, [1886MS].

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep

My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." [Cf: 5MR249.01] p. 58, Para. 2, [1886MS].

God holds up before us as a high standard--perfect obedience to His law. Only through obedience, and faith in the Saviour, can we gain eternal life. Christ pitied the fallen race, and gave His life for them, that, through His grace, they might be overcomers, and at last enter the city of God. Should we not show our appreciation for the great sacrifice made in our behalf? Should not our hearts be filled with gratitude to God for the gift of His Son? Should not the love shown for us awaken in us an earnest desire to bring our lives into conformity to the will of God? [Cf: 5MR249.02] p. 58, Para. 3, [1886MS].

Christ came to this earth because the law was so sacred and so immutable that not one jot or tittle of it could be changed to meet man in his fallen condition. Christ clothed His divinity with humanity, and by His death made it possible for man to be restored to the favor that Adam lost. [Cf: 5MR249.03] p. 58, Para. 4, [1886MS].

It is our duty to search the Scriptures, and from them learn our duty. My brethren and sisters, go to the Bible, and from it learn God's will concerning you. If you rely upon human beings for instruction, you may be misled in regard to your duty. Let us not hold the doctrines of men, but the truths of God's word. [Cf: 5MR249.04] p. 58, Para. 5, [1886MS].

We must not think that by walking in the path of obedience, we shall escape trials; for the enemy will do all in his power to hinder us from gaining heaven. But the Saviour has promised to help us. Have you trials? So had Jesus. Are you tempted? So was He--in all points like as we are. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received him not. "But as many as received Him, to them gave He power to become the sons of God." "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [Cf: 5MR250.01] p. 58, Para. 6, [1886MS].

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new Teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words, "They hated Me without a cause." The Jewish leaders magnified and persecuted the One who is chiefest among ten thousands and altogether lovely. [Cf: 5MR250.02] p. 58, Para. 7, [1886MS].

As we separate from the world and its customs, we shall meet with the displeasure of worldlings. The world hated the One who was the very embodiment of virtue, because He was better than they were. The servant

is not greater than his Lord. If our ways please God, the world will hate us. If the Majesty of heaven came to this world, and endured a life of humiliation and a death of shame, why should we shrink back because obedience involves a cross? If He was persecuted, can we expect better treatment? [Cf: 5MR250.03] p. 59, Para. 1, [1886MS].

Christ laid the truth before the Jewish people, and called them to obedience. If they had accepted His counsel, they would not have cherished hatred in their hearts. But Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." [Cf: 5MR251.01] p. 59, Para. 2, [1886MS].

It is not enough to profess the religion of Christ. This religion must be lived. All sin is to be put away, and the law of God is to be obeyed. The truth must be given the first place in the life. Christ represents the truth as leaven, which a woman hid in three measures of meal, till the whole was leavened. The truth is to continue to work in the life until the whole character is transformed. [Cf: 5MR251.02] p. 59, Para. 3, [1886MS].

"The entrance of thy word giveth light; it giveth understanding unto the simple." A casual reading of the Scriptures will not answer. The Bible must be closely and diligently searched. As we make this Book the man of our counsel, our hearts will be filled with love for the heavenly Father, who, through the ministration of angels, is ever watching over us. Could our eyes be opened, we should see heavenly messengers guarding and keeping us from the attacks of evil angels, and protecting us from harm and accident. [Cf: 5MR251.03] p. 59, Para. 4, [1886MS].

I point you to the Lamb of God, who takes away the sin of the world. He will comfort and sustain all who come to Him for help. Our Saviour did not remain in the tomb. He rose from the dead, and is now making intercession for us. He wants to take the garments of sin from those who desire a better world than this, and clothe them with the robes of His righteousness. He is a living, all-powerful Saviour, and we ought to have unwavering faith in Him; for he says, "Whatsoever ye shall ask in my name, that will I do." Let us seek a close connection with Christ; for thus only can we grow in grace and in a knowledge of the truth. [Cf: 5MR251.04] p. 59, Para. 5, [1886MS].

An eternal weight of glory, and a life that measures with the life of God, await the overcomer. Our minds should be constantly dwelling on the goodness of God and the future home of the saints, and we should ever be striving for perfection of character, that at last we may be given entrance into the city of God. Outside the city there will be those who love and make a lie, and with them there will be those who have distrusted God. How important, then, that we have the love of Christ in our hearts, and cherish constantly the spirit that will lead us to obey our Creator. [Cf: 5MR252.01] p. 59, Para. 6, [1886MS].

Let us take our stand under the blood-stained banner of Prince Emmanuel. Those who at the coming of Christ are standing under the black banner of rebellion, can not enter into immortal life. "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." When you

are tried and tempted, remember that Jesus is your helper. He will give you grace to resist every temptation, if you will strive to walk in harmony with the precepts of God.--Ms 30, 1886, pp. 1-4. (Sermon, "The Christian Pathway," November 7, 1886.) [Cf: 5MR252.02] p. 59, Para. 7, [1886MS].

"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: 5MR252.03] p. 60, Para. 1, [1886MS].

Those who walk in obedience will know what truth is. But the heart that is separated from the truth has no relish for sacred things, because the truth condemns that which it holds dear. . . . [Cf: 5MR253.01] p. 60, Para. 2, [1886MS].

Christ says, "I am the good shepherd, and know My sheep, and am known of Mine." In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing whither they go. [Cf: 5MR253.02] p. 60, Para. 3, [1886MS].

The precious light of truth flashes upon the pathway of every one who seeks for it. But iniquity abounds, and for this reason the love of many waxes cold. Those who would be successful in fighting the battles of the Lord must have on the whole armor. They must hold up before the world the One who is able to save to the uttermost all who come to Him. They must put away sin; for this God hates. [Cf: 5MR253.03] p. 60, Para. 4, [1886MS].

What is sin? John defines it in these words, "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." Obedience to the law is the standard held up before us. There is no reason why we should be transgressors. We may be Christians in every sense of the word. By constant prayer we are to bring Christ into our lives. From Him we are to receive the grace that will enable us to overcome. Only by receiving this grace can we go on from strength to strength, and gain a fitness for eternal life. We shall have conflicts and temptations to meet, and we are to meet them in the spirit of Christ. The Saviour says, "My grace is sufficient." [Cf: 5MR253.04] p. 60, Para. 5, [1886MS].

We shall be known by the fruit that appears in our lives. A pure fountain will not send forth an impure stream, neither will a true Christian utter words of abuse, or enter into contention with those around him. When we set our hearts on God, we shall have a constant battle to fight; for we have the enemy of all righteousness to contend with. In every conceivable way he will seek to discourage us and cast us down. The world stands opposed to Christ and His work. But those who are striving to do the will of God have this consolation--they are united with the highest authorities of heaven. Trusting in Christ, and advancing step by step, the children of God will gain the victory. [Cf: 5MR253.05] p. 60, Para. 6, [1886MS].

If we desire a place in the world to come, we must bring our will into subjection to the will of God. We must follow the light that shines upon our pathway. To go contrary to this light is to walk away from Christ. [Cf: 5MR254.01] p. 60, Para. 7, [1886MS].

It should be our highest aim in life to get ready for heaven. Sanctification is not the work of a moment, but of a lifetime. The sinner must repent of his sin, and come to Jesus for pardon. The promise is, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." "We know that He was manifested to take away our sins, and in Him is no sin." "Whosoever abideth in Him sinneth not." Many are deceived on this point. Their minds are confused, and they do not know what sin is. But they can know, by studying the word of God. [Cf: 5MR254.02] p. 60, Para. 8, [1886MS].

There is a higher standard for us to reach than we have yet reached. We must be cleansed from all unrighteousness. Paul says, "I have not ceased to warn you from house to house." Why did he do this? Because the law was transgressed. He himself, when he saw his true condition, exercised repentance toward God and faith toward our Lord Jesus Christ. Let no one think that while he is living in transgression he will be allowed to enter the gates of the holy city. Those who when Christ comes are in rebellion against God will not be admitted to the courts above. No rebel will enter heaven. [Cf: 5MR254.03] p. 61, Para. 1, [1886MS].

Daily we are to be preparing for the kingdom of glory. God's standard is to test our character. If we endure the test, we shall be given a place among the redeemed. [Cf: 5MR255.01] p. 61, Para. 2, [1886MS].

We must bring heaven into our hearts, into the daily life. Christ is an all-powerful helper, and those who follow Him will not walk in darkness, but will understand the thoughts of heaven. They will understand the voice of the true Shepherd, and will walk in obedience. [Cf: 5MR255.02] p. 61, Para. 3, [1886MS].

We must search the Scriptures for ourselves. As we search them as for hidden treasure, the truths that we find will give us strength to stand in the day of God. God holds us responsible for those around us. There are sinners to save, souls to be won. Shall we allow iniquity to separate us from Christ, from the work that He has given us? Let each one of us say, I will not disappoint the Saviour. He shall not have died for me in vain. I want to praise Him through all eternity. I must have heaven at any cost. [Cf: 5MR255.03] p. 61, Para. 4, [1886MS].

Would you see the King in His beauty? Would you stand around the great white throne? Then you must obey God's commandments, because none will enter heaven who refuse to accept the law of Jehovah as the rule of life.--Ms 31, 1886, pp. 1-4. (Sermon, "Giving Up Our will for God's Will," November 7, 1886.) [Cf: 5MR255.04] p. 61, Para. 5, [1886MS].

"My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one" (John 10:27-30). [Cf: 5MR255.05] p. 61, Para. 6, [1886MS].

Here Christ has said, "My sheep hear My voice, . . . and they follow Me." We have the fact presented that no one could pluck them out of His

hand. "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" (Matt. 7:24, 25). [Cf: 5MR256.01] p. 61, Para. 7, [1886MS].

Now it is very important that we should search the Scriptures ourselves, for we are enjoined to give a reason of the hope that is within us with meekness and fear. What saith the Scriptures? For they are our chart and guide to heaven. It is not safe for us to follow any man unless his word is in harmony with the Scriptures. [Cf: 5MR256.02] p. 61, Para. 8, [1886MS].

What saith our Redeemer? for we want to know what to do. The answer comes to walk in the light as it is unfolded to us. Our Saviour has made an infinite sacrifice for us that we may regain that which was lost by Adam. Christ offered Himself a substitute for man. He left His happy position in heaven, and laid off His royal robes, His crown, and dignity, and for our sakes became poor. He did not come to mingle with the great or to appear in splendor, but He associated Himself with the poor, to lift them up from their low estate; and for all this love He was despised and rejected of men. [Cf: 5MR256.03] p. 62, Para. 1, [1886MS].

He says, "What could have been done more to My vineyard that I have not done in it?" (Isaiah 5:4). [Cf: 5MR256.04] p. 62, Para. 2, [1886MS].

He has set us an example in order that we may know how to walk in conformity with His will. Christ is a true Shepherd. His example, if followed, will lead us aright. How precious was His gentle spirit. He was meek and lowly in heart. No jealousy, no envy, no iniquity was found in Him. He passed over the same ground where Adam fell, thus showing us that it is possible for man to overcome. Those who follow Christ will be obedient; they will not trample on one of God's holy precepts. [Cf: 5MR257.01] p. 62, Para. 3, [1886MS].

It is very important to know whom we are following. There are precious victories for us to gain. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). But how apt men are to shrink from the reproach that the truth will bring and then be led to disobey the requirements of God. There have been those in the past who have suffered for the truth's sake. It was to them dearer than life, and men lost their lives to gain eternal life. It will not be surprising if we have to suffer, if we are tried. When these trials come, it may be on account of temporal things, but we must not allow the things of this life to govern us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). If we are sanctified through the truth, then we shall let nothing come between us and our duty to God. "What is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). There are many who exchange their souls for this life. But what is a man profited if he should gain this world? For he cannot have this world and the one to come. [Cf: 5MR257.02] p. 62, Para. 4, [1886MS].

When the Son of man comes from heaven with all His glory, He will then

reward every man according to his works. Here we are appointed to the future life. We have a heaven to gain and a hell to shun. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). We want to think of the future home, where there is no disappointment, no sin, no enemy, no outburst of passion. And all of this will be realized by those who will follow the true Shepherd and obey the commandments of God. Although Satan is at war with the followers of Christ, the true Shepherd will not allow anyone to pluck them out of His hand. Every soul that comes in sincerity will find help. Our heavenly Father tells us to ask, and if ask we shall receive. He knows that we are deformed by sin. He knows our weakness. He knows that Satan is striving to control the passions of men; and He has sent Christ to break every yoke, to set before man an example, and it is for us to copy the perfect Pattern, for heaven is worth everything. [Cf: 5MR258.01] p. 62, Para. 5, [1886MS].

Wherever we look we see deformity caused by sin, and we all need a Saviour, one who will save to the uttermost. But we must do our part to work out our own salvation. I am so glad that I have a Saviour, one who can help me. God did not send angels to this world to save man, but His own Son, who suffered and was tempted on all points like as we are, and He knows how to succor all that are tempted and tried. This is done that we may have salvation. What more could have been done than has been done? This should evidence to us that God has great love for the human race, therefore in return He demands obedience from our hands. [Cf: 5MR258.02] p. 63, Para. 1, [1886MS].

The young man came to Christ and asked, "What good thing shall I do, that I may have eternal life?" The answer was, "If thou wilt enter into life, keep the commandments" (Matt. 19:16, 17). The same answer was given to the lawyer, and the lawyer told Him that the law told him to "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 neighbour as thyself." And Christ said unto him, "Thou hast answered right: this do, and thou shalt live" (Luke 10:27, 28). So you have the whole duty laid down, and that is to keep the commandments if you expect to have eternal life. What was lost through Adam by disobedience must be brought back by obedience. [Cf: 5MR259.01] p. 63, Para. 2, [1886MS].

You may ask, What is the value of one soul? I will point you to Calvary. The precious Saviour placed an estimate upon man, and He became poor that we may be elevated. With His divine arm He came to lift us up, and this was done by the sacrifice of His own life. He knew that man could not overcome in his own strength, and He left the courts of heaven that we might be reconciled to the Father. Oh, what matchless love! Well may John exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. It is sin that caused this great sacrifice to be made, and now God claims from us loyalty, and to walk in the light of His perfect rule and standard in order that we might be brought back to our Eden home. Christ is the true Shepherd and Leader, and if we do not follow Him by doing as He did, then we are none of His. [Cf: 5MR259.02] p. 63, Para. 3, [1886MS].

We want heaven and its joy. We want to put away sin, and it is our privilege to ask, "What is sin?" The Bible gives the definition: "Whosoever committeth sin transgresseth also the law: for sin is the

transgression of the law" (1 John 3:4). The law of God is the rule of our life, and by it our characters will be measured. It is the work of Satan to keep you from forming a right character that will meet the perfect standard. I desire that you should have a heaven of bliss, and the great gift will be bestowed on those that obey. Our precious Saviour has provided everything for us, and we should remember Jesus and follow Him. [Cf: 5MR259.03] p. 63, Para. 4, [1886MS].

How does Christ look upon those who claim to be His followers, who are engaged in strife and contention? He wants us to be like Him. We must become acquainted with our Saviour and grow up step by step, and thus attain to immortal life. What efforts would men put forth to honor a worldly emperor or king? If they were going to appear before such, they would make every preparation to appear before him aright. Then how particular we should be who are expecting to meet the King of kings! [Cf: 5MR260.01] p. 63, Para. 5, [1886MS].

The command is "Come out from among them, . . . and I will receive you, . . . and ye shall be My sons and daughters" (2 Cor. 6:17, 18). What greater honor could be conferred upon mortal man? This life is filled with anguish and sorrow, but the promise is eternal life, a life without sorrow. This is a precious boon, and how earnest we should be to enter heaven! God has given us a moral standard, and we need not make any mistake, for the rule is laid down, and it is here that we must fit up for eternal life. And it is only through obedience that we obtain it. But we have this to encourage us, that Jesus knows our weakness and He will assist us to gain heaven, and we must believe the truth and remember that we are taken into the workshop to be fitted to join the heavenly family and to connect with the heavenly choir. Then let all sin be put away, and let us bring heaven into our lives. If we let Christ rule in our hearts we shall have heaven below, and thus be fitted up for a heaven above. [Cf: 5MR260.02] p. 64, Para. 1, [1886MS].

Oh, what matchless charm there is in Jesus! And to dwell with Him and stand around His throne, having all the stains of sin washed away in the blood of Christ, to dwell with Him forever and ever, is surely worth striving for. Angels will attend us here and help us to walk aright, and keep us from the evil. We need to love one another as Christ loved us, and be a blessing to all around us. Christ has told us that if we are followers of Him He will lead us to the fountains of living waters, and God shall wipe away all tears from our eyes. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (Rev. 7: 16). [Cf: 5MR261.01] p. 64, Para. 2, [1886MS].

I have chosen Christ as my portion and I want to share with Him in His sufferings and be a partaker with Him in His joy. If we remain close to our Redeemer He has promised that no one shall pluck us out of His hand. [Cf: 5MR261.02] p. 64, Para. 3, [1886MS].

I present to you eternal life. Will you have it? If so, here is the condition and blessing: "Blessed are they that do His commandments, that they may have right to the tree of life, and my enter in through the gates into the city" (Rev. 22:14). May God help you to enter is my prayer.--Ms 38, 1886, pp. 1-6. (Sermon, "Whom Are We Following?" November 11, 1886.) [Cf: 5MR261.03] p. 64, Para. 4, [1886MS].

"If ye love Me, keep My commandments" (John 14:15). [Cf: 5MR261.04] p. 64, Para. 5, [1886MS].

Here is presented before us the fact that they that love God will keep His commandments. The Spirit of truth "the world cannot receive, because it seeth Him not, neither knoweth Him." It should not be surprising to those who keep the commandments of God if they should meet the opposition of the world. The Word tells us to be separated from the disobedient. This will cause a feeling of opposition to arise with those who have a hatred toward the precepts of their Creator. But we cannot afford to be disloyal to God for the friendship of the world. The truth is worldwide, and if we have a knowledge of it, we must not let those who are in darkness lead us from it. [Cf: 5MR261.05] p. 64, Para. 6, [1886MS].

We want to be loved by Heaven, and we have evidence of that love when we look at Calvary. Now it is our duty to love God in return, and we can manifest that love by keeping His sayings. Jesus says that "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." "Many therefore of His disciples when they had heard this said, This is a hard saying" (John 6:56, 60). "From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life" (verses 66-68). "And the Jews marvelled, saying, How knoweth this Man letters, having never learned? Jesus answered them and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:15-17). [Cf: 5MR262.01] p. 64, Para. 7, [1886MS].

"He that eateth My flesh, and drinketh My blood." How can we explain the meaning of these words? "It is the spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life" (John 6:63). So we see the eating of the flesh and drinking the blood is in obeying His word. "He that hath My commandments, and keepeth them" (John 14:21). "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John 15:10). Now we want to be in harmony with our Redeemer, and if we are, that is evidence that we keep His sayings. The souls of men are of the highest value, and it is our duty to know that we are in harmony with God. We need to cultivate faith in God and His word. [Cf: 5MR262.02] p. 65, Para. 1, [1886MS].

After the resurrection, the disciples went forth to proclaim to men that Christ had risen, but there were influences that opposed them. The Sadducees were grieved that they taught the people and preached through Jesus the resurrection of the dead. They laid hands upon them and put them in hold. Now had the disciples committed an error in preaching that Christ had risen from the dead? Shall we say that the Sadducees were right and that the disciples were wrong? No, it could not be truthfully said, for they were giving truth for that time; but it did not please the people. [Cf: 5MR263.01] p. 65, Para. 2, [1886MS].

On the morrow the high priest and rulers and elders came together at Jerusalem. There was to be a trial of this matter, and the question was asked, By what name have ye done this? The disciples had wrought a

miracle in their midst by healing the impotent man. They boldly declared before the council that this miracle was done through Jesus of Nazareth, and they said, "This is the stone which was set at naught of you builders. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they have been with Jesus" (Acts 4:11, 13). [Cf: 5MR263.02] p. 65, Para. 3, [1886MS].

Now we see that here is a people moved by the Holy Ghost. God had given Peter and John a message to give to the people, and it was their [the people's] privilege to accept, but they would not. We can see by the position taken by these professed people of God that they were arrayed against the truth. They said, "What shall we do to these men? for that indeed a notable miracle hath done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (verses 16, 17). But the apostles Peter and John had a truth to present and they would not be stilled by these wicked counsellors. They "answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (verse 19). [Cf: 5MR263.03] p. 65, Para. 4, [1886MS].

So we see that it is important to prize what the Lord says and be persistent in declaring the truth whether it is pleasing or not. If we have a desire to know truth God will open our hearts to receive it, and it is not safe to resist conviction because of opposition. It is for us to accept the light. [Cf: 5MR264.01] p. 65, Para. 5, [1886MS].

These disciples of Christ continued to teach. Then "the captain with the officers" came upon them with violence, and the only reason given is because they were turning the attention of the people away from the rulers to the gospel of Christ. [Cf: 5MR264.02] p. 66, Para. 1, [1886MS].

The Lord would have us look to Him and cry for His Holy Spirit, for there are souls to save. We need not only work out our own salvation, but it is our duty to assist others to become acquainted with God. This should be done with fear and trembling. We should accept the word of God and have His love in our hearts. Christ says, "If ye love Me, keep My commandments" (John 14:15). If we have the love of God in our hearts we shall be happy. We may be poor in this world, but we are joint heirs with Jesus Christ. [Cf: 5MR264.03] p. 66, Para. 2, [1886MS].

We want to be rich in faith. This will require diligence in the study of God's Word. Thus we shall become wise. The Rabbis were astonished as they heard from the lips of the disciples the great wisdom that they possessed, knowing that they had not been [formally] educated. It was by searching out the hidden treasures of the Lord that they had obtained this knowledge. Even so we, if we search the Scriptures with a desire to understand them, shall know of the doctrine. [Cf: 5MR265.01] p. 66, Para. 3, [1886MS].

Allow no man to hinder you in gaining an understanding of the truth and in keeping the commandments of God. There have been disciples in all ages who did comply with the requirements of God. For so doing they

got into trouble, and so it will be in this age. If you find trouble because of your faith, go to Christ. In Him there is help. I decided when the Sabbath was made known to me that I must obey. We have known what it is to suffer hunger, but we would bow before God and ask for His blessing. We knew that we could not be saved in error as long as the Bible was before us, for it is a plain command that we should search the Scriptures. We must not stop to inquire of others what our duty is. The Word of God is sufficient. If it tells us to keep the commandments, it is our duty to obey at any cost. [Cf: 5MR265.02] p. 66, Para. 4, [1886MS].

I remember when we could not get together any more Sabbathkeepers than are present here today, but we loved Jesus and we knew that the angels were in our midst and we had strength and support against the opposition that was raised against us. We had the assurance that God would be with us. We did not know but that we should be thrust into prison because we kept the commandments of God. [Cf: 5MR265.03] p. 66, Para. 5, [1886MS].

We were admonished not to teach the doctrines of the soon coming of Christ and the commandments, but we stated that we had to declare the truth. Windows have been broken because our prayers were heard, but God had a care for us. Officers came to our assistance and those who wished to see us punished were themselves threatened. God gave us favor. [Cf: 5MR266.01] p. 66, Para. 6, [1886MS].

We must not question whether we shall have trials. It is always best to be on the Lord's side. More than one scandal has followed me. Should this drive me away from Jesus because I was a partaker with His suffering? We are commanded to take up the cross and follow Him. He suffered reproach that we might be saved from death. Christ says, "If you love Me, keep My commandments." And if we comply it is an evidence that we love Him. "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).--Ms 47, 1886, pp. 1-5. (Sermon, "Keep My Commandments," November 14, 1886.) [Cf: 5MR266.02] p. 66, Para. 7, [1886MS].

We left Basel April 16, and arrived here safely and are all as well as usual. We were some wearied as it took us till Friday four o'clock to reach our destination. Our tickets took us by Milan and we had the privilege of visiting the cathedral there. This is one of the greatest cathedrals in Europe. We saw some other interesting things. [Cf: 5MR271.02] p. 67, Para. 1, [1886MS].

I spoke to the people here in Torre Pellice on Sabbath. I was so thankful for the blessing of the Lord that I felt, and also those assembled felt it. We had a precious season. Today I go five miles out where Bro. A. C. Bourdeau has been laboring, to speak at four o'clock. . . . [Cf: 5MR271.03] p. 67, Para. 2, [1886MS].

Evening meetings are very taxing to me, for I cannot sleep after speaking till midnight. Elder Bourdeau and Bro. Bigleo went to Villar Pellice to fill the appointment given out for me. . . . [Cf: 5MR271.04] p. 67, Para. 3, [1886MS].

The hall where they hold their meetings was packed full and then there

was a large number, from 100 to 200, who could not get in, so a Bro. Geymete preached to the crowd outdoors while Elder A. C. Bourdeau to those inside. Thus two meetings were going on at the same time. . . . [Cf: 5MR271.05] p. 67, Para. 4, [1886MS].

My soul is burdened for poor, benighted Italy. I weep and pray over the matter, begging for wisdom and the power of God that He will help the laborers here, that the truth shall triumph, and that the work shall move on against the darkness and superstition and error. We cannot appreciate the truth only in contrast with error; with the dark background, false doctrines, and error, the truth shines forth clear and connected, link after link, uniting in a perfect whole; it binds all that is good and true together, and connects them with heaven.--Ms 15a, 1886, pp. 1, 4. ("Labors in Italy," April 18, 1886.) [Cf: 5MR271.06] p. 67, Para. 5, [1886MS].

My text was Matthew 9:28-30. The congregation were, many of them, intelligent men and women. I presented the truth in its simplicity, that old and young could understand. This was the manner of Jesus' preaching. He taught the people in simplicity. He used no large words that the unlearned could not understand. The unlearned, the veriest child, could understand His words. . . . [Cf: 5MR272.01] p. 67, Para. 6, [1886MS].

The elder of the Baptist church sent a request by one for the privilege of asking some questions and making some remarks after the discourse. Some prominent members of his church were present. He stated he wished to present his ideas. . . . None of these men will open their churches for us to speak to their congregations and yet when we have to crowd into little rooms and go out in the open air they would press their opposition to the truth even under these circumstances. . . . [Cf: 5MR272.02] p. 67, Para. 7, [1886MS].

April 26 we had profitable conversation with Brother Biglia in regard to his future field of labor, as he is now desirous to give himself full to the work.--Ms 55, 1886, p. 2. ("Visit to Babbio, Italy," Sunday, April 25, 1886.) [Cf: 5MR272.03] p. 67, Para. 8, [1886MS].

April 19, 1886. It is a hard field, but not any harder field than Jesus had to work in--no harder hearts than Jesus had to meet, no greater discouragements than Jesus met daily. . . . [Cf: 5MR273.01] p. 68, Para. 1, [1886MS].

Our prayer to our heavenly Father is that light may shine in upon the moral darkness of the people here in these Piedmont Valleys. . . . [Cf: 5MR273.02] p. 68, Para. 2, [1886MS].

April 20, 1886. The Vaudois ministers are satisfied to be supported, to keep the people in a state of ignorance. They are religiously without life and practical godliness and are content to remain so. [Cf: 5MR273.03] p. 68, Para. 3, [1886MS].

April 21, 1886. Brother Biglia arrived here. He called on Mr. Mallon and expected to meet him as he had done, but was treated very rudely. We had met him only about an hour before. Brother Biglia had not heard of his apostasy, and he was greatly shocked. He asked where A. C. Bourdeau lived and if Brother White had arrived at Torre Pellice. He

answered roughly [that] he knew nothing about them and he had nothing to do with them. [Cf: 5MR273.04] p. 68, Para. 4, [1886MS].

April 24, 1886. There is a Vaudois church and a Catholic church in this place, but the Protestant church is as firmly closed against us as is the Catholic. We will have to reach the people through God in some way. A tent is sent for and that will be tried ere long. . . . [Cf: 5MR273.05] p. 68, Para. 5, [1886MS].

April 27, 1886. Superstition, unbelief, and ignorance prevail here in Italy among these Vaudois. Has the glory forever departed from this people, the descendants of the Waldenses? The religion, systems, and forms, have sunk into apostasy. Will they never rise again? There is in Christianity that which these churches do not possess.--Ms 62, 1886, pp. 7, 9, 11, 20. (Diary, "Second Visit to Italy," April 15 to 29, 1886.) [Cf: 5MR273.06] p. 68, Para. 6, [1886MS].

There is one man who has been laboring in Naples, who by appointment met us in Torre Pellice, Italy, and we labored with him, and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving people away from the truth rather than into it. He saw we talked the truth, not with storm; not pelting the people with denunciations like hailstones. . . . [Cf: 5MR274.01] p. 68, Para. 7, [1886MS].

This brother from Naples said he had received much light, and would labor in altogether a different manner than he had done. The Italians are an excitable people. They will bring every power to bear suddenly, and under great excitement will exclaim, "Is this so? What will you do? Will you keep the Sabbath? *Say Yes or No!*" They are as sharp as a razor, [and] cut off the ears of the people, and make them mad, and that is the end of the business, so far as converting them to the truth is concerned. [Cf: 5MR274.02] p. 68, Para. 8, [1886MS].

Now we have to work with these men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist cause; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the worship of God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones, emitting light. Thus they may grow up into a holy temple for God. . . . [Cf: 5MR274.03] p. 68, Para. 9, [1886MS].

Brother A. C. Bourdeau occasionally attends these meetings [in the stables] but the principal workers are Italians. . . . Italians can stand this atmosphere much better, so we are seeking to educate the Italians to go into the stables, and when once the people are interested, then halls are hired. These halls are generally only rooms in a private dwelling, which will hold about one hundred people. Then Elder A. C. Bourdeau, our laborer in Italy, speaks to them. But if they should once get the impression that he would not condescend to meet them in the stable, they would say, because he is an American he thinks himself too good to associate with us, and we will not go to hear him. . . . [Cf: 5MR274.04] p. 69, Para. 1, [1886MS].

Brother Geyment, an Italian, is doing what he can. We tried to educate him. He can talk both French and Italian, so he is fitted for this field. This brother walks up the rugged mountains through the defiles in paths where precipices are on either side, and where in fogs, which are so common to these mountains, a stranger would most surely imperil his life, but one who is accustomed to these trails can find his way, but he dare not go alone. He is holding meetings in three different villages, one five miles away, another seven, and another three. He goes on foot to these places, holds his meetings commencing at eight o'clock and then walks home, getting to his bed about midnight. This is done night after night. . . . [Cf: 5MR275.01] p. 69, Para. 2, [1886MS].

We left W. C. White with Brother Geymet to attend the meeting in the stable.--Letter 44, 1886, pp. 2-6. (To Brother and Sister W. H. Littlejohn, May 10, 1886.) [Cf: 5MR275.02] p. 69, Para. 3, [1886MS].

Men were pushing and crowding one another, screeching at the top of their voices. Many were hoarse, and yet they shrieked on louder than ever. Hundreds were there, and men were coming and going, wrestling, crowding one another like madmen. And what was this all for? Trading in stocks. Some would gain, others lose. And it was all for a little of the inheritance in this life. Should we press in the value of the gift of eternal life, should we present the heavenly treasures, they would not be attracted for one moment. I thought of the scene when the day of judgment should take place. What confusion would come to all who have not made God their dependence and were not prepared for the great day of final decision. Let us make our calling and election sure. . . . [Cf: 5MR316.01] p. 69, Para. 4, [1886MS].

These paintings might have been seen through other eyes than mine and be adored as evidences or specimens of wonderful taste and skill. But I have had my mind so completely satisfied and at rest with the works of God brought to our senses in nature, and have been so fully satisfied in viewing the glory of the heavens, the works of God's creation, that these things in imitation of the natural seemed to fall so far below the works of the great Master Artist who made our world and everything beautiful in it, that these pictures could not charm my senses and meet my ideal. . . . [Cf: 5MR316.02] p. 69, Para. 5, [1886MS].

The best part and the most interesting part to us was the relation of the fact that this grand building was presented to the government for a hospital or asylum for old soldiers who served in Napoleon's armies. Their families and their children and grandchildren were to be taken care of. There have been as many as five hundred sick and disabled soldiers in this building at one time. Their preparation for cooking is very extensive. These soldiers are supported by the government. . . . [Cf: 5MR316.03] p. 69, Para. 6, [1886MS].

We looked upon the bust of Pius VI. The marble statue beneath the bust contained the heart of the pope. This is the pope specified in prophecy, which received the deadly wound. He was carried captive to Valence, and we looked upon the tower where he was confined and where he died. From this tower he could look upon the beautiful waters of the Rhone, and this gave him much delight. It was a gratification to look upon this representation of the pope which prophecy has so faithfully

described. We looked upon a black cloth stretched across the walls of the portion of the building where the people were worshipping the second day of November. This black cloth was adorned with ghastly death-heads and bones in white, which looked frightful. But they were observing the feast for the dead. These vestments of the priests symbolically adorned with large figures of the cross and with a variety of colors, bore no resemblance to the simplicity of worship. But priestly ceremonies burdened with pompous display, processions, and art to produce effect are abundant. Lighted tapers and outward display are very poor substitutes for spiritual vitality, which was wanting. . . . [Cf: 5MR317.01] p. 70, Para. 1, [1886MS].

There was a young man of excellent capabilities--a bookbinder. He had been learning the trade for nearly three years, and for his labor he was paid only three dollars per week and boarded himself. His keeping the Sabbath threw him out of two days. His sister has a good education, but keeping the Sabbath places her where she labors daily for twenty cents per day in doing common serving. She would make a good missionary worker if she only had the chance. Her mother engages in working in the field, receiving twenty cents when she can obtain work. We must seek to connect them with the office in Basel.--Manuscript 70, 1886, pp. 1-3, 7, 8. (Diary, "First Visit to France," October 14 to November 2, 1886.) [Cf: 5MR317.02] p. 70, Para. 2, [1886MS].

Principles of Soul Winning-- Repeat and Repeat the Message. Where there are missions established gather everything possible surrounding them. Make effort after effort and not stop with one course of lectures; the second is needed far more than the first, and will establish points. . . . [Cf: 5MR327.01] p. 70, Para. 3, [1886MS].

If those who knew the truth and were established in it were indeed in need of having its importance kept ever before them and their minds stirred up by the repetition of it, how important that this work is not neglected for those newly come to the faith. Everything in the interpretation of the Scripture is new and strange to them, and they will be in danger of losing the force of the truth and of receiving ideas not correct. In many efforts that have been made the work has been left incomplete. One man alone should not commence this work or finish it, for one man becomes too weary to follow up the pulpit effort and teach and minister, but two should be connected in this effort. And if their manner of labor is not the same this will be all the better, for then one man's mold and ideas will not have too great power upon the minds of those for whom they labor. [Cf: 5MR327.02] p. 70, Para. 4, [1886MS].

When the arguments for present truth are presented for the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this there is need of going all over the very same ground again, and giving another course of lectures. New ones will be added to the hearers, and the second series of discourses fastens upon the mind, and by Bible readings and a more definite explanation of the truth more souls will be gathered and established there that have taken their stand upon present truth. This is the only work that should be accepted as giving "full proof of thy ministry."--Letter 60, 1886, pp. 2-4. (To John and Julia Corliss, December 25, 1886.) [Cf: 5MR327.03] p. 70, Para. 5, [1886MS].

Ellen G. White Commends the Swiss Schools. I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools always go out with their pupils while they are at play, and teach them how to amuse themselves and repress any disorder or any wrong. This is an invariable law, and includes children from five to fifteen years of age. [Cf: 5MR355.01] p. 71, Para. 1, [1886MS].

As a reward for good behavior and studious habits the teachers take their scholars out and have a long walk with them, dismissing the school earlier than usual. I like this, I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them. [Cf: 5MR355.02] p. 71, Para. 2, [1886MS].

I cannot in any way sanction the idea that children must feel that they are under a constant distrust, and must be watched, and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show they want them to be happy, and it will give the children confidence. They can be controlled by love, but not by a stern, strict, unbending rule, to follow them in their meals and in their amusements.--Letter 42, 1886, p. 3. (To Brother Ramsey, April 7, 1886.) [Cf: 5MR355.03] p. 71, Para. 3, [1886MS].

Not by Independent Action. An army would be demoralized if they did not learn to obey orders of the captain. Each soldier must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe trustworthy soldier if he claims a right to act independently of his fellow comrades. This independent action cannot be maintained in the service of Christ. . . . [Cf: 5MR372.03] p. 71, Para. 4, [1886MS].

Self-restraint is essential to be exercised by every Christian if they answer the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.--Letter 62, 1886, p. 5, 6. (To Dr. J. H. Kellogg, circa August 2, 1886.) [Cf: 5MR372.04] p. 71, Para. 5, [1886MS].

While I respect . . . your capabilities as a businessman, which led me to urge your coming to the great heart of the work in Battle Creek, I still shall urge that you may in some respects greatly improve. I know that this coming was not your choice, yet notwithstanding, God had lessons for you to learn that were essential. You need a different mould of character. There is need of your bringing into your character more of Christ. . . . You need the love of Christ. The winning charms of Jesus. Compassion, tenderness, and love need to be cultivated. This will not make you a less successful businessman but will give you greater success. You have valuable traits of character, but without this love, this compassion, you will only be a one-sided, imperfect man. [Cf: 5MR440.01] p. 71, Para. 6, [1886MS].

If all your intrusted capabilities are submerged in Christ and you take on the mould of Christ's character, you will grow up into the full stature of a perfect man in Christ Jesus. You need this love in your family. You need it woven into all your plans, and into all your words

and actions. You need to be often tender and express sympathy but there is none allowed to come into your life. . . . [Cf: 5MR440.02] p. 71, Para. 7, [1886MS].

Carry sunshine into your home, restrain threatenings, put away your criticism, and do not rule too much. Let mercy and love bear sway. Do not cover these up. Oh, my brother, you want more of Jesus in dealing with the minds of your children. You are so stern, so severe; the law of love is so little regarded that in dealing with your wife and children you raise their combativeness and place them beyond your reach. There should be altogether a different atmosphere in your home. They do not respect you or your words or government. Bitter words are passed from one to another. This has a depressing influence upon you. Let all the sunlight into your family you can, in pleasant words, in commendation, but don't criticize and censure and threaten, all this will be reflected back upon you. . . . [Cf: 5MR440.03] p. 72, Para. 1, [1886MS].

The Lord loves you, but He wants you to love Him, to meditate upon Him. Reflect upon the purity, the loveliness of His character and be like Him. He wants you to be a kind, loving, affectionate husband, and father, and brother and friend.--Letter 39, 1886. (To A. R. Henry, March 28, 1886.) [Cf: 5MR441.01] p. 72, Para. 2, [1886MS].

But I would inquire if our dear friends here seek to respond to the light that God is letting shine upon them? It is not the amount of light that comes to us individually that will save us, but it is the use that we make of this light that is given us from heaven. Light has been flashed upon our pathway, and we want to know how much better it makes us. Has it discovered to us our imperfections of character? and has it perfected us so that we cease to sin?--Ms 19a, 1886, p. 4. "Lessons from the Life of Abraham," March 27, 1886.) [Cf: 6MR4.03] p. 72, Para. 3, [1886MS].

This personal effort is that which the people must have. Heart must be brought close to heart and in every soul we have to see one whom Christ died to save. This work is not pleasant to all, but it is a work that is to be done, and it is essential in the formation and building up of a church and in educating you to become able ministers. . . . Many love to preach but they do not love to minister; but this is the work which is really more essential than preaching alone. There is to be practical instruction given in regard to the daily Christian life and duty. We are to present in our own life patience, meekness and forbearance, long-suffering and cheerfulness, joyfulness in the truth,--but not a love for controversy. . . . [Cf: 6MR63.02] p. 72, Para. 4, [1886MS].

The salvation of sinners requires a great outlay of positive power. God expects His workers to do something; to let light shine forth in good works that flash light upon the pathway of the sinner and turn his steps from the gates of hell.--Letter 60, 1886, pp. 4, 9. (To John and Julia Corliss, December 25, 1886.) [Cf: 6MR63.03] p. 72, Para. 5, [1886MS].

If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should let your mind rest in a great degree when you engage in an effort to present new and startling truths to the

people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short, and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say. . . . [Cf: 6MR66.03] p. 72, Para. 6, [1886MS].

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voices, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided. Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food in such measure that they can retain it and carry it away with them and digest it; so that their minds can comprehend the truth, and their souls be impressed with it. . . . [Cf: 6MR67.01] p. 73, Para. 1, [1886MS].

But the humble devoted worker feeling his own weakness and depending only upon God will realize the strength and sufficiency of the Mighty Helper.--Letter 47, 1886, pp. 2-4, 8, 9. (To Brother Bourdeau, June 5, 1886.) [Cf: 6MR67.02] p. 73, Para. 2, [1886MS].

I advise and exhort that those who have charge of the youth shall learn how to adapt themselves to meet the youth where they are, by learning useful lessons themselves of Him who was meek and lowly of heart, that they may bring into their life and character the love of Jesus. They should be kind, cheerful, and courteous, and bind the hearts of the youth to their hearts by the strong cords of love and affection. [Cf: 6MR91.01] p. 73, Para. 3, [1886MS].

Do not be afraid to let them know that you love them. If the love is in the heart give it expression, do not smother it. When they gather about the table to partake of God's precious bounties make this a season of cheerfulness. Do not make it a season of grave decorum as though they were standing about a coffin, but have it a social season where every countenance is full of joy and happiness, where naught but cheerful words are spoken. And the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whenever you can; smile whenever you can; do not arrange your countenance as though a smile would bring the condemnation of heaven. Heaven is all smiles and gladness and gratitude. I wish we all knew more about heaven and would bring its pure, healthful, holy influence into our lives, for then we would bring sweet joy into many a life that needs it. [Cf: 6MR91.02] p. 73, Para. 4, [1886MS].

In association with one another we should cultivate habits and ways and manners that would attract and invite the confidence of the young. Satan has abundance of alluring temptations to charm and captivate the youth. If Christians would bring more pleasantness into their lives they would make religion and truth a power for good. I verily believe that few know how to deal with the young. They need more of the spirit that pervades heaven before their own religious life will be as the sweet perfume, and before they can exert a proper influence over the faulty, erring youth who, notwithstanding all their faults, have a depth of love and affection if it could only be called forth by love and affection. [Cf: 6MR91.03] p. 73, Para. 5, [1886MS].

Oh that we could be more like Christ and not repulse but attract. With what judgment ye judge ye shall be judged. With what measure ye mete it shall be measured to you again. God will deal with us as we deal with one another. Then let us be very careful that we do not become pharisaical, but let us be Christlike. This your school in South Lancaster needs. [Cf: 6MR92.01] p. 73, Para. 6, [1886MS].

If anyone has a motherly influence that tries to help and encourage the young do not let the idea be entertained that she is teaching them to be rebellious; because there is a kind, courteous spirit manifested to help the young do not let this be interpreted as working against the instructors of the youth. It will certainly be a contrast to the attitude of some, and the children will prefer to be in the company of those who have a sunny temperament, who possess some joyfulness and gladness; but this should not create envy or jealousy or evil surmisings. This spirit of cheerfulness and hope and joy must be an element in your school, or it will never flourish and grow up and become a missionary field as every school should be. . . . [Cf: 6MR92.02] p. 74, Para. 1, [1886MS].

I will work against this cold, cast-iron, unsympathizing religion as long as I have strength to wield my pen. The Lord knows there is enough of this element in the churches in our land. My soul is pained beyond measure as I see so little of the love of Jesus. We need to live very close to Jesus, to have wise discrimination, to have wisdom to speak a kind word, that will have a soothing and comforting influence at the right time, throwing sunshine into the minds and hearts. Oh for the sunshine of the Son of righteousness to rise in our hearts!--Letter 19, 1886, pp. 4-6. (To Elder S. N. Haskell, July 12, 1886.) [Cf: 6MR92.03] p. 74, Para. 2, [1886MS].

There is far more Pharisaism among our people than they suppose. This has no Saviour in it. That makes us in danger of being rigorous and gloomy, as though Jesus were still in Joseph's tomb. We want our attitude in the religious life to be one of peace, happiness and joy. Jesus is not dead. We have a living Saviour, One who is making intercession for us, and who bears our cases by name before the Father. We want to cultivate more joy and bring attractiveness into the religious life, everything testifying that we have a risen Saviour, a living Jesus. [Cf: 6MR93.01] p. 74, Para. 3, [1886MS].

There are those who have never studied human nature, those who know not how to deal with human minds, those who act as though it were a sin to smile and to show joy and gladness. This is the spirit that is separating them far from the youth, that they cannot understand them. This is what I have been shown, and I know it is truth, but I had hoped that general principles laid down would correct the evils that seemed to be steadily growing.--Letter 84, 1886, p. 3. (To Elders Butler and Haskell, September 14, 1886.) [Cf: 6MR93.02] p. 74, Para. 4, [1886MS].

We stepped on board the train [at Lucerne, Switzerland] and were glad that we could have our own apartment to ourselves. We were rather a wet, uncomfortable, sorry-looking set. Ella clapped her hands and in a joyous tone exclaimed, "Now Sarah aren't you glad you went to the Rigi? Sarah, aren't you glad you went to the Rigi?" We had a good laugh and tried to look at the matter in her light and drop out the dark

colorings.--Ms 33, 1886, p. 7. (Untitled, September 2, 1886.) [Cf: 6MR94.01] p. 74, Para. 5, [1886MS].

Fifteen hundred carpenters cannot get work now. . . . Last winter there were uprisings and revolt and crime. Hunger is a hard master. It will lead to doing desperate things. Copenhagen is a stronghold of the militia. There is a long string of blocks, the soldiers' barracks, and a strong force is on hand constantly to be called upon to put down any riot or quell any violence.--Letter 102, 1886, p. 2. (To "My Very Dear Children," July 25, 1886.) [Cf: 6MR142.03] p. 74, Para. 6, [1886MS].

Directly opposite our windows is the city botanical garden. In this garden are many trees of every variety, and plants and flowers of every description. There are several large nursery buildings in the enclosure. There is an artificial lake and artificial hill where many rocks are gathered and classified. In this garden seats are arranged for the convenience of visitors and all may enter it that choose. [Cf: 6MR142.04] p. 75, Para. 1, [1886MS].

W. C. White and I have walked over the grounds nearly every day. . . . [Cf: 6MR142.05] p. 75, Para. 2, [1886MS].

The streets here are arranged upon a very liberal plan. The streets which leads to our place of meeting is over 100 feet wide and is divided into seven parts with three rows of trees between them. The first is sidewalk, the second a place for carriages, this paved with stone; then comes a place for men on horseback; then a broad street for footmen; next another carriage way and then the sidewalk. This is all grand, safe, and convenient for all parties. But I look away from this in imagination to that city whose builder and maker is God, and whose broad streets are of pure gold as it were transparent glass.--Ms 15b, 1886, p. 1. ("Visit to Copenhagen," July 21, 1886.) [Cf: 6MR143.01] p. 75, Para. 3, [1886MS].

There are precious ones who believe, here in Copenhagen. There has been a good interest from outsiders to attend our meetings. The hall has been filled evenings. We were glad to see the spirit of labor upon some here newly come to the faith. Some expressed great anxiety for the work in this large city. They appealed to us not to leave them and let the present interest die away. They importuned for someone to remain who would continue to present the truth. We know this should be thus, but who? . . . This is a great city and how are they to be warned? This is the problem, with no more workers than we now have. It is a constant study, How shall we get the truth before the people in Europe? Why, we inquire, do not some of these nationalities who have received the truth in America become burdened over their countrymen and become missionaries for God?--Letter 85, 1886, pp. 9-11. (To Uriah Smith, July 24, 1886.) [Cf: 6MR143.02] p. 75, Para. 4, [1886MS].

I write you at this time because it is the first opportunity I have been able to secure to do this. We feel deeply interested in your work in _____, and we are sure that God will give success to the work if you go forward in His name and heed and observe the cautions He has given you from time to time for years in the past. [Cf: 6MR177.01] p. 75, Para. 5, [1886MS].

Do not place yourself in a position to be constantly weary; for God

does not place you there. I have been shown in your case as in that of others of our brethren that you make mistakes in your manner of labor; and the reason why I feel urged upon to keep this matter before you is you are blind to these mistakes yourself. When you begin an effort you load yourself down with many burdens that are not essential to the present work, but only hinder it. You feel that the Lord lays these upon you and that He calls and directs your mind in many things, when He does not do this; it is the working out of a nervous, intensely active temperament, which in a great degree defeats the very purpose and work which you so much desire to do. [Cf: 6MR177.02] p. 75, Para. 6, [1886MS].

In order to make a success in this work you must do one thing at a time, concentrate your powers upon that one work. Your judgment in this direction is at fault. When you begin to give a series of discourses, make these discourses the main business. Do not begin to write letters and articles for the papers; for you divide your strength in doing this. Elder B and Elder C were corrected in this matter. The Lord showed me that the important work of presenting the truth was being marred in their hands; not one-half the strength was brought into their work, because of their devoting so much time to letter writing. The visiting is the important part of the labor; but the time of these brethren was occupied in almost constant writing which wearied them, occupied their time and did not help the present work but hindered it. The people were robbed of the clear, convincing exposition of scripture, and the devotional part of the work was neglected. [Cf: 6MR177.03] p. 76, Para. 1, [1886MS].

Their manner of presenting the truth was far from being perfect. They rambled too much in their discourses bringing in too large an amount of matter. They were well satisfied with their work themselves, they did not discern their mistakes, and see that their work was far from being what it might and should have been with their capabilities. Now the reason: out of the desk they employed much of their time in writing excusing themselves from visiting because they were so busy and so tired. As the result they were brain weary when they came into the desk; they were not prepared to do a work that God could set His seal upon. They made nothing clear. Yet if they worked themselves up to a high pitch of excitement they thought their discourses were powerful. [Cf: 6MR178.01] p. 76, Para. 2, [1886MS].

They touched here and there bringing a large mass of matter which they regarded as convincing and overwhelming evidence, but in fact they buried the truth under a mass of matter poured out upon the hearers so that the points never could be found. Everything they presented was muddled. So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth. That which was perfectly clear to them they thought must be clear to others when they had presented a mass of matter which the mind could handle. One subject, a few points made plain and clear, would be of more value to the hearer than this mass of matter which you may call evidence, and think your point substantiated. But it is this which the people do not comprehend, and it cannot benefit them. [Cf: 6MR178.02] p. 76, Para. 3, [1886MS].

Your mistake has been this: Just as soon as you enter upon an effort, you begin to do much writing. Now if your part of the work is to write,

if God has said to you as He did to John, Write these things, then give yourself to that, and do not attempt more. If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should not let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short, and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say. [Cf: 6MR179.01] p. 76, Para. 4, [1886MS].

You manifest strong faith in the truth and express it. You express strong faith in God and what He will do for His people. But on one point you cannot trust the Lord; that is, to do your part only and leave the Lord to do His part. You take the work out of the hands of God to do yourself. You seem to think that the Lord has not power to bless a short discourse to the good of the hearer. While you may give the whole counsel of God, it is not all to be given in one discourse, but to extend over a period of labor when you engage in a protracted effort. [Cf: 6MR179.02] p. 77, Para. 1, [1886MS].

I know that you plead not to be interfered with, that you must work in your own harness, you must be independent and follow the leadings of your own mind. But you are far from being a safe and successful worker in doing this. Your mind is not always in such a condition that you can safely follow its leadings. Frequently things come into your mind which you regard as the special teachings of the Spirit of God, impressions direct from the Lord; but they are not. You cannot rely upon these impressions. Elder D did this, and it was to a great degree ruin of body as well as to the detriment of his soul. It was the Lord's way to instruct him by warnings and counsels through the Testimonies. This light was to correct the force of his impressions; and yet these impressions were preferred and relied upon. The light given of God was rejected because it did not coincide with these impressions and sustain the intense feelings he had upon many points. [Cf: 6MR179.03] p. 77, Para. 2, [1886MS].

This is the very way with yourself. God has given you light, not because He wants to embarrass you and tear you in pieces, but to correct your mistakes that He may build you up, strengthen, stablish, settle you; that you may not be at one time on the mountain top and at another in the lowest depths. The reason why we have to keep pressing these points is that they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and A has his own will and his own way, whatever betides. [Cf: 6MR180.01] p. 77, Para. 3, [1886MS].

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voice, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided. Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food in such measure that they can retain it and carry it away with them and digest it; so that their minds can

comprehend the truth, and their souls be impressed with it. It should be uttered in the most pleasant manner that they may want to hear again. The gospel seed is to be sown and take root and bear fruit. The truth is precious, of more value than gold; therefore its delivery should be carefully considered that the message may be presented in such a manner that it will be to the hearer as the voice of God. [Cf: 6MR180.02] p. 77, Para. 4, [1886MS].

Much of the effect of discourses is lost because if the manner in which they are delivered. The speaker frequently forgets that he is God's messenger, and that Christ and angels are in his audience as listeners. His voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost. Jesus, the greatest teacher the world ever knew was calm, earnest, and impressive in His discourses. He is our example in all things. [Cf: 6MR181.01] p. 77, Para. 5, [1886MS].

It is of little consequence how much we either hear or read from the Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth. The message of salvation, the tidings we proclaim, concern our individual life and character and practice. We are to read the Word as written expressly for us, and practice the teachings of Christ for our own individual salvation. Then we shall be strong in the strength of the Mighty One. [Cf: 6MR181.02] p. 78, Para. 1, [1886MS].

The people need to be educated. This cannot be done if all the preacher's powers are given to sermonizing or to brain work and writing; for this unfits for the real work at the right time, and it has to be neglected for want of strength. The vitality, both physical and mental, has been expended needlessly, and the work has not been done with efficiency to present every man perfect in Christ Jesus. The mere hearing of sermons Sabbath after Sabbath or the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us unless we bring these precious truths into our own individual experience. In short, my brother, you must take time to be a Christian, not tax brain and nerve to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirement of God to be not only hearers but doers of the Word. [Cf: 6MR181.03] p. 78, Para. 2, [1886MS].

The counsels are of God and His Word was not given in a few days, on a high-pressure plan. It took a long space of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm was composed, a proverb penned, a vision from God recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years were occupied from the time Moses began to write the book of Genesis down to the completion of the Revelation by the Beloved John. God would not have us so excitable, in such a hurry; and yet there are some who need to be taught diligence. [Cf: 6MR182.01] p. 78, Para. 3, [1886MS].

God help the teachers of His Word that they may give due attention to their discourses. I know that you do not do this. I know that you write

too many letters that tire the mind and have an exciting influence upon the nervous system. You need less of the ways and impulses of A and more, far more, of the oil of grace which will make the machinery run without so great heat and friction. [Cf: 6MR182.02] p. 78, Para. 4, [1886MS].

There are sermons that are so filled with heavenly dew and fatness that the people never get weary of listening. But where this is the most lacking there is an endeavor to make up in length for want of the Spirit of God. But when the people are impressed that the message they hear has first been brought home to the soul of the speaker, that he has proved the preciousness of the truth, that his heart enlarged by the love of God is reaching out for others, that they may be blessed as he has been, that they may be partakers of the same consolation and receive the same joy, then souls will be stirred. They will come into sympathy with the speaker. [Cf: 6MR183.01] p. 78, Para. 5, [1886MS].

"I do not like to go much beyond the half hour," said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. "I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away." [Cf: 6MR183.02] p. 79, Para. 1, [1886MS].

The discourses given upon present truth are full of important matter and if these discourses are carefully considered before being presented to the people, if they are condensed, and do not cover too much ground, if the Spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation both in preacher and hearer, has very much to do with the result. [Cf: 6MR183.03] p. 79, Para. 2, [1886MS].

I will here quote a few words that have come under my notice just now: "I always know by the length of Cannon's sermon whether he has been much from home during the week," said one of his flock. "When carefully studied, his discourses are of a moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory." [Cf: 6MR183.04] p. 79, Para. 3, [1886MS].

Another able minister was asked how long he was accustomed to preach. "When I prepare thoroughly, half an hour. When only partially an hour. But when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact I never know when to stop." [Cf: 6MR184.01] p. 79, Para. 4, [1886MS].

Here is another forcible statement: "A good shepherd," says a writer, "should have always abundance of bread in his scrip, and his dog under command. The dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge and he should ever be in readiness to give nourishment to his flock." [Cf: 6MR184.02] p. 79, Para. 5, [1886MS].

We have important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ; but do not,

I beg you, groan under a yoke that Christ has never placed upon your neck. Do not bend under a burden which He has not made it your duty to lift. That which has greatly lessened the effect of your discourses in an important effort is that with that effort you keep up almost incessant writing, so that the vital elements and the condensed arguments are not matters of thoughtful consideration with you. You keep on hand no reserve force. You preach too many discourses, and too long, on a high key. When you cannot speak without being obliged to cough quite frequently do not try to speak; for you so enlist the sympathies of the hearers that they take no true sense of what you are saying. These points are worthy of consideration. You imperil your own health, and make it painful, exceedingly painful, for the hearers, so that anything you may present to them will not have much effect on their hearts or principles. [Cf: 6MR184.03] p. 79, Para. 6, [1886MS].

I write this because I want you to preserve your life and your influence, and I want the cause of God to have the very best kind of service we can any of us give it. We must not be fitful, changeable as the weathervane in our feelings. Nervous prostration comes from overtaxation. Now God gives you a part to act in His cause in connection with your brethren. In these important efforts it is best that as strong a force as possible should be connected with the work. No one's freedom is to be limited, no one is to be ignored, no one is to bear universal sway; but you are to counsel together and pray together and realize that if left to the strength and wisdom of any one of you, you will surely fail. [Cf: 6MR185.01] p. 80, Para. 1, [1886MS].

You must not trust your own experience or wisdom or knowledge. God must be your dependence, and your trust. If you look to Him, trust in Him, believe in Him, and feel your own utter helplessness, then you will have help of the right kind just when it is most needed. God help the workers! Do we estimate the truth above the estimate we have of ourselves? Do we appreciate it according to its value? If we believe that we are engaged in a work of preparing people to stand in the great day of God, then we shall labor accordingly. [Cf: 6MR185.02] p. 80, Para. 2, [1886MS].

It is not the busy activity that we bring into the work that makes it a success but it is the well directed effort that we make, not trusting in ourselves, but through the grace of Christ taking God at His Word, working humbly with the Spirit of God, keeping self under strict control, preserving nerve and brain from overtaxation, that religion may be the controlling element in our life, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere. [Cf: 6MR185.03] p. 80, Para. 3, [1886MS].

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of thought, word, and action to Christ. The Word of God, not impulses, not impressions must be your guide. A solemn, sacred work is this, to preach the truth for these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us. [Cf: 6MR186.01] p. 80, Para. 4, [1886MS].

God has come very nigh to us; He has honored us by making us the depositaries of His truth, and this places us under the most sacred obligations to be keepers and diffusers of the light that must illuminate those who are in darkness. Has God make a mistake in us? Are we His chosen vessels? Are we the agents whom He has selected to carry out and send forth the last message of mercy to the world? Oh if we only had Jesus in our works, if His Spirit controlled our actions, if it was the rule and law of our life what a power for good we should be in the world. [Cf: 6MR186.02] p. 80, Para. 5, [1886MS].

We must remember that others have pleaded and preached for souls; persons more learned and talented than we have pleaded in vain. But the humble devoted worker feeling his own weakness and depending only upon God will realize the strength and sufficiency of the Mighty Helper. [Cf: 6MR186.03] p. 80, Para. 6, [1886MS].

We must pray more, have more faith. We only partially believe God's Word. We shall reveal all the faith we have. We want to take in the greatness of the work, believing every word that proceedeth out of the mouth of God. We must show our faith by our works. [Cf: 6MR186.04] p. 81, Para. 1, [1886MS].

Let not one of you seek for the supremacy. Let each regard his brother laborer as a worker for God. Let all plans be opened before the council, and not one labor to be the greatest. Alas, we are blind to our own deficiencies. We are not easily impressed with our weakness and the necessity of seeing as far as possible our errors, not to discourage our efforts, but to bring us to reform and thorough reformation. The minister must stand perfect in Christ, wanting in nothing if he would present every man perfect in Christ Jesus, coming behind in no grace.--Letter 47, 1886. (To Brother Bourdeau, June 5, 1886.) [Cf: 6MR187.01] p. 81, Para. 2, [1886MS].

Let the luster of our piety, the energy, the earnestness of our faith, the practical godliness brought into our life and our own souls subdued by the love of God, lead us to expostulate and entreat to save the soul from death. If we neglect this personal effort and do not habitually and perseveringly urge upon the sinner his danger, we are guilty before God. . . . [Cf: 6MR195.02] p. 81, Para. 3, [1886MS].

Would that the members of the church would feel their true heavenly calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church. . . . [Cf: 6MR195.03] p. 81, Para. 4, [1886MS].

May the Lord be near us and guide us, is my prayer.--Letter 60, 1886, pp. 9, 10. (To Elder and Mrs. John Corliss, December 25, 1886.) [Cf: 6MR195.04] p. 81, Para. 5, [1886MS].

The enemy has had his way with your daughter until his bands have bound her about like bands of steel, and it will require a strong and persevering effort to save her soul. If you have success in this case, no half way work will do. The habits of years cannot easily be broken up. She should be placed where there is a steady, firm, abiding influence constantly exercised. If I were in your place I would do all I could. I should put her in the college at Healdsburg; let her have the discipline of the boarding house. . . . You have encouraged the

reading of story books, and papers with continued stories lying upon your tables have educated and trained the taste and appetite of your daughter until she is a mental inebriate and needs a stronger power and will than her own to hold her.--Letter 12, 1886, pp. 1, 2. (To Sister Chapman, December 27, 1886.) [Cf: 6MR255.01] p. 81, Para. 6, [1886MS].

There has come to us from Battle Creek an address given in Battle Creek, Michigan. I think this will do good, but I was pained to see in this book the statement, "There are undoubtedly novels, such as *Uncle Tom's Cabin* and a few others which I might mention, which have been active agents in the accomplishment of great and good results. Such novels are not likely to do anybody any harm." [Cf: 6MR255.02] p. 81, Para. 7, [1886MS].

This is the way many regard the matter, but is it really truth? My brother, the Lord has not opened before you the beginning, and carried you down through the end, showing you the influence of these works, that you can give such unqualified statements as these. Have you looked into the inward workings of these books which you pronounce "active agents of great and good results?" The fact is, my brother, you need a deeper insight to see the tendencies and the results of the reading of even *Uncle Tom's Cabin*. There are many things in the work that would do no harm, and there are many things which have served a purpose in the exposure of slavery, but I would not want to recommend this book to our youth for their perusal. [Cf: 6MR255.03] p. 82, Para. 1, [1886MS].

There are statements and pen-pictures which set the imagination upon a train of thought that has been deleterious and positively injurious. These highly-wrought pictures have taken hold of nervous, susceptible youth, and they have lived them over and over again in imagination. It has destroyed appetite for the Bible, and the desire to attend prayer-meetings; for everything was stale and without interest after feasting upon the diet found in this book. The food taken into the mind was of such a character that heavenly and divine things found no place in the thoughts, and the imaginations were evil, and these youth have made confessions that this was caused by the reading of *Uncle Tom's Cabin*. This laid the foundations for a train of evils, and the imaginations became intensely excited, and the thoughts would recur again and again to immoral subjects which led to sin of licentiousness and impurity, to disobedience, to secret plannings, and to deception. [Cf: 6MR256.01] p. 82, Para. 2, [1886MS].

But let this statement be treated as it may, many individual cases have been reprovved by testimony for a wrong course of action which was the sure result of reading this book which you have recommended, and which Elder Canright has also recommended. While I esteem your wisdom and skill as a physician, I do not praise your wisdom in making these statements. Your little pamphlet is a *good work*, but while this statement may increase its value in the minds of novel readers in our churches, yet I shall have to meet its results with pen and voice by saying that God has not prompted the writing of these sentences in regard to novels. I know whereof I speak. [Cf: 6MR256.02] p. 82, Para. 3, [1886MS].

At the present time I am writing to a wealthy family of high standing, and who have been long in the truth; and the oldest daughter living is fast becoming a physical and mental wreck because of reading just such

a class of books as Elder Canright and you have so decidedly recommended. Such statements are exactly of the same order as telling the poor inebriate, You must not drink a certain class of stimulating liquors which are intoxicating, but you may drink the milder kinds, such as wine, cider, and beer. Just as though you could describe and define and have your word law in the matter. The only safety for the inebriate is total abstinence. [Cf: 6MR257.01] p. 82, Para. 4, [1886MS].

At least those who have no understanding of the workings of the appetite, the cravings of the mind, should not have all barriers broken down by those who ought to know better, and who understand the working of the human mind in these things. They will claim that the fictitious books that they read are among the novels that are doing *great good*, and this may be the popular opinion, and they declare that there is no harm in them. They say they do not read anything of an impure character; it all condemns everything of this kind; and yet the influence is demoralizing to the mind. The sense of right and wrong becomes confused; deceptions and imaginations are practiced as truth. I might go on and write a volume on this matter. [Cf: 6MR257.02] p. 82, Para. 5, [1886MS].

Whatever you yourself may think of this class of books, for Christ's sake do not present to others the temptation to read them. You may think they do good, but in the Judgment, when the matter is weighed in the balances of God, it will be found that the evil results predominate a hundred-fold above the good results. [Cf: 6MR257.03] p. 83, Para. 1, [1886MS].

This matter has been opened before me. There are many minds that are hopelessly wrecked. The beautiful girl just entering womanhood, of whom I have spoken, is, I fear, hopelessly ruined, both in physical and mental health, so that she has had a partial shock of palsy. She was encouraged in her course of reading by the story books and papers found on their own tables at home. Notwithstanding all the pure, elevating influences of home, her parents fully in the truth, the daughter is, I fear, hopelessly lost to the truth and ruined in health and in mind. This appetite was cultivated by the parents. Now the mother writes me in mournful strains, she knows not what to do for her daughter. She has no desire to attend meetings, although she has professed to be a Christian. She wants to do nothing but read, read story books. And it all comes from these *good, fictitious novels*. While answering the mother's piteous appeal to me for help, your address was placed in my hands, and when I read that paragraph which I have quoted, I felt a burden, a weight upon me; I felt like weeping aloud. I shall meet this statement, and shall have to answer to it. [Cf: 6MR258.01] p. 83, Para. 2, [1886MS].

I am laboring to call the attention of the young to the close searching of the Scriptures. I am laboring to have them bring to the foundation gold, silver, and precious stones, that the last day cannot consume. I am working with pen and voice to awaken the youth to the stern realities just about to open before us, and to lead them to leave the superficial, the fictitious in everything large and small, for living realities, that they shall not live an unreal, imaginary life, but take right hold of the verity and truth of practical life. It is realities with which we are to deal. Everything is tainted and

corrupted with falsehood and fiction in this age. We want now solid truth for our foundation. Men and women are asleep. Youth are enchanted, infatuated with the false. They lay upon the foundation hay, wood, and stubble which the fires of the last day will consume. The mind will be of the same character as the food is composed of upon which it has been fed. There is only one remedy; that is, to become conversant with the Scriptures. We cannot study the Bible too much. Christ said, "Search the Scriptures;" but the natural heart would search everything else rather than the Scriptures. [Cf: 6MR258.02] p. 83, Para. 3, [1886MS].

Every faculty is injured. The affections become depraved, and the whole heart becomes, through improper reading, even among our people, deceitful in practice, fictitious in life and character, living and acting a lie.--Letter 6, 1886, pp. 1-5. (To Dr. J. H. Kellogg, December 30, 1886.) [Cf: 6MR259.01] p. 83, Para. 4, [1886MS].

Participated in Testimony Meeting-- [*Torre Pellice*] Sabbath, April 24, 1886. I sought to impress upon my hearers the importance of meekness in opening the truth to those who are in darkness. There are too many who love to fight and they have not the meekness of Christ. This is a great work, and most solemn, and must be carried forward in great wisdom. Our words must be well chosen, our deportment of that character that will recommend the truth we profess, because of its sanctifying power upon our character. The Lord blessed me in speaking and the people in hearing. In the afternoon there was a social meeting. Good testimonies were borne, an evidence that the word spoken in the forenoon had been received and was making impressions upon hearts to the good of souls and to the glory of God.--Ms 62, 1886, p. 12. (Diary, April 15 to 29, 1886.) [Cf: 6MR294.03] p. 83, Para. 5, [1886MS].

A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position. Extravagance, dishonesty, fraud, licentiousness, are mingled with sacred things, until no difference is made between the sacred and the common. Many who claim to preach the Word contemplate some portions of Scripture truth, but do not apply it to the heart and character. They expatiate upon the plan of redemption, and upon the law of God, and become enthusiastic upon some of these glorious themes, but they take no personal interest in the matter. Christ is not brought into their lives. Can we then be surprised to hear of ministers falling under temptation and sin, disgracing the cause they were professedly advocating? Can we wonder that there are apostasies when men who urge conversion upon others are not themselves converted; when they commend to others the love of Christ, which does not glow in their own souls, preaching repentance which they themselves have not practiced, and faith which they have no experimental knowledge of, telling of a Saviour whom they have never known except by rumor? They are self-deceived men, not far from destruction. Pitiful indeed is their situation. All may seem peaceful to them, because the palsy of death is upon them.--Ms 15, 1886, pp. 8, 9. ("Christian Integrity in the Ministry," 1886.) [Cf: 7MR183.03] p. 84, Para. 1, [1886MS].

My Brother, I have sent letters to Elder Loughborough that I wish you to read. Our European missions are opening for laborers in every direction and there is not means in the treasury to support men in the field. My heart aches day and night so that I can seldom sleep later

than half past three o'clock, thinking of the cities of Europe to be entered while the angels are holding the four winds for the message to go to all nations, tongues and people. If you could only see how poor the people are in Europe you would know just what to do with some of your means. [Cf: 7MR296.01] p. 84, Para. 2, [1886MS].

There is not a man in all the European field that has means to help us out when we get into a straight place, not one that we can call upon. It is not so in California; it is not so in the States. We are in need of means and may the Lord teach you just how to apply yours wisely. Let there be no extravagant outlay of means, no elaborate plans made in any place to consume means unless positively necessary for the progress of the work and cause of God. This is a hard field because of its poverty, and those who embrace the truth have a hard test, starvation seems to stare them in the face. All in the office work for limited wages, not over six dollars per week and room and board themselves. This is considered good wages. But, my Brother, I leave these things with you. I received a letter December 19, stating that Brother Church has sold his ditch property. I felt like praising the Lord. [Cf: 7MR296.02] p. 84, Para. 3, [1886MS].

Now do not invest this in earthly treasures. You have an opportunity to lay up your treasures in heaven. The end is near. Christ is coming. We want to do with men, with voice, with means, the very work that God would have us do to advance His cause. The work is nearing the close. Let us make haste to get our treasure before us into heaven. [Cf: 7MR296.03] p. 84, Para. 4, [1886MS].

I hope you will read carefully the sketches of travels and the work in Europe [*Historical Sketches of SDA Foreign Missions.*] No one can tell or understand the real situation of this mission field unless he stays long enough to get the inside view of the matter and the workings of the people. Such efforts are made to suppress the truth by the ministers as you would hardly think credible. [Cf: 7MR297.01] p. 84, Para. 5, [1886MS].

Brethren Ertzenberger and Conradi are making an effort here in Basel. They have a good attendance and six have already embraced the truth. Many more are deeply interested. The ministers called upon one man thirteen times to get him to not attend the meetings. He told them that they were only listening to the Bible explained in a plain clear light. Said the minister, you must not read the Bible and try to understand it. You must let the ministers explain the Scriptures. These were Protestant ministers. Is not this a ray of papacy? [Cf: 7MR297.02] p. 85, Para. 1, [1886MS].

Well, the Lord bless you and yours. I stop abruptly for I have already written twenty-nine pages today.--Letter 61, 1886, pp. 3, 4. (To Moses J. Church, December 20, 1886.) [Cf: 7MR297.03] p. 85, Para. 2, [1886MS].

Again, do not let the idea prevail that the Health Retreat is a place where the sick are healed by the prayer of faith. There are instances when this will be done, and we need to have faith in God constantly. Let no one think that those who have abused themselves and taken no intelligent care of themselves can come to the Health Retreat and be healed by the prayer of faith, for this is presumption. I see so little

wisdom, so little good common sense exercised by some of our brethren that my heart is sick, sore, and distressed. They do not have sensible ideas and do not honor God. They have need of a divine touch. If the idea should once prevail that the sick can come to the Institute to be cured by the prayer of faith, you will have such a state of things there that you cannot now discern even if I should point it out to you in the best English language I could command. We need more of God, brethren, greater humility.--Letter 57, 1886, pp. 2, 3. (To Brethren Rice and Gibbs, December 17, 1886.) [Cf: 7MR370.02] p. 85, Para. 3, [1886MS].

It is a difficult matter for men and women to draw the line in the matter of picture-making. Some have made a raid against pictures, daguerreotypes, and pictures of every kind. Everything must be burned up, they say, urging that the making of all pictures is prohibited by the second commandment; that they are an idol. [Cf: 8MR78.01] p. 85, Para. 4, [1886MS].

An idol is anything that human beings love and trust in instead of loving and trusting in the Lord their Maker. Whatever earthly thing men desire and trust in as having power to help them and do them good, leads them away from God, and is to them an idol. Whatever divides the affections, or takes away from the soul the supreme love of God, or interposes to prevent unlimited confidence and entire trust in God, assumes the character and takes the form of an idol in the soul temple. [Cf: 8MR78.02] p. 85, Para. 5, [1886MS].

The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Here is allowed no separation of the affections from God. In 1 John 2:15-17 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Now if the pictures made have a tendency to separate the affections from God, and are worshiped in the place of God, they are idols. Have those who claim to be followers of Jesus Christ exalted these things above God, and given their affections to them? Has their love for treasures filled a place in their hearts that Jesus should occupy? [Cf: 8MR78.03] p. 85, Para. 6, [1886MS].

Have those who have burned up all their pictures of friends and any kind of pictures they happened to have, come up to a higher state of consecration for this act, and do they seem in words, in deportment, and in soul, to be ennobled, elevated, more heavenly minded? Is their experience richer than before? Do they pray more, and believe with a more perfect faith after this consuming sacrifice which they have made? Have they come up into the mount? Has the holy fire been kindled in their hearts, giving new zeal and greater devotion to God and His work than before? Has a live coal from off the altar of sacrifice touched their hearts and their lips? By their fruits you can tell the character of the work.--Ms 50, 1886, pp. 3, 4. ("Economy," July, 1886.) [Cf: 8MR79.01] p. 86, Para. 1, [1886MS].

Well, Addie [Walling], I would be pleased to have you get your picture

taken and write to May [Walling] to do the same. I will settle the bills. I want to see the faces of my children once more.--Letter 101, 1886, p. 4. (To Addie Walling, July 21, 1886.) [Cf: 8MR79.02] p. 86, Para. 2, [1886MS].

Now let us see if there is not something for us to do. Let us see if we have not bound ourselves about with iron bands. Every one of us must come in that position where Christ can work with us. We must get where we will respect the judgment of others and not think that "My way is the only right way in the world." [Cf: 8MR104.01] p. 86, Para. 3, [1886MS].

They say to me in Norway, Denmark, and Sweden, "You cannot labor here as you do in America." But I tell them I will give them the message as God has given it to me. God has not changed since I came to Europe and I will bear my message just as He has given it to me, and if I fail of meeting the ideas of the people in this place I want them to remember that God has not changed; He is the same here as in America, and He can give the same message here. [Cf: 8MR104.02] p. 86, Para. 4, [1886MS].

It is Christ and Him crucified, and the Christ in me will respond to the Christ in you. Here is the Bible and the truth, and we must come to the platform of eternal truth and seek to be partakers of the Divine nature, and then the true light will come into this nation.--Ms 83, 1886, pp. 8, 9. (Sermon, September, 1886.) [Cf: 8MR104.03] p. 86, Para. 5, [1886MS].

I think we should feel thankful that our home is in America, but we are not safe unless God protects us even there. For these men who are dissatisfied with kingly rule and heavy taxation are emigrating to America and are making their riotous speeches in cities there to arouse the working class to make a raid upon the rich and rob and plunder those who have property. These uneasy dissatisfied elements are increasing in power. Every year the swellings of wrath, tumults, and fierce riots are increasing in Europe. [Cf: 8MR104.04] p. 86, Para. 6, [1886MS].

The signs of the times tell us we are surely in the last days. This know also, that in the last days, perilous times shall come. We can see these perils more distinctly here in Europe. Things are rapidly developing. All are ranging under their respective banners; all are preparing for some great event; all are watching for the morning.--Letter 102, 1886, p. 3. (To "My Very Dear Children," July 25, 1886.) [Cf: 8MR105.01] p. 86, Para. 7, [1886MS].

Traveling in a Rowboat: Brother Hansen took us in a rowboat to the king's [of Norway] summer palace on this island [or peninsula where the Hansens lived]. There are buildings in which the family of the king spend some time in summer. They overlook the lake, and it is a very beautiful location for its fine scenery. These grounds are kept in order, no one living in the tall mansion, but one has charge of the buildings. Here are treasured antiquities of kings. Many things are curious and ancient. There was a museum of old costumes of the kings. There were the bridal dresses of the queens--heavy, white satin, trimmed with silver and gold. The trail was several yards long, and in walking an attendant followed the queen, holding up the long trail of her dress. My mind was active while looking upon these things. I was

considering that those who love God and keep His commandments are members of the royal family and they shall be kings and priests unto God. Those who have the precious white robes of Christ's righteousness will have a wondrous garment purchased for them by the blood of Christ. [Cf: 8MR122.01] p. 87, Para. 1, [1886MS].

Not far from this palace is a church hundreds of years old. It is in a retired spot in the borders of a grove of forest trees. It overlooks the lake, and it is a very beautiful location. These grounds are kept in order.--Ms 58, 1886, p. 1. ("Visit to the Hansen Home," July, 1886.) [Cf: 8MR123.01] p. 87, Para. 2, [1886MS].

Riding Out in the Country: I was weak as a child after bearing the plain testimony and felt unable to write. W. C. White saw my condition and he hired a team, and I rode out for the first time in four weeks. We rode several miles in the country and were much pleased with the city grounds and forests that were open to the poor and to all who wished to go out in the country. These extensive grounds are reserved for the city that they may have places near by to take their children. This is a blessing. [Cf: 8MR123.02] p. 87, Para. 3, [1886MS].

We saw an old church--Catholic--in the forest of _____. It is six hundred years old. We went through it. Whoever was the designer, it seems like a relic of the Dark Ages in every sense of the word. Close by was an old log house, hundreds of years old, in which were treasured old-fashioned dishes, platters, and every kind of cooking utensil and every odd, homely, curious article. [Cf: 8MR123.03] p. 87, Para. 4, [1886MS].

But we saw far greater beauty in the works of God in nature--the lofty trees, the waving grain, almost ready for the sickle, the hay ready for the scythe, the sweet scented red and white clover that perfumed the air. There are bathhouses built close by the water, one arranged for men, the other for women. Many people resort here on Sunday. We saw men, women, and children with baskets and baby carriages with the precious little ones, all hurrying to get into the country--blessed country. Precious are the forests and groves to the poor tired, weary ones who own no land of their own.--Ms 66, 1886, pp. 7, 8. ("Second Visit to Norway," July 11, 1886.) [Cf: 8MR123.04] p. 87, Para. 5, [1886MS].

The just . . . shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep--not one is overlooked.--Letter 113, 1886, p. 4. (To Edson and Emma White, July 11, 1886.) [Cf: 8MR348.03] p. 87, Para. 6, [1886MS].

That afternoon [November 2] he [Elder Bourdeau] had us accompany him to the Cathedral [in Valence, France] and look upon the bust of Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is located. We felt rather solemn as we looked upon the monument of this man noted in prophecy.--Letter 110, 1886, p. 2. (To W. C. White and wife, November 4, 1886.) [Cf: 8MR354.01] p. 88, Para. 1, [1886MS].

My dear brother, wherever you are you can make for yourself friends.

We can see now more clearly some of the difficulties that lie in the way of those who would obey God. Men are finite; God is infinite. The Heavens do rule. [Cf: 8MR411.01] p. 88, Para. 2, [1886MS].

We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God's hand is against you. Keep up good courage and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave those who love Him, to confusion. [Cf: 8MR411.02] p. 88, Para. 3, [1886MS].

Think of the love of God manifested to man. Think what Jesus the Prince of Life suffered in this world, the just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then, whatever His wisdom desires, or His love inspires, His power will execute. "O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face" (Psalm 89:8, 9, 14).--Letter 49, 1886, pp. 1, 2. (To L. R. Conradi, August 30, 1886.) [Cf: 8MR411.03] p. 88, Para. 4, [1886MS].

Aid to Unity.--I spoke to our people in the afternoon from Luke 13:23, 24. I had freedom in speaking and the people seemed to listen with deep interest. Afterward there was a social meeting. Elder Matteson interpreted to W. C. White and myself the testimonies borne. We could but say, One Lord, one faith, one baptism. The brethren in Sweden have the very same experience as our brethren in America. This was a good meeting.-- *Manuscript* 65, 1886, p. 5. ("Second Visit to Sweden," June 19, 1886.) [Cf: 9MR91.02] p. 88, Para. 5, [1886MS].

Recommendation of Our Doctrines.--A gentleman and lady entered when I was nearly through. They listened with deep interest. They remained through the social meeting and listened to sensible testimonies that were a recommendation to the doctrines we profess to believe.-- *Manuscript* 65, 1886, p. 11. ("Second Visit to Sweden," June 26, 1886.) [Cf: 9MR93.01] p. 88, Para. 6, [1886MS].

Misapplication of the Testimonies.-- While we recognize this institution [St. Helena Sanitarium] as an instrumentality of God, we feel a most earnest interest that all connected with it who claim to believe the truth will correctly represent our faith by having work corresponding with its holy character. There will be some who will not leave the best and most correct impression upon the minds. They will be inclined to narrow ideas and plans, and have not the least idea of what constitutes health reform. They will take the testimonies which have been given for special individuals under peculiar circumstances, and make these testimonies general and to apply in all cases, and in this way they bring discredit upon my work and the influence of the Testimonies upon health reform.-- *Letter* 57, 1886, p. 1. (To Brethren Rice and Gibbs, December 17, 1886.) [Cf: 9MR112.03] p. 88, Para. 7, [1886MS].

To Train Others-- Although it may appear to you difficult to disentangle yourself from responsibilities which others cannot take, it is your duty to train others to stand in responsible positions that should you need a change and rest, which is your due, you can have it.-- Letter 7, 1886. [Cf: 9MR151.03] p. 89, Para. 1, [1886MS].

Christ, the Source of Our Salvation-- After the fall of Adam and Eve, the race was plunged in hopeless misery, and it was then that this great plan of redemption was advanced. It was then the Son of God consented to leave His Father's throne, lay aside His royal crown, clothe Himself with humanity, take upon Him the nature of man, and become a man among men. He became a Man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities. Then shall we not say with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! (1 John 3:1). Many in our world seem to think that to be a Christian is to step down very low, getting upon a very low level. But this is a very mistaken idea. What is it to be a Christian? It is to be like Christ. Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation for the fallen race. Every blessing we have comes through this Source, through Jesus Christ. Anyone who would entertain the idea that it is a great sacrifice to become a Christian should remember, when seated around the family board partaking of the bounties there, that all these blessings come from Jesus Christ. It was in consequence of sin that man was shut out from the throne of God, but Christ steps in and pays the price, and through His merits man is brought back in favor with God. [Cf: 9MR229.01] p. 89, Para. 2, [1886MS].

As Christ bowed upon Jordan's banks after His baptism, there was a bright light that descended like a dove of burnished gold and lighted upon Him, and from heaven was heard a voice saying, "This is My beloved Son in whom I am well pleased" (Matthew 3:17). We read over these words, but do not take in their significance. We do not seem to understand their value to us. They are stating to you that you are accepted in the Beloved. Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Almighty, thus uniting earth with heaven, and fallen, finite man with the Infinite God. And this earth, which was divorced from heaven, is again united with heaven. A [means of] communication is opened with heaven through Jesus Christ, that man, who was fallen, is brought back again into favor with God. Here Jesus passed into the wilderness of temptation, and the trial is brought to bear upon Him one hundred times more trying than that brought upon Adam and Eve in the Garden of Eden. And will He endure the temptation? [Cf: 9MR230.01] p. 89, Para. 3, [1886MS].

Satan comes with his temptation upon the point of appetite, the same point upon which Adam stumbled and fell. Christ fasted forty days and forty nights. The race had degenerated and had been growing weaker and weaker. The Son of God saw that it was impossible for man to overcome in his own behalf, and therefore He comes to our world and gives man divine power that he might obtain the victory. Here we see that Satan's first attempt was upon the point of appetite, and he seeks to overcome Him. But Christ was to pass over the ground where Adam fell and redeem his disgraceful fall. He met Satan every time with, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of

the mouth of God." [Cf: 9MR230.02] p. 89, Para. 4, [1886MS].

If human beings for whom Christ has died would take these words to heart and live them out in their lives, we would see a different state of things in our world today. There would be less selfishness, less love of the world, and more love for God. He has entrusted man with talents that he might carry the knowledge of the truth and of Christ to all nations in our land. If Adam and Eve had lived by every word that proceeded out of the mouth of God they never would have fallen, never lost the right to the tree of life. All who will live by every word that proceedeth out of the mouth of God now will be brought back to the Eden home.-- *Manuscript 16*, 1886, pp. 1-3. ("The Privilege of Being a Christian," September 19, 1886.) [Cf: 9MR231.01] p. 90, Para. 1, [1886MS].

Christ, Not the Law, Saves us.--But now we want to present to you the words of Christ, how He taught His disciples to preach repentance and remission of sin. And we read that Paul went from house to house teaching the people. He says, "I have not failed to preach to them 'repentance toward God, and faith toward our Lord Jesus Christ'" (see Acts 20:21). Now this is the work we are to do, and we want to have this testimony borne everywhere. You need not talk about getting along without any law, and yet know what sin is. The only definition of sin given in the Bible is: "Sin is the transgression of the law" (1 John 3:4). But you must repent toward God. And why? Because you have broken His law. And then you must have faith toward our Lord Jesus Christ. We see there is nothing in [the] law to save us, but Christ has become man's substitute and surety. He has worked out man's redemption. Then what must man do? He must repent, because he has broken God's holy law. It is just as necessary that we should keep that law as it was for Adam and Eve to keep that law in Eden. . . . [Cf: 9MR248.01] p. 90, Para. 2, [1886MS].

Let Jesus Into Your Heart.--The fact is that Satan has been playing the game of life for the soul, but pride has come in and the grace of Christ is not abiding there. We want now to listen to the knocking and let Him in. He will come into congregations like this, but He wants to be invited into the soul. He 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" (Revelation 3:20). Remove the rubbish, take away your love of self, and Jesus will surely come in if you open the door. Will you let Him in? There are some who never will; they keep piling up the rubbish. But who will open the door and let Jesus in? . . . [Cf: 9MR248.02] p. 90, Para. 3, [1886MS].

Whom Shall We Serve.--We want to improve every opportunity given us day by day to overcome the temptations of the enemy. This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from our precious Saviour who has given His life for us. Shall we lift the cross given us, or shall we go on in selfish gratification and lose the eternity of bliss? We cannot afford to sin, we cannot afford to disgrace the law of God. Adam and Eve could not afford it. Did they not lose by their transgression? And by obedience we shall regain that which was lost. The question with us should not be, "How shall I make the most money in this world?" The question should be, "Shall I serve God or Baal?" "Choose ye this day whom ye will serve," but I can say, "As for me and

my house, we will serve the Lord" (Joshua 24:15). . . . [Cf: 9MR249.01] p. 90, Para. 4, [1886MS].

The Privilege of Heirship.--Oh, what an exaltation is this--to be members of the royal family, children of the heavenly King! To have the Saviour of the universe, the King over all kings, know us by name and to be heirs of God to the immortal inheritance, the eternal substance! This is our privilege; will we have the prize? Will we fight the battles of the Lord? Will we press the battle to the gate? Will we be victorious? I have decided that I must have heaven and I want you to have it. . . . I never would have come, at my age, from California to Europe had I not wanted to tell you how precious the Saviour is and what a precious truth we have. [Cf: 9MR249.02] p. 91, Para. 1, [1886MS].

You should search the Bible, for it tells you of Jesus. I want you to read the Bible and see the matchless charms of Jesus. I want you to fall in love with the Man of Calvary, so that at every step you can say to the world, "His ways are ways of pleasantness, and all His paths are peace" (See Proverbs 3:17). You want to represent Christ to the world. You want to show to the world you have a hope big with immortality. You want to drink of the waters of salvation. You want the heavenly angels to be in your dwelling. You want Christ to abide there. You want to teach your children to love and fear God. You want the Sun of Righteousness shining in the darkened chambers of your mind, and you want thanksgiving to God on your lips. [Cf: 9MR249.03] p. 91, Para. 2, [1886MS].

Praise the Lord, oh, my soul! He says He has gone to prepare mansions for me. "Let not your heart be troubled: ye believe in God, believe also in Me" (John 14:1).-- *Manuscript* 80, 1886, pp. 5,6,8,9. (Sermon, September 21, 1886.) [Cf: 9MR250.01] p. 91, Para. 3, [1886MS].

The Sign of the Coming of the Son of Man.--Now there may be those who will inquire what will be the sign of the coming of the Son of man, and we may know what this is. We read that there will be signs in the sun, in the moon, and in the stars, and trouble in the nations; all these tell us that the end is near. The coming of the Lord is at the door. Well, we understand what being at the door means. When one stands at the door, all there is to do is to enter. [Cf: 9MR250.02] p. 91, Para. 4, [1886MS].

Now in regard to the coming of the Son of man. This will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of man. The children of God know what that cloud means. [Cf: 9MR250.03] p. 91, Para. 5, [1886MS].

The sound of music is heard, and as it nears, the graves are opened and the dead are raised and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory, and encircle the Son of man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as he

is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of man. . . . [Cf: 9MR251.01] p. 91, Para. 6, [1886MS].

Christ Able to Cleanse From Sin.--Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great antitypical Day of Atonement and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, we want to confess them that they may go beforehand to judgment. Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and then cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write "Pardon" against our names. [Cf: 9MR251.02] p. 92, Para. 1, [1886MS].

And be sure, when you go out to teach others not to get your minds upon little things, but keep your mind upon the great work of God, for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the third angel's message. When you keep this before the minds of the people they will see wisdom in it. But when you get a great many little trifling things before them they become confused just like the Jews. [Cf: 9MR251.03] p. 92, Para. 2, [1886MS].

What we want to do is to get the truth before the people.-- *Manuscript 81, 1886, pp. 2-4.* ("Morning Talk," September 21, 1886.) [Cf: 9MR252.01] p. 92, Para. 3, [1886MS].

Harmony Among Brethren.--It is not the number that you gather into the truth, but it is the quality, the pith of those who take hold of the truth, that counts. In order for this work to go forward as God would have it, we want the Spirit of the Divine upon it. We want to see that God is attending us in all our efforts. Our object is not to put our mold upon the work and carry out our ideas, but it is to so present the truth that all who will take hold of it will feel that they have something to do, not that they are to lower the standard, but they must lift the truth. [Cf: 9MR252.02] p. 92, Para. 4, [1886MS].

Yesterday I wrote out some things on which my mind was led out in regard to the foundation of the work. Now here is the way it is presented to me, and I would like to present it to you so your minds can take hold of it. It is like this: There is not unity of action. Every soul that goes out into the work should have unity and harmony with his brethren. "Well," said a brother, "that is just what I believe." And how do you believe it? Do you believe it enough to come into harmony with your brethren? Or are you waiting for them to come into harmony with you? The work of educating workers is a great thing, and if one thinks of getting his stamp on this work, and that he must carry out the work according to his ideas and ways, you see it will

have the stamp of man. But what we want is the divine stamp of God upon the work. [Cf: 9MR252.03] p. 92, Para. 5, [1886MS].

If Jesus is in one brother, he will correspond to Jesus in another. There has been too much of disunion in your work. There should be unity in all things, and the Spirit of God resting upon the work and upon us. Then we are able to give the right instruction to those under our care. What we need is a great deal more of God and a great deal less of selfish wisdom, and unless there is, there will be disunion just as surely as God rules in the heavens. . . . [Cf: 9MR253.01] p. 92, Para. 6, [1886MS].

Now there is a great work before us and it is necessary to lay the foundation well. When you are meeting with success in presenting the truth, do not feel that it is your own work, but give the glory to God and more success will attend your efforts. You should not feel that it is because of your great wisdom that you have this success. A great deal has been said about this in cautions, yet men do not change--"A man convinced against his will is of the same opinion still." [Cf: 9MR253.02] p. 93, Para. 1, [1886MS].

Now brethren, we must lay aside our ways and take God's ways. . . . There is too much of the spirit of "I am of Paul," and "I am of Apollos." There is too much of the feeling that, "I like such an one better." "I would rather hear this one speak instead of him." Now these preferences are all unsanctified. Wherever we go we want to give the impression that we are one. We are working to fit men for immortality and we will study early and late to defend our brethren. Thus the work of God will move in harmony. There is a great deal more of self about us than we think. When God's mold is upon us we can go to the uttermost part of the world and God will be with us. But when men who want their way . . . go, as I have seen them in many places, and set a dead head against you, they may act as though they were on your side, but just let their will be crossed and they are against you. . . . [Cf: 9MR253.03] p. 93, Para. 2, [1886MS].

What we want is a steady purpose and then to carry it out. When the workers are willing to do as God would have them, then we may begin to educate and branch out more, but the first work is to be united with the Holy Spirit of God. [Cf: 9MR254.01] p. 93, Para. 3, [1886MS].

Those who give themselves to the work do not know what true religion is if they begin a spirit of courtship, as though God had called them to do thus. God never has called them. They do not know anything about His work, or they would have nothing like this. It is the invention of the devil to get hold of them, but they must feel that it is a sacred work they have in their hands and they must do it for time and for eternity. When you have the burden of the work upon you, you will be so afraid that you will not give a right answer to every man that asketh you, that you will have no time for this dallying. This lovesick sentimentalism is a curse everywhere, and when you see it in young people, would you think they are fitted for the work? The command was, "Tarry in Jerusalem, until you receive the Holy Ghost." You must be so fitted that there will not be any appearance of evil. [Cf: 9MR254.02] p. 93, Para. 4, [1886MS].

Brethren, we need the Spirit of God in our midst and when God puts His

Spirit upon us, this seeking for the supremacy will cease. May God help us to reach a higher standard. What we want is to put self out of sight. I never felt it so much as of late. It is not the theory of the truth, it is not your argument that is needed, but what we want is religion--practical godliness--to teach the people and to weave into our own lives. We want to show in our actions the impress of the Divine and show that Christ is working for us, and with us, and that God is in our midst. We want to be a channel for good. [Cf: 9MR254.03] p. 93, Para. 5, [1886MS].

It is the love of Jesus that we must have. We do not want to be shut in by ourselves, but to have the Spirit and power of God. We can never reach the people unless we have God with us and we must get out of self and present the truth in the meekness of Jesus.-- *Manuscript 82, 1886, pp. 1-6. ("Morning Talk," September, 1886.)* [Cf: 9MR255.01] p. 93, Para. 6, [1886MS].

It Is Our Privilege to Walk With God.--Many of us know something of this experience [walking with God in a corrupt world.] We know that in sadness and grief we feel very frail, but we know that Jesus is right by our side to sympathize with us, and He will help us. We can commune with our best Friend. He is right by our side. We need not go into the heavens to bring Him down, for He is right by us to help us. [Cf: 9MR255.02] p. 94, Para. 1, [1886MS].

As we walk in the streets with those who care not for God or heaven or heavenly things, we can talk to them of Jesus. We have something more precious than they to look upon--it is Jesus. He is with us in the moral darkness of this age. We can tell Him of the afflictions of our soul and the wickedness in the world and none of these things need hinder us. We can talk with Jesus. We can talk with Jesus as Enoch talked with God. He could tell his Lord all about his trials. Here was the way Enoch walked with God, and when the light shone out upon his pathway, he did not expect to say, "Why, what will my friends and relatives say of me if I take this course?" No, he did that which was right whatever the consequence. [Cf: 9MR255.03] p. 94, Para. 2, [1886MS].

Now Enoch sought to have a connection with God, and those who do not have a connection with God have a connection with someone else who will lead them away from everything good. All of us have a character to form. Enoch formed a righteous character and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are wholly on the Lord's side--partakers of the Divine nature, having escaped the corruption that is in the world through lust--not by trying to make a clear path for our feet where we shall have no trials or difficulties to meet, but by placing ourselves in right relation to God, and letting Him take care of the consequences. . . . [Cf: 9MR255.04] p. 94, Para. 3, [1886MS].

We Must Let Our Light Shine.--We must put on the whole armor of God and stand on the battlefield, and fight valiantly the battles of the Lord. We are not here to be butterflies and to gratify self, but we are here to be lights to a crooked and perverse nation. We are to be loyal to God and heaven. We are gathering light not only for today, but for

some special occasion. We are having increased light and we must let it shine upon all around us. Many whom we try to reach with the truth of God will not accept it. Why? Because it involves a cross. . . . [Cf: 9MR256.01] p. 94, Para. 4, [1886MS].

We Must Become More Like Jesus.--What we want is religion. What we want is that peace that comes from heaven. When Christ entered that upper chamber where His disciples were assembled, He said to them, "Peace be unto you." This is what we want, the peace of Christ. Your friends may bring you happiness, but that is not the peace of Christ, and we want to take that course in this life that may be a light to this crooked and perverse nation. [Cf: 9MR256.02] p. 94, Para. 5, [1886MS].

You are seeking a better country. The world may look at you and say, "Why don't you go to this party of pleasure, and dress more like the world?" You can tell them you are seeking to be like Christ. . . . There is a perfect pattern given to the world. We know there was pride and fashion when Christ was upon earth. The priests had their splendid dress, but here was Christ who could not wear that splendid dress. He came to help the poor and needy. And our work is to do as Christ did, to seek to do His work. It is to take some of the extras from our dress and put it upon some of the needy. It is our work to help those who have known nothing but suffering and bereavement. [Cf: 9MR256.03] p. 94, Para. 6, [1886MS].

Brethren and sisters, there are souls to save. And oh, when I think of those words in Daniel, I find myself waking up in the night and repeating them over and over, "And 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" (Daniel 12:3). Look at the sun and the stars marshalled in the heavens and known by their names. The Lord says, "They that turn many to righteousness shall shine as the stars forever and ever." Well, now I want to know if you will fold your hands and take things easy? Will you sit down in the devil's easy chair, deceived, and say, "I have always had an easy time and will take things easy now"? [Cf: 9MR257.01] p. 95, Para. 1, [1886MS].

We have a great deal more to do to care for the inward training that we may have the spirit of Christ. We do not want to find any with the spirit of murmuring and complaining. If you have Christ's spirit you will find that when you are wounded you will not rise up in rebellion. What we want is the inward training. I want the spirit of Christ abiding in me, and Christ says, "If any man will hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20). We have been piling up the rubbish before the door of our hearts and this must all be cleared away. Christ cannot enter there until we do. "Behold, I stand at the door and knock," He says. Clear away the barriers that have been piled up around the door of the heart. He wants you to clear them away and He will come in. . . . [Cf: 9MR257.02] p. 95, Para. 2, [1886MS].

The trouble is, more men have their own ways and follow their own will instead of God's will and ways. They cripple God's work and have their own ways and customs. But God wants us to have new and increased light every day, and scatter this light upon the pathway of others. May God help us. When the spirit of Christ comes into our hearts this feeling

will melt away like frost in the sun. What we want is the sweet, subduing influence of the Spirit of God, and we want self to die and Christ to live in us. We want to grasp the rich promises of God, take up the cross, and yoke up with Christ. He says, "Take My yoke upon you." There is but one yoke for any of us and just as soon as we submit ourselves to Christ then the first song that will break forth from our lips is, "The yoke of Christ is easy and His burdens are light." But if you manufacture a yoke of your own you will find it is heavy and grievous to be borne.-- *Manuscript* 83, 1886, pp. 5-9. ("Sermon," September, 1886.) [Cf: 9MR258.01] p. 95, Para. 3, [1886MS].

Growth in Grace.--Says Paul, "I die daily" (1 Corinthians 15:31). Our natural inclination would be to be like the world, but there is the invitation, "Come out from among them, and be ye separate" (2 Corinthians 6:17). There is a reformation that we are to make. We are to be as clay in the hands of the potter. We are to be molded and fashioned, and we are to take on the very fashion and mold that God would have us. We are not to take on our own mold, but we must be working to please the God of heaven, working to regain the moral standard. God wants to fit us for a home in His kingdom and this is the time of our preparation. It is a time of character building, that we may have the right mold of character. God will do His part, angels will do their part, and we are to understand that all heaven is interested in our salvation. . . . [Cf: 9MR258.02] p. 95, Para. 4, [1886MS].

Christ says, "I stand at the door and knock." Then He says, "Be zealous therefore and repent." We must manifest a zeal in this matter. We need not wait for any special exercise of feeling before we surrender to God. We want Him at the very commencement of the work, and therefore, just as soon as we see that we have been rejecting God, we must come to Him and acknowledge that we have rejected Him and we now want to redeem the time. A great and infinite sacrifice has been made in our behalf, and now we want to show what we will do for ourselves. There is not one of us who will be placed in heaven with the mold of our own will. . . . [Cf: 9MR258.03] p. 96, Para. 1, [1886MS].

A Mother's Work for Her Children.--I have thought of the mothers. What a work there is before them! Here are children entrusted to their care. In educating them they educate themselves. If they have a patient temperament, the children will manifest the same, and therefore they should feel the need of representing the meekness and love of Christ in their families. These families can be representatives of the family above, but there is work for the mother. It is to be kind and patient and educate her children to become acquainted with Christ from their very babyhood. In doing this work the mother is doing the work God has given her to do. And she is doing her work for time and for eternity. The greatest power that is seen is a well-ordered and well-disciplined family, and when brought up in the nurture and admonition of the Lord this family will tell upon those around them. [Cf: 9MR259.01] p. 96, Para. 2, [1886MS].

I have said that if God would accept my work in training my children for the future immortal life, I will say I have not lived in vain. But this cost me labor and tears. I have had no time to put on the extra dress, to decorate myself. My time must be spent to prepare these children for the future life, to so fashion them that peace may be in their hearts, and to fit them for usefulness in this life. [Cf:

9MR259.02] p. 96, Para. 3, [1886MS].

This is our work, mothers, not that they should go out into the pleasures of the world. I have had people say to me, "Why, Mrs. White, your children will not know how to act in society." Said I, "I am educating them for the society of heaven. I want them to be educated to do right because it is right, and well pleasing to God." . . . [Cf: 9MR260.01] p. 96, Para. 4, [1886MS].

We read of a company that stand before the throne, pure and white. Now this is what we want our children to be. As Christ has given us the perfect example the parents must give it to their children. What we want is more of Jesus and a great deal less of self. Self grows very large in our esteem and we think that, after all, we are doing all right and will have an entrance into the kingdom of God. But we will not if we do not follow the Pattern. And here is the Pattern--Christ Jesus. [Cf: 9MR260.02] p. 96, Para. 5, [1886MS].

Nothing enters into that city that defileth. "I have set before thee an open door" (Revelation 3:8). [Cf: 9MR260.03] p. 96, Para. 6, [1886MS].

Will you become acquainted with Jesus Christ? He is your best Friend. Educate your children to become acquainted with Jesus. In their very youth is the time to impress this lesson upon them. How much time are you spending in this work? If you are neglecting this work your children will not stand around the great white throne of God as subjects of Christ. Now here is the open door; fathers and mothers, you can do this work yourself. I have wrestled day and night with God in prayer--"Give me my children." I cannot give my children to the powers of the enemy, but I have felt that I must have their influence in this work of saving souls, and thus we could be missionaries for God. And they stand by my side in this great work. I feel grateful to God for this. [Cf: 9MR260.04] p. 96, Para. 7, [1886MS].

Now I know something about that door that no man can open or shut. I know as I come to God and offer my prayer, as [did] Christ upon the banks of Jordan, that I will have the blessing of God resting upon me. I know something of this world, and although Satan may thrust his temptations into my mind, I look beyond to One who is mighty to save, and He says, "I know thy works." Every effort we make to bless humanity around us is recognized in heaven. But we frequently neglect the work and serve God with a divided mind. If we ask God for anything, we must not have our minds one-half of the time on God and the other half on our own selves. [Cf: 9MR260.05] p. 97, Para. 1, [1886MS].

We know in whom we believe. Men may talk about our having our minds fixed too much upon heaven, but we know better. We have been in the work nearly forty-eight years, and we know something about God's service. I know best what bereavement is when I stand here alone, when he who stood by my side, and on whose large affections I have leaned for thirty years, is gone, and yet I am not alone, for Christ is my Helper. Oh, I wish the curtains could be rolled back and we could see Christ in His glory. We are to be members of the royal family, children of the heavenly King. Now it is our privilege to know that Christ is by our side as our Helper. [Cf: 9MR261.01] p. 97, Para. 2, [1886MS].

Christ says, "I know thy works." He knows whether you are living a life of perfection and if you love to talk and think of Him, and whether it is your joy to praise Him. Do we expect to get to heaven at last and join the heavenly choir? Just as we go into the grave we will come up as far as the character is concerned. For this mortal shall put on immortality and this corruptible shall put on incorruption (see 1 Corinthians 15:54). It is the body that will be changed then, but now is the time for washing and ironing. It is the time to wash our robes and make them white in the blood of the Lamb. [Cf: 9MR261.02] p. 97, Para. 3, [1886MS].

When the lawyer came to Christ and asked, "What shall I do to inherit eternal life?" the answer was, "Keep the commandments." Here a positive question is asked by the lawyer, and he receives an answer just as positive. You must give your powers to God. "Well," said a doctor who was trying to bring my mind down to earth, "you will be unfitted for this earth if you try to put all your strength into the service of God." "Is that so, Doctor? Since I was 17 I have been traveling east and west and north and south, and have seen hundreds converted, and does this unfit me for a connection with the earth? When we have a right hold upon heaven we shall represent the love of Christ to the perishing sinner." The doctor said, "It is those who are in the dance hall that have called for Mrs. White to come and pray for them." They don't call for those who are pleasure lovers, but for those who know what it is to offer up their prayers in faith to God. And when we have an intelligent knowledge of Jesus Christ and His religion, then it is that we can be a blessing to those around us. [Cf: 9MR261.03] p. 97, Para. 4, [1886MS].

Parents want to teach their children of Jesus and fit them, not for the pleasures of this world, but for the future, immortal life. And what are we doing? Are we fitting them for the future, immortal home, or are the pleasures of this world of more value? He will ask you soon, "Where are the children that I have given you? Have you fitted them for the world above?" What will you say then? Every mouth will be closed. God has given us reason and intellect. Give them to Him. Our affections are to be given to God. Your time belongs to God; He has bought it. Soon the question will come to us, "What have you done with the blessings I have given you?" What you want is to grasp every ray of light that is given you from heaven, and live by that light. Then you will be happy. [Cf: 9MR262.01] p. 97, Para. 5, [1886MS].

All these terrible losses and difficulties and crimes need not be. Do not charge them to my God. He is not chargeable for them. We would think by the appearance of many professed Christians that they had an idea that those who loved Christ were the most unhappy. But Christ requires nothing of us that would deprive us of one blessing. He requires of us obedience. He wants us to be happy, and He wants us to live with Him through the ceaseless ages of eternity. [Cf: 9MR262.02] p. 98, Para. 1, [1886MS].

We read here (Revelation 7:9) that John saw the throne of God, and around that throne a company, and he inquired, "Who are these?" The answer came, "These are they which . . . have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14). Christ leads them to the fountains of living waters, and there is the tree of life and there is the precious Saviour. Here is presented to us a life

that measures with the life of God. There is no pain, sorrow, sickness or death there. All is peace and harmony and love. We want you to be in that heaven. [Cf: 9MR263.01] p. 98, Para. 2, [1886MS].

Christ has died that we might keep God's commandments. Will you have your names registered in the Lamb's book of life? Then be careful and zealous to repent of every sin. He says, "I will not blot out your name from the book of life, but I will confess it before My Father and His angels" (Revelation 3:5). We want you to be happy here in order to be happy in the heaven above, and in order to be happy here you must make an entire surrender to God. And then, ask God to come into your heart and abide there, and by your example seek to glorify God. [Cf: 9MR263.02] p. 98, Para. 3, [1886MS].

The religion of Christ never discourages the receiver. It is fitting him for the society of angels in heaven, and that is where we want to be. We want to be in that position where His light and love will shine upon us so that we can gather rays of light from glory and scatter them upon those around us.-- *Manuscript* 84, pp. 3-9: (Sermon, September 26, 1886.) [Cf: 9MR263.03] p. 98, Para. 4, [1886MS].

The most precious work that my brethren can engage in is that of forming a Christlike character, that they may enter into the mansions which Christ has gone to prepare for them.--Letter 14, 1886, p. 19. (To "Dear Brother" March 1, 1886.) [Cf: 9MR369.04] p. 98, Para. 5, [1886MS].

My prayer is going up to God day and night for physical and mental strength.--Letter 95, 1886, p. 2. (To Addie Walling, February 16, 1886.) [Cf: 9MR382.03] p. 98, Para. 6, [1886MS].

Reproof for Sabbathbreaking--We feel gratified at the advancement you have made here. You have an appropriate building where you can serve God. And while we may feel gratified with this, we want to be sure that everything in regard to ourselves is right with God. When I was in America the condition of things in Christiania and in other churches here in Europe was presented before me, and I was shown that, while our brethren here had accepted the truth, yet there was to be a continual advancement on their part before they would be prepared for the work that God would do through them; that we have a most solemn message to proclaim to the world, which is to elevate the standard of God's law before the world which is making it void; and that there was here in Christiania a defect in the church in this respect. The Sabbath was not regarded by the people with that sacredness that it is presented to us in the Bible. While they held the Sabbath so loosely, it was impossible for God to let His blessing rest upon the church. There has been too much done in the line of bringing the Sabbath down to man's convenience rather than to bring the Sabbath up, as it is presented in the Word of God. [Cf: 10MR89.01] p. 98, Para. 7, [1886MS].

The word spoken to me by the angel of God was to observe and see that while worship was going on in the house of God on the Sabbath, and the Sabbath was being nominally observed by the people here; while the prayers were being offered to God for His blessing to rest upon the people, and while the minister was talking to the people, there was heard the sound of the hammer and anvil and chisel, and various sounds. Said the angel, "This is an offense to God. How can God regard Himself

as honored by a people who profess to worship Him, and let His blessing rest upon the people, while these things are going on?" Well, now, I could not at the time understand what this meant; but since I have come right here upon the premises, I understand it. Here is a blacksmith right here upon the premises who carries his work on right while worship is going on here on the Sabbath day. And while these meetings have been going on I have heard the same sounds that the angel caused me to hear over in America. I have heard the sound of chisel and hammer while we have been worshiping God. And the angel said to me that God could not let His blessing rest upon a people who have so little respect for His Word. Again I was led into different places, and I saw accounts that were being settled up and business that was being done upon the Sabbath day because it was convenient for the people. [Cf: 10MR89.02] p. 99, Para. 1, [1886MS].

Then I was pointed back and was shown that had the truth been held in years past in the manner that it has been held here, we would not have been one-fiftieth part as far advanced as we are today. I was referred to the case of Daniel, how he stood forth for the honor of God whatever might be the result. Had many of our brethren here been placed in a similar condition as was Daniel, they would not have stood firm to principle as he did, but they would have lowered the standard to meet the condition of the people. I was shown that should you, with your present ideas and views, be brought to the test here, you would not take your position so as to connect yourselves with the work of God. Now the requirement that was presented to me was that there should be just as strict integrity on the part of you here as there was on the part of Daniel. [Cf: 10MR90.01] p. 99, Para. 2, [1886MS].

We may expect, from the history that is given us of Daniel, that God would work for us as He did for Daniel. Daniel purposed in his mind that he would not comply with any condition that would in any way weaken his physical powers so that he could not give glory to God. Now if he had yielded to that very first test--to have eaten at the king's table--then he would have yielded to the second test. Had he said, "It is a very small matter whether I pray in secret or whether I pray openly to God and it is convenient for me to obey the command," then the Lord could not have let His blessing rest upon him in such a remarkable degree. But here is wherein Daniel saw God could be honored; that he, as a representative of God, must keep the living God exalted above all as the One who could give wisdom and power. Here was an opportunity for him to show to all from whence came his strength, and that man could not come in between him and his God; therefore he did not accommodate himself to the circumstances at all, but he placed himself in the position that he would lose his life rather than dishonor the God of heaven in any way. And we see that God honored Daniel with wisdom and understanding more than all the astrologers and magicians that were in the king's palace. And notwithstanding a gaping lion's den was open before him, yet he would repair to his tent and worship God there. [Cf: 10MR91.01] p. 99, Para. 3, [1886MS].

Now here is where the test is coming to all who will enter the city of God--whether they will keep God's commandments and His honor before them, or whether they will serve the powers that be. And if our people shall take the position [that] their faith is a convenient faith, and that it can be manipulated according to their convenience, why they will throw themselves on the side of the enemy. [Cf: 10MR91.02] p.

100, Para. 1, [1886MS].

Well, there were matters presented before me in regard to the demoralized state of the church which I should bear to this people. And I thought it was to be borne by pen. On every occasion where man's convenience has been exalted before God's they have put a blinder before their eyes so that the very people who should be strong according to the light which shines from the Word of God upon their path . . . have not seen the importance of keeping the church together and their standard high. [Cf: 10MR92.01] p. 100, Para. 2, [1886MS].

There has been the evil work of the talebearer and meddler going on and these things have been passed over as a slight thing. Your meetings have been demoralized so that some of them have been a disgrace to the people of God. There has been a criticizing, faultfinding spirit. It has been right here in the church, and the frown of God has been upon the church, for they were guilty of these things because they allowed it. [Cf: 10MR92.02] p. 100, Para. 3, [1886MS].

God said to Joshua, "Why are you lying upon your face here? There is an accursed thing in Israel." Why, the enemy had gained the victory over them. And God said, "I will not go out to battle with you until you have put the accursed thing away from among you." I want to talk further upon this point, but cannot at this time. [Cf: 10MR92.03] p. 100, Para. 4, [1886MS].

Now, if you had been in a right connection with God you never could have heard these sounds I have heard here upon the Sabbath day, and yet felt that you were in a right condition before God. And to think that these things have been going on right at the time when your prayers were ascending to God! Now, if this matter was not under your control at all, and you were to consider the question of building a meetinghouse in such a place, this should be taken into consideration, and you should take care not to locate where you would be disturbed by such things. But here the matter is under your control and right on your own premises, and yet your sensibilities are not aroused to it, although it is right under your eyes and you a people who profess to be exalting the law of God in your land. [Cf: 10MR92.04] p. 100, Para. 5, [1886MS].

Now you may regard it as a matter of economy. It may bring in some means to invest in the work. I was carried right back to Saul, and was there shown how he ordered that the best of the cattle and sheep should be kept to offer to the Lord as a burnt sacrifice notwithstanding the Lord had told them that everything should be destroyed. And the Lord said Saul should lose his soul for that very act. And yet Saul in his eagerness declared that he had kept the law. Why, said he, "I have kept the command, but have kept some of the best of the cattle, oxen, and sheep to offer to the Lord for a burnt sacrifice." Then said Samuel to him, "To obey is better than sacrifice, and to hearken than the fat of rams." And here the means that is brought in by any of you by transgression of God's law, God will just as surely scatter that means as you have it. For a time it may seem that God wants this means, but God bears with men to a certain point, but when sufficient light has been given and they do not regard that light, then His hand is stretched out to destroy them. And if any of you are engaged in business with men where there is any infringement on God's law you

[had] better cut loose from all such things. The Lord bears and forbears long with the perversity of His children, but when He undertakes to punish them He will not cease until He has made a full end. [Cf: 10MR93.01] p. 100, Para. 6, [1886MS].

I want that my brethren shall understand that the Lord is in earnest with them. I have not come to this place to cry in your ears, "Peace, peace." It is because I have love for this cause, for my brethren, and for this church, that I seek to arouse your minds in regard to these things. Just as soon as we begin to accommodate the truth to our own circumstances and conveniences, then we begin to lessen the power of the truth and its influence: for just as surely this principle that has been weaving itself into this church will hinder it, just as others have been hindered. And when there is a departure from the strictest principles of truth then there is an inclination for a still wider departure. [Cf: 10MR93.02] p. 101, Para. 1, [1886MS].

The Lord would have His people here arouse themselves to a sense of their condition. Why, here is a church standing here in this large city to present the truth to the people, and every soul that is connected with this church should have a living connection with God. Example has swayed men so that they have not kept God's Sabbath, and He has said that His Sabbath should be a sign between Him and His people that in the day of final destruction He will pass over them so that the destruction that is to fall upon the world will not fall upon them, who keep the Sabbath of the fourth commandment. I feel like urging this matter because I know that the conscience has become hardened in regard to these things. And the people are not ignorant of these things: they take notice of them. [Cf: 10MR94.01] p. 101, Para. 2, [1886MS].

Do not think that the means that you obtain from this blacksmith shop and marble works will advance the work of God, for it will not. The God of heaven will not accept means obtained in any such way; it is an offense to Him; it is that [which is] received by transgressing His commandments and speaks plainly against you. You could not have allowed these things to have gone on like this for years had you had sensitive consciences. God has been dishonored by you here, and if you expect that the God of heaven will work for you, you must have altogether different consciences. [Cf: 10MR94.02] p. 101, Para. 3, [1886MS].

Just as soon as you begin to humble yourselves before God, then He will come in and work with you. If the truth is worth anything to us, it is worth everything. It is through the truth that we are to be sanctified.--Ms. 7, 1886, pp. 1-6. ("Reproof for Sabbathbreaking." Remarks before the committee at Christiania [Oslo], Norway, July 11, 1886.) [Cf: 10MR95.01] p. 101, Para. 4, [1886MS].

Abraham's Great Test--When God bade Abraham to leave his country and friends, he might have reasoned and questioned the purposes of God in this. But he showed that he had perfect confidence that God was leading him; he did not question whether it was a fertile, pleasant country, or whether or not he should have ease. He went at God's bidding. This is a lesson to every one of us. When duty seems to lead us contrary to our inclinations, we are to have faith in God. . . . [Cf: 10MR118.01] p. 101, Para. 5, [1886MS].

But there was still another test that Abraham was to bear. The message

came from God in the night season: "Take now thy son, thine only son, Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering" (Genesis 22:2). We can have some little idea of this test required of God. As Abraham walked with Isaac to Mount Moriah, he had at every step to look away from things that are seen to things that are unseen. As Isaac walked by his side--and he had three whole days with him by his side--the temptations of the enemy poured in upon him in regard to this test. We can imagine the feelings of that father when Isaac said, "My father, . . . Behold the fire and the wood, but where is the lamb for a burnt offering?" (verse 7). [Cf: 10MR118.02] p. 101, Para. 6, [1886MS].

Up to that time Isaac did not know that he was to be offered. Every day the eyes of Abraham had been directed toward heaven, hoping that some command would come countermanding that order. But he comes to the very place of which God has said, "I will show thee" and there he sees the very place where he is to offer up his darling son. He had answered the question of Isaac, "God will provide the offering," but now the father sees that he has come to the last point, and he opens the whole matter to Isaac, and Isaac consents to the sacrifice. It was God who had required it, and he would even offer up himself as a sacrifice to God. And Isaac is bound and placed upon the wood and there as Abraham draws the sword to slay his son, there comes a voice from heaven to say it is enough. He is commanded to stay his hand and do no harm to his son. (See Genesis 22:10, 11.) [Cf: 10MR119.01] p. 102, Para. 1, [1886MS].

There are sermons preached in order to excuse God and make it all right on his side that He should require this offering of Abraham. Now all these discourses imply a question whether God should require this of Abraham. God has a right to every one of us, and it is not for anyone to question whether it is right, whether God should take this course or that course with us. Those who have perfect confidence in the Lord God of heaven will never question any of His dealings with His children. He has important experiences to give His children and He gives them this experience in His own way. Now Abraham verily believed and made the sacrifice to all intents and purposes in his heart. And that very faith was counted to him for righteousness. He thought and taught Isaac that God was able to raise him up from the dead and could see the end from the beginning. This is the very faith that we should have, every one of us, in the Lord God of heaven. We have the history of Abraham, and the ground the Lord brought him over, in order to give us strength and courage and faith. The Lord wants every one of us to believe that He is the very best friend we have. Abraham trusted God at every step and his faith was perfect. . . . [Cf: 10MR119.02] p. 102, Para. 2, [1886MS].

What should we do if it were not for these representative men that are presented before us, and the dealing of God with them? Our lines are not to be always cast in pleasant places. We shall be brought where we shall feel the test and proof of God. If we could know the history of everyone that is here in this house today, there would be some valuable experiences brought out, where they followed the leadings of God irrespective of inclination. The God of heaven will test us to see if we appreciate His favor and believe His promises and [whether we] will rely upon them irrespective of consequences. Here is where the trial will come with many who accept the unpopular truth for this time. [Cf:

10MR120.01] p. 102, Para. 3, [1886MS].

If God were to call any of us to leave positions where it is for our interest to retain them and we go according to the light God gives us, why, the Lord knows all about that. Although Abraham was promised that he should have the whole of Canaan, God said, "Walk through the land in the length of it and the breadth of it," yet he had not a foot of it in his possession. If we do not realize any very wonderful prosperity in this life, yet we have the claim of the future, immortal life. It is stated of Abraham that he looked for a city whose builder and maker was God. When he buried Sarah, he did not have so much as a piece of land in which to put his dead. He had to buy it. But when the Lord opened before him the view of immortal life, of this earth purified, which was to be his home, he was satisfied. So with every one of us. We are only pilgrims and strangers in this world. We are seeking the city which Abraham looked for, whose builder and maker is God. We do not expect all the reward here in possessions, in land, in gold, or in silver, but we expect an eternal weight of glory.--Manuscript 19, 1886, pp. 1,5-7. ("Lessons From the Life of Abraham," a sermon preached on March 13, 1886.) [Cf: 10MR120.02] p. 102, Para. 4, [1886MS].

Delay of Christ's Coming Will Seem Short in Eternity--Dear brethren and sisters, Christ is soon to come. Will He find you ready and waiting? The bridal lamps must be kept trimmed and burning. His chariot wheels have been delayed because of His long-suffering to usward, not willing that any should perish, but that all should come to repentance and have eternal life. When we shall stand with the redeemed upon the sea of glass, with harps of God and crowns of glory, and before us the unmeasured eternity, we shall then see how short was the waiting period of probation. "Blessed are those servants, whom the Lord when He cometh shall find watching" (Luke 12:37).--Letter 21, 1886, p. 5. (To Brethren and Sisters in Healdsburg, July 9, 1886.) [Cf: 10MR266.02] p. 103, Para. 1, [1886MS].

Investigative Judgment for the Living Soon to Begin--I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people: "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin and to how many are the words of the true witness applicable: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee" (Revelation 3:1-3). [Cf: 10MR266.03] p. 103, Para. 2, [1886MS].

The cases of all will be brought up in the judgment and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my

Father, and before His angels" (verses 4,5).--Letter 51, 1886, p. 11. (To G. I. Butler, September 6, 1886.) [Cf: 10MR267.01] p. 103, Para. 3, [1886MS].

Though Anxious for Heaven, Ellen White Not in a Hurry--I am much blessed of the Lord, although very much burdened, and I love Jesus with my whole affections. I think our warfare must be nearly ended. I think we are nearing home. I am rejoiced to think the rest will soon come, but even here in this hope I am not in a hurry. [Cf: 10MR267.02] p. 103, Para. 4, [1886MS].

I want to do all my work with patience and fidelity day by day. There are many souls to be saved, and we will be glad that the coming of the Lord is delayed to give them a little more opportunity to get ready. But once saved in the kingdom of God--only think of it--once beyond the temptations and warfare of this life, once in the haven of rest, in the presence of our adorable Redeemer--what will it be! [Cf: 10MR268.01] p. 103, Para. 5, [1886MS].

These light afflictions, Paul says, which are but for a moment, work "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" (2 Cor. 4:17, 18). God help us to look at the brightness of our Saviour's countenance and clouds will be dispelled. We must have more faith.--Letter 84, 1886, pp. 12, 13. (To G. I. Butler and S. N. Haskell, September 14, 1886.) [Cf: 10MR268.02] p. 103, Para. 6, [1886MS].

Scenery Near Moutier, Switzerland--May 21. We have rested well through the night. We found accommodations in a very nice hotel in the village of Moutier. This is a very beautiful valley. It has seemed as we are winding our course through the defile of the mountains that we should come to where the mountains would block our way, but the road winds on through the openings of the mountains. [Cf: 10MR367.01] p. 104, Para. 1, [1886MS].

The scenery through which we passed was altogether too majestic, too awfully grand, to give anything like a description that can compare to the scenery as it really is. The battlements of rocks--the time-worn rocky walls that have stood since the Flood, washed with the mountain torrents--stand out smooth as if polished, while rocks diverse from these in shape are seen in regular layers as if art had fashioned them. Here on this ride, from three o'clock until past six, we viewed the most interesting, grand scenery that our eyes ever looked upon. The rocks ascend higher and still higher from the earth and growing from these rocks are beautiful, dark-colored pines intermingled with the lighter and most beautiful living green of the maple and beech. These rocks are covered to the very summit with their garment of rich foliage which nature has furnished. In the heart of these mountains of rocks are tunnels, one after another, many of them close together. [Cf: 10MR367.02] p. 104, Para. 2, [1886MS].

We have thought we should see nothing more grand and striking than the towering rocky heights of Colorado, but this scenery far exceeds anything we there witnessed. Such wild grandeur, such solemn scenery, carries one back to the period when the waters rose to the highest points of land, and the unbelieving antediluvians perished for their

great wickedness, in the waters of the Flood. [Cf: 10MR367.03] p. 104, Para. 3, [1886MS].

As we look upon the openings in these rocks--the caverns that open to the sight, the deep channels worn by the mighty cataracts--and the rocks of every conceivable shape, we say, "How wonderful, O Lord, are Thy works in all the earth." The softening, subduing touches penciled by the great Master Artist in the beautiful arrangement of dress of dark and living green, this beautiful combination of colors to cover the rugged, time-seamed rocks! Then the deep gorges, the noisy, fast-rushing streams, and the grand mountains covered with forest trees in their beautiful summer robes! The view is grand in the extreme, and presents to the senses such high and holy and strong and sacred ideas of God our Maker. [Cf: 10MR368.01] p. 104, Para. 4, [1886MS].

And then the thought that we may call Him Father! We will not look upon the magnificent works of His almighty power and forget God. This the inhabitants of the world before the Flood did. The giant forests--trees that knew scarcely anything of decay--the blooming gardens resembling Eden, the bubbling fountains, the running streams, the beautiful lakes, the rich minerals, the precious metals--gold and silver and precious stones--were given of God to enrich the earth for the good of men. But all these things did not inspire them with love, with gratitude to the Giver. They looked upon all these precious things of the mountains and the glorious things of the valleys as exclusively their own, as if they themselves had brought them into existence, and the very treasures God had given them as a means of remembering Him, they made the means of forgetting Him. [Cf: 10MR368.02] p. 104, Para. 5, [1886MS].

My meditations were traveling back. In my mind's eye, there was the picture that had been presented to me of the Eden glories. Marred because of sin, yet although the blight of God was upon it, the curse did not rest heavily. As after the curse man set himself to devising ways and means to indulge in sin and disobedience and forgetfulness of God, the Lord sent the message by Noah that at the end of one hundred and twenty years He would send a flood of waters upon the impenitent inhabitants of the earth. Oh, if they had only repented, God would not have destroyed the inhabitants of the old world! [Cf: 10MR369.01] p. 105, Para. 1, [1886MS].

But I looked upon deep gorges, the seamed and cleft rocks, the varied shapes and structures, and then thought how the people had brought all this curse upon themselves because of ingratitude to God and disobedience to His law. The torrents of rain descending from the heavens above, the fountains of the great deep broken up, the trees which men had enjoyed and idolized, uprooted and swept away with the inhabitants, the groves, the palaces, the costly works to satisfy the pleasure lovers--all swept away. Those places where men had placed their idols and worshiped the works of their own hands were filled with masses of rubbish and earth, and rocks which were concealed under the surface of the earth were thrown up above the earth covering the most lovely places that man had adored and glorified. The fruitful trees, the shady avenues, the beautiful forests and gardens they had enjoyed were utterly destroyed. The lovely home God had given to man was turned to a broken, uneven surface, and the earth was a frightful solitude. Here before me were the evidences of the destruction of the old world

by a flood because the law of God was not observed. . . . [Cf: 10MR369.02] p. 105, Para. 2, [1886MS].

We can never describe the scenery, for it is indescribable. This view of Switzerland by carriage ride makes me desire to travel more by private conveyance. We have roads that cannot be excelled. The public roads are kept in excellent condition. Men are employed and make it a business to break up stone very fine. This crushed stone is kept constantly applied, and these roads are white as limestone and as level as the floor. There is not a bad depression, not a hole, not a rut or anything of the kind. When it rains, men have it as their business to scrape all the mud from the road. It is left in piles along the roadside, to be taken off in a cart. There is seldom much dust flying, because of the care taken of the roads, and this is seen in Europe everywhere. We are traveling in a low, heavy, covered coach with four persons, and luggage that makes the load equal to five persons, but the carriage rolls so easily on these roads that one horse easily draws such a load.--Manuscript 56, 1886, pp. 1-5, 7. (Diary, May 21, 1886.) [Cf: 10MR370.01] p. 105, Para. 3, [1886MS].

World Was Far More Beautiful Before the Flood--If everything in God's works looks to us so beautiful, and the majestic mountains and towering, stern, old rocks have attractions, how far exceeding it in beauty, in grandeur and loveliness, was the world before the Flood, which was destroyed because of man's sinfulness. God had surrounded them with the precious things of earth because He loved them. But these blessings were turned into a curse, and they used the precious things of earth to gratify their pride and to glorify themselves until the Lord destroyed them and the earth which was defiled by their violence and corrupting works. Even now, if the curse of sin were not corrupting the earth, it would be a happy place, but every place inhabited by human beings is debased with sin. [Cf: 10MR370.02] p. 105, Para. 4, [1886MS].

The rocky mountains rise abruptly and seem to tower upwards reaching to the very heavens. At my left is a grand old castle standing upon the mountaintop, and in the distance rises another mountain far above. The peaks reach almost to the heavens--a mountain that to human eye appears inaccessible, rising thousands of feet above the level, and on the very summit is a tower. It may be for observation. The ambition of man will not be restricted. We come to scenery that appears to our senses as indescribably grand. Mountain peaks rise above mountain peaks, the massive, curiously splendid shaped rocks that were heaved up by mighty agencies and sculptured by the storms of ages.--Manuscript 62, 1886, pp. 26, 27. (Diary, 1886.) [Cf: 10MR371.01] p. 106, Para. 1, [1886MS].

No More Clatter and Misery--You cannot tell how I long for retirement. The noise of carriages on the stone pavements, the clatter of wooden shoes, the people coming and going constantly on foot, the baby carriages, the women, men, and boys wheeling their hand carts, screeching out their merchantable goods, is so confusing. You scarcely know where you are. Surely all this will have an end. Jesus is coming. I long to hear the trumpet sound and the dead come forth from the graves.--Letter 101, 1886, p. 3. (To Addie Walling, Ellen White's great-niece, from Copenhagen, Denmark, July 25, 1886.) [Cf: 10MR380.02] p. 106, Para. 2, [1886MS].

One leading blacksmith would not unite with the strikers. A large body of soldiers was appointed to conduct him to his shop and from his shop and guard him while at work, else the strikers would have murdered him. There are fifteen hundred worthy workers in this city who are idle. Some help was given last winter to the very destitute. [Cf: 10MR380.03] p. 106, Para. 3, [1886MS].

Some men came in in the prime of life, as well as men of gray hairs, famished for the want of food. They had been unwilling to receive charity, but were driven to it by hunger. This winter will be worse. Work has been less, and men made desperate with hunger will do terrible things. Oh, how glad I shall be to see Jesus, our Deliverer, come and this terrible misery come to an end.--Letter 102, 1886, p. 3. (To "My very dear children," from Copenhagen, Denmark, July 25, 1886.) [Cf: 10MR381.01] p. 106, Para. 4, [1886MS].

Ellen White's Sense of Urgency in View of the Imminence of the Second Advent--I have felt the coming of the Lord was near, so near, and I have seen so much to be done and the need of workers that would mold the work as it should be.--Letter 73, 1886, p. 4. (To G. I. Butler, Jan. 16, 1886.) [Cf: 10MR388.01] p. 106, Para. 5, [1886MS].

Cleansing the Heavenly Sanctuary and the Soul-Temple--Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts and be the burden of the conversation, because by faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men.--Ms. 15, 1886, pp. 2, 3. ("Christian Integrity in the Ministry," n.d.) [Cf: 11MR54.03] p. 106, Para. 6, [1886MS].

Cooperation Urged for the Advancement of SDA Work in Europe--Now I was shown in America that there must be here [Europe] the very same growing in the work as there was there; that all should feel that they are under obligation to God to help in the work. Then these individuals will feel that the cause of God is a part of them. I was shown that there should be additional laborers in the field to carry forward the work. Brother Matteson has had upon him a tremendous load. He has not only been laboring in the field, but has been doing a great amount of writing. Now Brother Olsen has come here to your conference and he can take hold with Brother Matteson, and Brother Matteson with him. They can thus help each other in carrying forward this work. [Cf: 11MR76.03] p. 107, Para. 1, [1886MS].

A few of our brethren who have taken hold of the truth have no idea what it will accomplish. What is needed is a more thorough conversion to the truth of God. There needs to be an education of the people up to the standard. They need organized, systematic effort for every church.

If everyone here feels that it is the great and solemn work of God, and that they are individually to be a light that is to be reflected to the world, then we shall see that the cause and work of God will advance more rapidly than it has in the past.--Ms. 6, 1886, p. 2. ("Beginnings of Work in Scandinavia," June 23, 1886.) [Cf: 11MR77.01] p. 107, Para. 2, [1886MS].

I have been shown that in times past men have made grievous mistakes. Some who have stood in positions of sacred trust have sullied their integrity. They have not, in their individual responsibility, stood in moral power before God. Those who were not worthy have been flattered, while those who have stood fast for truth and for righteousness, because their ideas did not agree with those of their brethren, have been denounced, discredited, and misjudged. Evil has been imagined against them. [Cf: 11MR82.01] p. 107, Para. 3, [1886MS].

Greatness without goodness is valueless. It is as a tinkling cymbal. The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that His people shall press closer and still closer to the light. Then they will go forward and upward. [Cf: 11MR82.02] p. 107, Para. 4, [1886MS].

"Light is sown for the righteous, and truth for the upright in heart." There is altogether too little searching, with painstaking effort, for the truth as for hidden treasure. With hearts softened and subdued by the grace of God, the conscience quickened by habitual prayer and searching of the Scriptures, the whole soul may become familiar with heavenly truth. Such will stand firmly for the right because it is right. Pure and undefiled religion will be interwoven with the life-practice. They will honor God, and God will honor them. [Cf: 11MR82.03] p. 107, Para. 5, [1886MS].

I have been shown that there is a fault with us. We honor and flatter human beings, accepting their ideas and their judgment as the voice of God. We advocate their cause. But they are not always safe to follow. Their judgment is erring. [Cf: 11MR82.04] p. 107, Para. 6, [1886MS].

God would have us ever refuse to plead against the truth. His frown is upon all that is false or unfair. This should be the position of everyone who stands to minister in the service of his Master. For if one to whom God has entrusted holy responsibilities allows envy, evil surmising, prejudice, and jealousies to find place in the heart, he is guilty of breaking the law of God. And his words, his ideas, and his errors will extend just as far as his sphere of influence extends. [Cf: 11MR83.01] p. 108, Para. 1, [1886MS].

God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm." Look to God. Trust in His infallible wisdom. Regard as a sin the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself and be braced for duty and for trial by the truth of God's Word. [Cf: 11MR83.02] p. 108, Para. 2, [1886MS].

Let no friendship, no influence, no entreaty, let not the smiles, the

confidence, or the rewards of any man, induce you to swerve from the path in which the Lord would lead you. Let Christlike integrity and consistency control the actions of your life. The man who sits most at the feet of Jesus, and is taught by the Saviour's spirit, will be ready to cry out, "I am weak and unworthy, but Christ is my strength and my righteousness." [Cf: 11MR83.03] p. 108, Para. 3, [1886MS].

Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts, and be the burden of the conversation, because by faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God, and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men. [Cf: 11MR83.04] p. 108, Para. 4, [1886MS].

(1 Peter 3:8-12 quoted.) It is not safe for us to open our minds and hearts to envy and evil speaking. The fruits of God's Spirit are plainly specified, so that we need not entertain or cherish those attributes that proceed from the enemy of God and man. The false tongue beguiles the unwary, and makes an easy conquest of those who are not strengthened, established, and settled, having root in themselves. The atonement of Christ is to be the anchor of our hope, and the Word of God a lamp to our feet, and a light to our path. Then our words will not be of self, but of Christ and of the all-essential work for this time. [Cf: 11MR84.01] p. 108, Para. 5, [1886MS].

With many there is but a very limited perusal of the Holy Scriptures. The truth is not dwelt upon, and the result is that it is not made the theme of conversation. It is made evident that Christ is not abiding in the heart. Our tongues should speak more of the matchless love of Jesus. (Romans 11:17-22 quoted.) [Cf: 11MR84.02] p. 109, Para. 1, [1886MS].

The Lord has shown me that as a people we must have a purer morality. There is among us a flippant reproduction of arguments that are the product of other brains than ours, while the man who first uttered them has not spent hours of earnest study each day in order to know the truth. In his self-sufficiency he has turned away from the truth unto fables. He has not poured out before God his earnest prayer that he might know the hidden mysteries of God's Word, that he might present to the people things new and old, which by painstaking effort he has dug from the mine of truth. [Cf: 11MR85.01] p. 109, Para. 2, [1886MS].

Mysteries which have been hidden for ages are to be revealed in these last days to a humble people, who lean upon the arm of infinite power. Truth will be opened to the humble seeker, whose life is hid with Christ in God. [Cf: 11MR85.02] p. 109, Para. 3, [1886MS].

God calls upon His people to be Christians in thought, in word, and in

deed. Luther made the statement that religion is never so much in danger as among reverend men. I can say that many who handle the truth are not sanctified through the truth. They have not the faith that works by love, and purifies the soul. They become accustomed to handling sacred things, and because of this, many handle the Word of God irreverently. They have not walked in the light, but have closed their eyes to light. [Cf: 11MR85.03] p. 109, Para. 4, [1886MS].

This is an age of signal rejection of the grace God has purposed to bestow upon His people, that in the perils of the last days they may not be overcome by the prevailing iniquity, and unite with the hostility of the world against God's remnant people. Under the cloak of Christianity and sanctification, far-spreading and manifest ungodliness will prevail to a terrible degree and will continue until Christ comes to be glorified in all them that believe. In the very courts of the temple scenes will be enacted that few realize. God's people will be proved and tested, that He may discern "between him that serveth God, and him that serveth Him not." [Cf: 11MR85.04] p. 109, Para. 5, [1886MS].

Vengeance will be executed against those who sit in the gate, deciding what the people should have, and what they should not have. These take away the key of knowledge. They refuse to enter in themselves, and those that would enter, they hinder. These bear not the seal of the living God. All who now occupy responsible positions should be solemnly and terribly afraid lest in this time they shall be found as unfaithful stewards. [Cf: 11MR86.01] p. 109, Para. 6, [1886MS].

Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as He talked with His disciples before leaving them. The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them. [Cf: 11MR86.02] p. 109, Para. 7, [1886MS].

There are those who listen with open ears and quickened understanding for the words of reproof and encouragement addressed to them. But Satan is ever on the alert to make these words of counsel of none effect. He seeks to close every avenue through which people receive truth. Unto those that have shall more be given, but from those that have not, shall be taken away even that which they have. [Cf: 11MR86.03] p. 110, Para. 1, [1886MS].

If the ears are dull of hearing, if the eyes are closed to the light which God flashes into the pathway, the light previously received is so mingled with supposition, uncertainty, and darkness, that light cannot be distinguished from darkness. There are those whom we have loved in the faith who have turned from it, and given heed to seducing spirits.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). [Cf: 11MR87.01] p. 110, Para. 2, [1886MS].

The love, the tender compassion, the marvelous condescension of Christ for His disciples is without a parallel. He made them the depositaries of sacred truth, as they could comprehend it. But He said to them, I have many things to say unto you, but ye cannot bear them now. Although Christ was with them, as their instructor, yet their former teaching had so molded their ideas and opinions that should Christ unfold the many things He longed to communicate, they would have misinterpreted His words. [Cf: 11MR87.02] p. 110, Para. 3, [1886MS].

While He was with them, He sought to impress upon them the knowledge there was for them in the mysteries of the kingdom of God. He would have them see that it was an evidence of His love for Him to lift the veil of the future, and make them the depositaries of knowledge concerning events to come. But much He had told them had been dimly comprehend, and much would be forgotten. He told them that after His crucifixion and ascension the Holy Spirit would open many things to them, and give them a better understanding of what He had tried to tell them. He would still continue to reveal sacred truth to them, and His Spirit would more fully impart truth to them. [Cf: 11MR87.03] p. 110, Para. 4, [1886MS].

While Christ unfolded the iniquity and sorrow that must come to His disciples, the persecutions, and the trials they must bear, and the rejection of their testimony, He did not design that they should cloud their lives by looking on the dark side. He assured them that they would not be left alone, but be sustained by His Holy Spirit, which would guide them into all truth. "The Comforter, which is the Holy Ghost," He said, "whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you things to come" (John 16:12, 13). [Cf: 11MR88.01] p. 110, Para. 5, [1886MS].

Here is a precious promise--the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events of a solemn character are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He [God] would not have us meet coming events without that special preparation which is essential to guide us through every difficulty. He would not have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. [Cf: 11MR88.02] p. 110, Para. 6, [1886MS].

The more satisfied anyone is with himself and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with

the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. [Cf: 11MR88.03] p. 111, Para. 1, [1886MS].

All who follow Christ will walk in the light as He is in the light. They will not then regard light with indifference, nor will they misapply the light, or stumble over it as did the Jews. [Cf: 11MR89.01] p. 111, Para. 2, [1886MS].

A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position. Extravagance, dishonesty, fraud, licentiousness, are mingled with sacred things, until no difference is made between the sacred and the common. Many who claim to preach the Word contemplate some portions of Scripture truth, but do not apply it to the heart and character. They expatiate upon the plan of redemption and upon the law of God and become enthusiastic upon some of these glorious themes, but they take no personal interest in the matter. Christ is not brought into their lives. [Cf: 11MR89.02] p. 111, Para. 3, [1886MS].

Can we then be surprised to hear of ministers falling under temptation and sin, disgracing the cause they were professedly advocating? Can we wonder that there are apostasies when men who urge conversion upon others are not themselves converted; when they commend to others the love of Christ which does not glow in their own souls, preaching repentance which they themselves have not practiced, and faith which they have no experimental knowledge of, telling of a Saviour whom they have never known except by rumor? They are self-deceived men, not far from destruction. Pitiful indeed is their situation. All may seem peaceful to them, because the palsy of death is upon them. We are fully aware that dishonest men, immoral men, who preach the Word, are not always reprov'd and warned. They are not unmasked. They learn to hold the truth in unrighteousness, and can tamper with it without a trembling of heart and rebuke of conscience. Oh, that with pen and voice we might lead the people who claim to be the depositaries of sacred and eternal truth to feel the necessity of enthroning the Word of God in their heart, and bringing every thought, word, and action into subjection to Jesus Christ. It is a fearful responsibility to be in daily connection with the truth of God, telling others of eternal truth and yet be unsanctified through the truth. [Cf: 11MR89.03] p. 111, Para. 4, [1886MS].

It is not safe to place men in the position God should occupy, for men cannot be trusted. If they do not constantly live as in the presence of God, if they do not walk humbly before God and their brethren, they will diverge almost imperceptibly, and by slight degrees, from the straight line of God's work. Trusting to their own wisdom, they will deceive themselves and their fellow men. Their ideas become so confused that they offer strange fire before the Lord. [Cf: 11MR90.01] p. 111, Para. 5, [1886MS].

The Word of God is to be the man of our counsel. With pen and voice I proclaim to all who bear credentials, to all licentiates, to all colporteurs, and all canvassers, that the Bible, and the Bible only, studied on your knees, laid up in your heart, and practiced in your life, attended by the Holy Spirit's power, can be your safeguard. It alone can make you righteous and holy, and keep you thus. Every human

influence is weak and varying unless the truth of God's Word is brought home to the soul, and placed upon the throne. Not till this is done will the heart be sanctified, purified, and made holy, a fountain out of which are the issues of life. [Cf: 11MR90.02] p. 112, Para. 1, [1886MS].

Discourses that have little of Christ and His righteousness in them are given in the desk. They are Christless sermons. To preach in the demonstration of the Spirit is completely beyond the power of those who are without Christ. They are feeble, empty and without nourishment. They have no Christ to carry with them in private life. They are full of boasting, of pride, of self-esteem, speaking evil of things of which they have no real knowledge. They manifest an impatience of everything that does not follow in their line. They will even scoff and mock at sacred things, because they do not see that spiritual things are spiritually discerned. They degrade themselves by perverting and falsifying truth. [Cf: 11MR90.03] p. 112, Para. 2, [1886MS].

By His Holy Spirit the Lord will demonstrate that His word is the only thing that can make men right and keep them right. I have been shown that God's revealed truth alone can keep men in the path of humble obedience. Standard bearers are falling around us, not only through death, but through the deceptions of Satan. All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind. [Cf: 11MR91.01] p. 112, Para. 3, [1886MS].

Our faith cannot be vested in any man. We need Christ's righteousness. We need Jesus ever by our side. He is our Rock. It is by His might that we conquer, and by his righteousness that we are saved. When I see men exalted and praised, extolled as almost infallible, I know that there must come a terrible shaking. When God's lamp of life shines into the heart with clear and steady ray, darkness will instantly be dispelled. Every idol will be dethroned, and the peace of God which passeth all understanding will reign in the heart. Truth, precious truth, will be seen, appreciated, and obeyed. The standard will be elevated, and many will rally round it.--Ms. 15, 1886. (Written at Basle, Switzerland.) [Cf: 11MR91.02] p. 112, Para. 4, [1886MS].

God Is Testing You; Keep Your Eyes Fixed on Jesus--Jesus loves you. The experience which you are having makes me glad, not because you are a sufferer, but because this is evidence to me that the Lord is testing and proving you to see if you will come to Him, to see if you will put your trust in Him, if you will find peace and rest in His love. I am praying for you, that Jesus will teach you precious lessons in coming to Him, the fountain of living waters. This is the experience every one of us must have if we ever dwell with Jesus in the mansions He has gone to prepare for us. You have lessons of the highest value to learn in the school of Christ, lessons that will lead you to work out your own salvation with fear and trembling. [Cf: 11MR299.01] p. 112, Para. 5, [1886MS].

If you are prospered, if all men speak well of you, then will be your danger. Be on guard, for you will be tried. My greatest fears for you

have been that you would have too great prosperity, and fail to learn that your dependence is alone upon God. Your heavenly Father loves you. He is all-powerful. He would draw you to Himself by the very trials that seem to you so severe. You have been placed in a position of great trust and honor, and there has been danger of your becoming dizzy and not realizing your dependence upon God. You have been in a position where you could exert a wide, far-reaching influence if the eye were constantly single to the glory of God. While climbing the ladder of progress, if your eye sees God above the ladder, if you can see the messengers of light, angels of God, ascending and descending on this ladder of shining brightness; if you can see the Lord as the source of all power, and you as only His humble agent, walking in His ways, keeping the truth in the beauty of holiness, then the inducement is before you, the precious boon of eternal life--a home of rest and peace, a crown of glory that fadeth not away, riches that are exhaustless. . . . [Cf: 11MR299.02] p. 113, Para. 1, [1886MS].

You have One ready and able to help you whenever you shall call upon Him. He is at your right hand. If you try to carry your burdens alone, you will be crushed under them. You have weighty responsibilities, and Jesus knows all about them, but He will not leave you alone if you do not leave Him. He is honored when you commit the keeping of your soul to Him as unto a faithful Creator. He bids you hope in His mercy, believing that He does not desire you to carry these weighty responsibilities alone. Only believe, and you will see the salvation of God. . . . [Cf: 11MR300.01] p. 113, Para. 2, [1886MS].

Jesus sees every action of the children of men. He weighs thoughts and motives. You are carrying a heavy load. I wish that everyone could feel this as I do, and would be true and faithful to you, not to hinder, not to praise or extol and glorify you, but to look upon you as one whom God is using as His instrument to do a given work, and that they must not block the wheels, but put their shoulder to the wheel and help rather than hinder. [Cf: 11MR300.02] p. 113, Para. 3, [1886MS].

Again I say, Rejoice in the Lord. Weave Jesus into your daily experience and rest in Him. His power as a helper you need, and you may have it. Go forward firmly, valiantly, courageously. You may err in judgment, but do not lose your hold on Jesus.--Letter 8, 1886, pp. 2,3,7-10. (To J. H. Kellogg, July 16, 1886.) [Cf: 11MR300.03] p. 113, Para. 4, [1886MS].

Let Others Bear Responsibilities--You must never take the position that because you have an experience in your calling and practice that others have not, everyone must meet your exact measurement in all particulars before you can take them by your side and teach them all you know yourself, and have them obtain a practical knowledge of everything essential for the work [so] that you can leave the sanitarium [to] visit Europe and California, and give instruction to our young institutions there. . . . [Cf: 11MR300.04] p. 113, Para. 5, [1886MS].

You have been wonderfully successful in your career in doing a special work. God has raised you up as a man of opportunity to do this work. But if at any time you take the credit or glory to yourself, then the Lord will not work by you or through you. . . . [Cf: 11MR301.01] p. 113, Para. 6, [1886MS].

How thankful I felt when I read from your pen which traced the lines that you were enjoying more of the Spirit of God. No one could appreciate the blessing of God daily more than yourself. No one could estimate the knowledge of sins forgiven and the reconciled countenance of your Redeemer more than yourself, and this precious evidence and light from above will make you constantly a channel of light, a source of blessing to those with whom you are brought in contact. [Cf: 11MR301.02] p. 114, Para. 1, [1886MS].

I am so desirous that you should come off conqueror, that you should have the eternal weight of glory. I want you to live, not for this life, but for the future immortal life. You have transmitted to you traits of character that are not the most helpful, or helpful to you in the religious life, but these may be overcome. Now is our time to fit for eternity. You have a battle to fight with your own individual temptations and your marked traits of character which will seek constantly for the supremacy.--Letter 64, 1886, pp. 1, 3, 4. (To J. H. Kellogg, cir. 1886.) [Cf: 11MR301.03] p. 114, Para. 2, [1886MS].

Our Churches Are Too Formal--We want to live a life that will please God, one that will bear witness that we are children of God and not children of the wicked one. [Cf: 12MR217.02] p. 114, Para. 3, [1886MS].

This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. I tell you in the fear of God, our churches are altogether too formal. The love, the tenderness of Christ is not practiced in their intercourse with one another. We must not demerit ourselves, and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our human ability. Those who have far less ability may be doing far more for the Master because they put out to the exchangers every talent they possess. They keep up an unfaltering purpose, a brave heart, and a calm, peaceful, trusting confidence in God because they believe His Word. Heaven recognizes the loyalty of the soul that is struggling to do the will of God, and to grow into the likeness of Christ.--Letter 7a, 1886. (To Brother and Sister Ings, August 11, 1886.) [Cf: 12MR217.03] p. 114, Para. 4, [1886MS].

For weeks I have not been able to sleep after half past three o'clock. My mind is deeply exercised in regard to our condition as a people. We ought to be far in advance of any other people on the earth because we have greater light and greater knowledge of the truth, which lays us under increased accountability to advance that light and not only profess to believe the truth but to practice it. When we do practice the truth we are then following Jesus, who is the light of the world; and if we as a people are not constantly elevating, becoming more and more spiritually minded, we are becoming like the Pharisees--self-righteous--while we do not the will of God. [Cf: 12MR318.01] p. 114, Para. 5, [1886MS].

We must have a greater nearness to God. Much less of self and much more of Jesus Christ and His grace must be brought into our everyday life. We are living in an important period of this world's history. The end of all things is at hand; the sands of time are fast running out; soon in heaven it will be said: "It is done." "He that is holy, let him

be holy still," "he which is filthy, let him be filthy still" (Rev. 21:6; 22:11). [Cf: 12MR318.02] p. 114, Para. 6, [1886MS].

Let our testimonies be sharpened up; let us have a firmer hold on God. I cannot refrain from prayer at one, two, and three o'clock in the morning for the Lord to work upon the hearts of the people. I think of all heaven being interested in the work that is going on upon the earth. Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest living faith. I think of how many who profess the truth are keeping it apart from their lives. They do not bring its sanctifying, refining, spiritualizing power into their hearts. I think how this grieves Jesus. [Cf: 12MR318.03] p. 115, Para. 1, [1886MS].

I think of His great sorrow as He wept over Jerusalem, exclaiming, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34)! God forbid that these words shall apply to those who have great light and blessings. In the rejecting of Jerusalem it was because great privileges were abused, which brought the denunciation upon all who lightly regarded the great opportunities and precious light that were entrusted to their keeping. Privileges do not commend us to God, but they commend God to us. No people are saved because they have great light and special advantages, for these high and heavenly favors only increase their responsibility. [Cf: 12MR319.01] p. 115, Para. 2, [1886MS].

The more and increased light God has given makes the receiver more responsible. It does not place the receiver in any safer position unless the privileges are wisely improved, prized, and used to advance God's glory. Christ said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21). [Cf: 12MR319.02] p. 115, Para. 3, [1886MS].

When Jerusalem was divorced from God it was because of her sins. She fell from an exalted height that Tyre and Sidon had never reached. And when an angel falls he becomes a fiend. The depth of our ruin is measured by the exalted light to which God has raised us in His great goodness and unspeakable mercy. Oh, what privileges are granted to us as a people! And if God spared not His people that He loved, because they refused to walk in the light, how can He spare the people whom He has blessed with the light of heaven in having opened to them the most exalted truth ever entrusted to mortal man to give to the world? [Cf: 12MR319.03] p. 115, Para. 4, [1886MS].

We are far from being the people God would have us to be, because we do not elevate the soul and refine the character in harmony with the wonderful unfolding of God's truth and His purposes. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Sin is a disorganizer. Wherever it is cherished--in the individual heart, in the household, in the church--there is disorder, strife, variance, enmity, envy, jealousy, because the enemy of man and of God has the controlling power over the mind. But let the truth be loved and brought into the life, as well as advocated, and that man or woman will hate sin and will be a living representative of Jesus Christ to the

world. [Cf: 12MR320.01] p. 115, Para. 5, [1886MS].

The people claiming to believe the truth will not be condemned because they had not the light, but because they had great light and did not bring their hearts to the test of God's great moral standard of righteousness. The people who claim to believe the truth must be elevated by living it out. Real Bible religion must leaven the life, refine and ennoble the character, making it more and more like the divine model. Then will the home be vocal with prayer, with thanksgiving and praise to God. Angels will minister in the home and accompany the worshiper to the house of prayer. [Cf: 12MR320.02] p. 116, Para. 1, [1886MS].

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. Let the church commence the work of purification before God by repentance, humiliation, deep heart searching, for we are in the antitypical day of atonement--solemn hour fraught with eternal results. [Cf: 12MR320.03] p. 116, Para. 2, [1886MS].

Let those who teach the truth present it as it is in Jesus. Under the subduing, sanctifying, refining, influence of the truth of God they are as clean vessels. Let them be leavened with Bible religion, and what an influence would go forth from them to the world! Let the individual members of the church be pure, steadfast, unmovable, always abounding in the love of Jesus, and they will then be a light to the world. Let the men standing as watchmen and as shepherds of the flock proclaim the solemn truth, sound the notes of warning to all people, nations and tongues. Let them be living representatives of the truth they advocate, and honor God's law by strict and holy compliance with its requirements, walking before the Lord in purity, in holiness, and a power will attend the proclamation of the truth that will reflect light everywhere. [Cf: 12MR321.01] p. 116, Para. 3, [1886MS].

God never forsakes people or individuals until they forsake Him. Outward opposition will not cause the faith of God's people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem. Oh, let pleading voices, let earnest prayer be heard, that those who preach to others shall not themselves be castaways. My brethren, we know not what is before us, and our only safety is in following the Light of the world. God will work with us and for us if the sins which brought His wrath upon the old world, upon Sodom and Gomorrah and upon ancient Jerusalem, do not become our crime. [Cf: 12MR321.02] p. 116, Para. 4, [1886MS].

The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate. You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden on my soul for some time, whether it would be a denial of our faith and an evidence that our trust was not fully in God. But I call to mind

many things God has shown me in the past in regard to things of a similar character, as the draft and other things. I can speak in the fear of God, it is right we should use every power we can to avert the pressure that is being brought to bear upon our people. I know that were our people spiritualized by the truth the greatest love would be maintained. [Cf: 12MR322.01] p. 116, Para. 5, [1886MS].

[We are] not to provoke those who have accepted this spurious sabbath, an institution of the Papacy, in the place of God's holy Sabbath. Their not having the Bible arguments in their favor makes them all the more angry and determined to supply the place of arguments that are wanting in the Word of God, by the power of their might. The force of persecution follows the steps of the dragon. Therefore great care should be exercised to give no provocation. And again let us as a people, as far as possible, cleanse the camp of moral defilement and aggravating sins. When sin is making its march upon the people who claim to be elevating the moral standard of righteousness, how can we expect God to turn His power in our behalf and save us as a people that did righteousness? [Cf: 12MR322.02] p. 117, Para. 1, [1886MS].

All the policy in the world cannot save us from a terrible sifting, and all the efforts made with high authorities will not lift from us the scourging of God, just because sin is cherished. If as a people we do not keep ourselves in the faith and not only advocate with pen and voice the commandments of God, but keep them every one, not violating a single precept knowingly, then weakness and ruin will come upon us. It is a work that we must attend to in every one of our churches. Each man must be a Christian. [Cf: 12MR323.01] p. 117, Para. 2, [1886MS].

Let the sin of pride be put away, let all superfluities of dress be overcome, and repentance toward God be exercised for the high-handed robbery toward Him, which has withheld money that should flow into the treasury to sustain the work of God in its mission fields. Let the work of reformation, of true conversion, be set before and urged upon the people. Let our works, our deportment, correspond with the work for this time, that we may say, "Follow me as I follow Christ." Let us humble our souls before God by humiliation, fasting and prayer, repentance of sin, and putting it away. [Cf: 12MR323.02] p. 117, Para. 3, [1886MS].

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night" (Isa. 21:12). The trumpet must give a certain sound, for we are in the great day of the Lord's preparation. All the struggles to carry our appeals to the highest authorities in our land, however earnest and strong and eloquent may be the pleas in our favor, will not bring about that which we desire unless the Lord works by His Holy Spirit in the heart of those who claim to believe the truth. We may struggle as a mighty man in swimming against the current of Niagara, but we shall fail unless the Lord pleads in our behalf. God will be honored among His people. They must be pure, they must be divested of self, steadfast, unmovable, always abounding in the work of the Lord. The Lord will elevate the humblest soul that trusts in Him. He will unite His power with human effort if that man will honor Him as did Daniel. But as a people we need the beauty of righteousness, holiness, and truth. The most harmonious theory will not save us. The God that ruled in Babylon is the same God that rules now. [Cf: 12MR323.03] p. 117, Para. 4,

[1886MS].

There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history. [Cf: 12MR324.01] p. 117, Para. 5, [1886MS].

We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decrees of the national councils and obey the national laws to exalt the sabbath instituted by the man of sin to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast. [Cf: 12MR324.02] p. 118, Para. 1, [1886MS].

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ. [Cf: 12MR324.03] p. 118, Para. 2, [1886MS].

The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, "I have graven . . . upon the palms of my hands" (Isa. 49:16). They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God. [Cf: 12MR325.01] p. 118, Para. 3, [1886MS].

That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ's righteousness into daily practice. [Cf: 12MR325.02] p. 118, Para. 4, [1886MS].

Dear brethren, the Lord is coming. Lift up your thoughts and heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! Caviling and contention with believers or unbelievers is not the work God has

given us to do. [Cf: 12MR325.03] p. 118, Para. 5, [1886MS].

If Christ is my Saviour, my sacrifice, my atonement, then I shall never perish. Believing on Him, I have life forevermore. Oh, that all who believe the truth would believe in Jesus as their own Saviour. I do not mean that cheap faith unsupported by works, but that earnest, living, constant, abiding faith, that eats the flesh and drinks the blood of the Son of God. I want not only to be pardoned for the transgression of God's holy law, but I want to be lifted into the sunshine of God's countenance. Not simply to be admitted to heaven, but to have an abundant entrance. [Cf: 12MR326.01] p. 118, Para. 6, [1886MS].

Are we so insensible as a peculiar people, a holy nation, to the inexpressible love that God has manifested for us? Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ, to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him. He will labor for those near and those afar off. He will have no sectional feeling, no interest merely to build up one branch of the work over which he presides and there let his zeal end. All will work with interest to make every branch strong. There will be no self-love, no selfish interest. The cause is one, the truth a great whole. [Cf: 12MR326.02] p. 119, Para. 1, [1886MS].

Well may the question be asked with earnest, anxious heart, "Is envy cherished, is jealousy permitted to find a place in my heart?" If so, Christ is not there. "Do I love the law of God, is the love of Jesus Christ in my heart?" If we love one another as Christ has loved us, then we are getting ready for the blessed heaven of peace and rest. There is no struggling there to be first, to have the supremacy; all will love their neighbor as themselves. Oh, that God would open the understanding and speak to the hearts of our churches by arousing the individual members. [Cf: 12MR326.03] p. 119, Para. 2, [1886MS].

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister, to educate the people not to be fighters but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. [Cf: 12MR327.01] p. 119, Para. 3, [1886MS].

Our prayer should ascend to the throne of grace with fervor for the Lord of the harvest to send forth laborers into His vineyard. My heart aches as I look around upon the mission fields and see so feeble efforts to get the truth before the people. No censure can be attached to our leading men. I believe, brethren, you are one with me in heart, in sentiment, in regard to our great need, and in the earnest desire

and earnest efforts to meet the mind of the Spirit of God in these things. [Cf: 12MR327.02] p. 119, Para. 4, [1886MS].

Those who are at ease in Zion need to be aroused. Great is their accountability who bear the truth and yet feel no weight or burden for souls. Oh, for men and women professing the truth to arouse, to take on the yoke of Christ, to lift His burdens. There are wanted those who will not have merely a nominal interest but a Christlike interest, unselfish--an intense ardor that will not flag under difficulties or cool because iniquity abounds. [Cf: 12MR327.03] p. 119, Para. 5, [1886MS].

I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. We are standing upon the very borders of the eternal world. Fair-weather Christians will not be wanted for this work. The sentimental and tasteful religion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).--Letter 55, 1886. (Written from Basel, Switzerland, to G. I. Butler and S. N. Haskell, December 8, 1886.). [Cf: 12MR328.01] p. 120, Para. 1, [1886MS].

(Written to Dr. J. H. Kellogg, in July, 1886, from Basle, Switzerland.) Oh, how my soul desires to see those who are connected with our publishing houses, our colleges, and health institutions making improvement through the wise use of every power the Lord has given them. Every faculty belongs to God, and is to be used to His glory. The worthier the Master, the more efficient service should we render as servants. [Cf: 14MR26.01] p. 120, Para. 2, [1886MS].

Those who are connected with the work of God to benefit humanity should honor God by rendering to Him the best that they are capable of doing. Half-hearted, selfish work He does not accept at all. He claims of us that every power He has lent us shall be put to active exercise, that it may receive strength and culture. [Cf: 14MR26.02] p. 120, Para. 3, [1886MS].

In ancient times men were not allowed to lay on God's altar and maimed, the halt, the blind, and God is no better pleased with the poorest offerings today. He requires the best. If we offer to God weak and feeble intellect and ill-trained movements, faculties clogged and weakened by disuse, and then be unable to do good service, God cannot be pleased with such offerings. The workers for the Lord in special service were well trained, picked men; so should those be who are

connected with any department of the Lord's work. They exercise judiciously every faculty, rejoicing in the vigorous use of all their powers. [Cf: 14MR26.03] p. 120, Para. 4, [1886MS].

We should study how to render to God the most perfect service by constantly seeking to reach perfection. In the day of God it will be seen that while many have carried heavy loads of care and weighty responsibility that have cut short their usefulness and their life, this sacrifice was because there were so many who were not doing the work which God had left for them to do. There are so many slothful servants. If they had educated and trained their powers, they could have proved themselves to be trustworthy servants, true standard bearers, and there would be no question about placing responsibility upon them. Heroic effort and patient endurance is necessary to be cultivated by every son and daughter of God, that when called into active service they will not faint or fail. [Cf: 14MR27.01] p. 120, Para. 5, [1886MS].

No one would think of entering an army in time of war hoping to have ease and self-indulgence and a real pleasant and profitable time. They know that hardships and privations are the liabilities, and as long as the war lasts they will have coarse food and often short rations, long, weary marches by day, enduring the heat of the burning sun, camping out at night in the open air, exposed to drenching rains and chilling frosts; venturing health and life itself as they stand as targets for the enemy. [Cf: 14MR27.02] p. 121, Para. 1, [1886MS].

The Christian life is compared to the life of a soldier, and there can be no bribes presented of ease and self-indulgence. The idea that Christian soldiers are to be excused from the conflicts, experiencing no trials, having all temporal comforts to enjoy, and even the luxuries of life, is a farce. The Christian conflict is a battle and a march, calling for endurance. Difficult work has to be done, and all who enlist as soldiers in Christ's army with these false ideas of pleasantness and ease, and then experience the trials, it often proves fatal to their Christianity. God does not present the reward to those whose whole life in this world has been one of self-indulgence and pleasure. [Cf: 14MR27.03] p. 121, Para. 2, [1886MS].

It is time that men and women have some true idea of what is expected of a true soldier of the cross of Jesus. Those who serve under the bloodstained banner of the Prince Emmanuel are expected to do difficult work which will tax every power God has given them. They will have painful trials to endure for Christ's sake. They will have conflicts which rend the soul. But if they are faithful soldiers they will say with Paul, "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" [2 Cor. 4:17, 18]. [Cf: 14MR28.01] p. 121, Para. 3, [1886MS].

An army would be demoralized if they did not learn to obey the order of the captain. Each soldier must act in concert. Union is strength; without union, efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe, trustworthy soldier if he claims a right to act independently of his fellow comrades. This

independent action cannot be maintained in the service of Christ. [Cf: 14MR28.02] p. 121, Para. 4, [1886MS].

The soldiers of Jesus Christ must move in concert, else it were better that they do nothing. For if one speaks one thing, and another presents ideas and doctrines contrary to his fellow laborers, there is confusion, discord, and strife. Therefore the apostle charges that all who believe on Christ be of one mind, one faith, one judgment, each moving in concert, influencing one another beneficially, because they are both obedient to the precious truth of the Word of God, attached to one Saviour, the great Source of light and truth. [Cf: 14MR29.01] p. 121, Para. 5, [1886MS].

Spasmodic, disunited efforts of professed Christians are like a span of horses, both strong and active, but yet they do not pull together. One tries to start the load; the other settles back in the harness and both do not pull at the same time. God would have His workers pull together, not one pulling in one direction and another in [an] opposite direction, for all such efforts are worse than wasted. [Cf: 14MR29.02] p. 121, Para. 6, [1886MS].

Those who prefer to act alone are not good soldiers. They have some crookedness in their character which needs to be straightened. They may think themselves conscientious, but they do not the works of Christ. They cannot render efficient service. Their work will be of a character to draw apart when Christ's prayer was that His disciples might be one as He was one with the Father. [Cf: 14MR29.03] p. 122, Para. 1, [1886MS].

There are those who think it a virtue to be firm, set, and determined in some peculiar ideas of their own plans and notions that lead them away from unity and concert of action. They take a firm-set will to be of Christian [character] forming, when [actually] it is in them a too high appreciation of their own wisdom. They do not consider that there is a possibility of their being deceived in the interpretation of Scripture and their duty. [Cf: 14MR29.04] p. 122, Para. 2, [1886MS].

Self-restraint is essential to be exercised by every Christian if they answer the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble Captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.--Letter 62, 1886, pp. 3-6. [Cf: 14MR30.01] p. 122, Para. 3, [1886MS].

(Written November 28, 1886, from Basle, Switzerland, to "Dear Brethren Who Have the Responsibilities of the Work of God.") [Cf: 16MR136.01] p. 122, Para. 4, [1886MS].

I wish to present before you some things which burden my mind. From time to time I have felt urged by the Spirit of the Lord to bear a testimony to our brethren in regard to the necessity of procuring the very best talent to work in our various institutions and in the numerous other departments of our cause. Those who are thus connected with the work must be trained men, men whom God can teach and whom He can honor, as He did Daniel, with wisdom and understanding. They must be thinking men, men who bear God's impress, and who are steadily

progressing in holiness, in moral dignity, and in the excellence with which they labor. If they are growing men, if they possess reasoning minds and sanctified intelligence, if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God. [Cf: 16MR136.02] p. 122, Para. 5, [1886MS].

Heretofore the best ability has not been brought into the work of God. The publishing department is an important branch of that work, and all connected with it should feel that it is ordained of God, and that all heaven is interested in it. Especially should those who have a voice in the management of the work be men of breadth of mind and thorough intelligence. They should not waste their Lord's money by thoughtlessness or lack of business tact; neither should they make the mistake of seeking to cheapen the work by introducing narrow plans and trusting the work to men of small ability. [Cf: 16MR136.03] p. 122, Para. 6, [1886MS].

I have been repeatedly shown that all our institutions need to have a different class of minds connected with them. They need to be managed by men who are spiritually minded and who will not weave their own defective ideas and plans into their management. This work should not be left to men who will mingle the sacred with the common, and who will regard the work of God as being upon about the same level as earthly things, and to be managed in the same cheap way that they have been in the habit of managing their temporal affairs. Now, until there can be those connected with our institutions who have breadth of mind and who can lay broad plans in harmony with the growth of the work and its exalted character, the tendency will be to cheapen everything that is undertaken, and God will be dishonored through it. [Cf: 16MR137.01] p. 123, Para. 1, [1886MS].

Oh, that all who have responsibilities to bear in connection with the cause of God would come up into a higher, holier atmosphere, where every true Christian should be. Then both they and the work which they represent would be elevated and clothed with the sacred dignity that heaven has ordained, and they would command the respect of all connected with the work in any of its branches. [Cf: 16MR137.02] p. 123, Para. 2, [1886MS].

There needs to be more thinking, more praying, men--men who will come up into the mount after God and view His glory and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then they will, like Moses, follow the pattern given them in the mount, and there will not be a constant study to cheapen the work done for the God of heaven; but the mind will be constantly on the alert to connect with that work the very best talent. [Cf: 16MR137.03] p. 123, Para. 3, [1886MS].

There have been among those employed in our institutions men who have turned from the true Counselor and manifested marked defects of character by not conforming to the great principle of right which God has laid down in His Word. As the result, the greatest work ever committed to mortals has been marred with man's defective management, whereas, if heaven's rules and regulations had been made the foundation principle, perfection would have marked the work in all its departments. [Cf: 16MR138.01] p. 123, Para. 4, [1886MS].

Those who are placed in leading positions in connection with our institutions should be men who have sufficient breadth of mind to respect those of cultivated intellect, and who will recompense them proportionately to the responsibilities they bear. True, those who engage in the work of the Lord should not do so merely for the wages they receive, but to honor God, advance His cause, and to obtain imperishable riches. At the same time we should not expect that those who are capable of taking hold of a work that requires thought and painstaking effort and of doing it with exactitude and thoroughness, should receive no greater compensation than the less skillful workman. A true estimate must be placed upon talent. Those who cannot appreciate true work and mental ability should not occupy the position of managers in our institutions, for their influence would tend to bind about the work, to erect barriers to its progress, and to bring it down to a low level. [Cf: 16MR138.02] p. 123, Para. 5, [1886MS].

If our institutions are [to become] as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unflagging zeal and skillful labor. To connect this class of laborers with the work may require a greater outlay of means. But while it is essential that economy be exercised in everything possible, it will be found that the efforts of some narrow minds to save means by employing those who will work cheap, and whose labor corresponds in character with the cheapness of their wages, will result in the end in their loss. The progress of the work will be retarded, and the cause belittled. You may economize, brethren, as much as you please in your personal affairs, in building your houses, in arranging your clothing, in providing your food, and in your general expenses, but do not bring this economy to bear upon the work of God in such a way as to hinder men of ability and true moral worth from engaging in it. [Cf: 16MR138.03] p. 124, Para. 1, [1886MS].

In the Olympic games to which the apostle Paul calls our attention, the racers were required to make most extensive preparations. For ten whole months and sometimes longer they were trained by different masters in physical exercises calculated to give strength and vigor to the body. They were restricted to that class of food which would keep the body in the most healthful condition, and the clothing was to be such as would leave every organ and muscle of the body untrammelled. [Cf: 16MR139.01] p. 124, Para. 2, [1886MS].

Now, if those who were to engage in running a race for earthly honor were obliged to submit themselves to such severe discipline in order to succeed, how much more necessary it is for those who are to engage in the work of the Lord to be thoroughly disciplined and prepared if they would succeed in that which they undertake. Their preparation should be as much more thorough, their earnestness and self-denying efforts as much greater, than those of the aspirants for worldly honors, as heavenly things are of more value than earthly. The mind as well as the muscles should be trained to put forth the most diligent, persevering effort. The road to success is not a smooth way over which we are borne in rail cars, but it is a rugged path, filled with obstacles which can be surmounted only by patient toil. [Cf: 16MR139.02] p. 124, Para. 3, [1886MS].

It should be the constant study of all connected with our institutions

to know how they can become more intelligent in the work in which they are engaged. None should rest in ease and inaction; but they should seek to elevate and ennoble themselves lest by their deficient understanding they should fail to realize the exalted character of the work, and lower it to meet their own finite standard. [Cf: 16MR140.01] p. 124, Para. 4, [1886MS].

My brethren, there has not been one half the care taken that there should have been to impress upon those who could labor in the cause the importance of qualifying themselves for the work. With their powers all undisciplined they can but do bungling work; but if they can be trained by godly teachers and by the power of God, they will not only be able to do good work themselves, but will give the right mold to others that are connected with them. [Cf: 16MR140.02] p. 124, Para. 5, [1886MS].

Our institutions are doing a great and final work for the world, and should have in their employ the very best talent to be obtained anywhere. I was shown the great deficiency there is in keeping the accounts in the various departments of the cause. Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed in all our institutions and in all parts of the missionary work. This branch of the work has been neglected shamefully, and altogether too long. It is a shame to allow a work of such magnitude to be done in a defective, bungling manner. [Cf: 16MR140.03] p. 124, Para. 6, [1886MS].

God wants as perfect work as it is possible for human beings to do. To do His work in a cheap, imperfect style is a dishonor to the sacred truth and its Author. We should feel that it is necessary for those who are to connect with the work to receive an education for it. Bookkeeping is a subject that needs to be studied in order that it may be done with correctness and dispatch, and without worry and taxation. [Cf: 16MR141.01] p. 125, Para. 1, [1886MS].

I was shown years ago that there will be dissension and a lack of harmony and unity of action among the workers in our institutions unless all are subject to the authority of God. He will stand as Commander, if each will obey His directions; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will He undertake to lead forward and upward to noble heights and certain victories those who are self-willed and disobedient. The soul's progress means the Saviour's rule. The heart through which He diffuses His peace and joy and the blessed fruits of His love, is the heart which becomes His temple and His throne. "Ye are My friends, if ye do whatsoever I command you." [Cf: 16MR141.02] p. 125, Para. 2, [1886MS].

Our institutions are far beneath what God would have them, because those connected with them are not in fellowship with Him. They are not growing men. They are not ever learning of Jesus, therefore they are not becoming more and more efficient. If they would come close to Him and seek His help, He would walk with them and talk with them; He would be their Counselor in all things, and would grant to them, as He did to Daniel, heavenly wisdom and understanding. [Cf: 16MR141.03] p. 125, Para. 3, [1886MS].

Years ago I was shown that our people were far behind in attaining

that knowledge which would qualify them to take positions of trust in the cause. Every individual member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all associated with them. [Cf: 16MR142.01] p. 125, Para. 4, [1886MS].

There has been with some a selfish ambition to keep from others the knowledge they could have imparted. Others have not cared to tax themselves by educating any other workers. But this would have been the very best kind of work that they could have done for Jesus. "Ye are," says Christ, "the light of the world." For this reason we are to let our light shine to others. [Cf: 16MR142.02] p. 125, Para. 5, [1886MS].

I feel certain that if all the Lord has spoken in reference to these things had been heeded, our institutions would occupy today a higher, holier position. But men have chosen a low level. They have not sought with all their might to rise in mental, moral, and physical attainments. They have not felt that God required this of them, that Christ died that they might do this very work. As the result they are far behind what they might be in intelligence and in the ability to think and plan. They could have added virtue to virtue, and strength to strength, and thus have become strong men in the Lord. But this they failed to do. Let each go to work now with a firm determination to rise. The present need of the cause is not more men, but more man.-- Letter 63, 1886. [Cf: 16MR142.03] p. 125, Para. 6, [1886MS].

(Written August 24, 1886, from Basle, Switzerland, to "Dear Brethren Engaged in Labor in Nimes" [France].) I feel very grateful for the success you have had, and sincerely hope that you will cling to the work until it is nicely bound off. When the first efforts are made in a place by giving a first course of lectures, there is really greater necessity for a second course than for the first. The truth is new and startling, and the people need to have the same presented the second time, to get the points distinct and ideas fixed in the mind. [Cf: 17MR67.01] p. 126, Para. 1, [1886MS].

I have been reading over some of the light God has given me. It is like this: There should be great wisdom used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul's habit was to dwell upon the prophecies when with the Jewish people and bring them down step by step, and then after some time open the subject of Christ as the true Messiah. [Cf: 17MR67.02] p. 126, Para. 2, [1886MS].

I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be kept before their minds day after day and even weeks before the Sabbath and immortality questions are entered into. Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce the Sabbath and immortality questions. But men who are not wise advance these questions too soon, and thus close

the ears of the people, when with greater care and more faith and aptness and wisdom they could have carried them along step by step through the important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ. [Cf: 17MR67.03] p. 126, Para. 3, [1886MS].

In efforts made in large cities one half of the effort is lost because they close up the work too soon and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss. Never weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less and devote their time and strength to making important points of truth plain, for every point will be assailed by our opponents. Everyone connected with the work should keep fresh ideas. They should not allow themselves to become merely spectators, but interested workers watching for opportunities to speak with souls, to come close to them by personal, interested efforts. By tact and foresight bring all that is possible into your work to interest your hearers, but avoid long sermons, for they soon weary of this. They want a diversity of labor. [Cf: 17MR68.01] p. 126, Para. 4, [1886MS].

The Bible readings are of great advantage, and will do more to fasten the points of truth in the minds than many discourses. But short, plainly made points, avoiding all rambling, will be of the greatest advantage. God would not have you exhaust your energies before you come into the meeting, either in writing or in any other employment, for when you come with a tired mind you give a very imperfect discourse to the people. Put your freshest energies into the work, and let not the slightest dullness or imperfectness be seen in any of your efforts. [Cf: 17MR68.02] p. 126, Para. 5, [1886MS].

If from any cause you are tired and exhausted, for Christ's sake do not attempt to give a discourse. Let another who is not thus exhausted speak, short, to the point, or else have a Bible reading; anything but sickly discourses. These will do less harm where all are believers, but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible but give a connected, firm discourse, showing that he understands the points he would make. Put all your energies and soul into the work. But every discourse given when the mind is wearied is an injury to the truth. Things must and will be managed by skillful workmen, rightly dividing the words of life, that the interest will be kept up. [Cf: 17MR69.01] p. 127, Para. 1, [1886MS].

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly than to bring in a mass of matter where nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors, and the great love wherewith He has loved us appear in all our efforts. [Cf: 17MR69.02] p. 127, Para. 2, [1886MS].

I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in as needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts. [Cf: 17MR69.03] p. 127, Para. 3, [1886MS].

This is the service done to Jesus Christ that will be recognized at the last day. The worker has not made himself prominent, but [has] just picked up the opportunities and privileges to do work for the Master which God alone counts of precious value. The little fillings in, the cup of cold water given, the word spoken in due season, all these count, and yet they have not been treasured up by the actor as any wonderful work "I have done." The labor of love for Christ's sake, if treasured by the giver ends there, for he has all the reward he will ever have. But if he does this work for Christ's sake, thinking not of the matter afterward, angels of God gather up these incidents and cherish them as precious pearls. [Cf: 17MR70.01] p. 127, Para. 4, [1886MS].

The gentleness of Christ that is revealed in laboring for souls while self takes no credit, will be rewarded. With God the deeds of all are counted for just what heaven values them, not as they are estimated by the worker. It becomes us to do no more than we can do with order, with thoroughness and exactitude. [Cf: 17MR70.02] p. 127, Para. 5, [1886MS].

If our active temperament gathers in a large amount of work that we have not strength nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows imperfection, and the work is constantly marred. God is not glorified, however good the motive. There was a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worryment and anxiety and weariness, because he will not learn the lessons Christ has given him, to wear His yoke and bear His burdens rather than the yoke and burdens of his own creating. Christ says, "My yoke is easy, . . . My burden is light." Then let every extra burden be left for Jesus, and all the necessary burdens He will also take, and bear them, and us too. [Cf: 17MR70.03] p. 127, Para. 6, [1886MS].

God would have us pay heed to His words. The carefully wrought service in the sight of God is of value although easily overlooked by human eyes, yet indispensable in this world where we are doing our work. God wants intelligent workers, doing their work not hurriedly but carefully and thoroughly, always preserving the humility of Jesus. Those who put thought and painstaking into the higher duties should put care and thought into the smaller duties, showing exactitude and diligence. [Cf: 17MR71.01] p. 128, Para. 1, [1886MS].

Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work. The

work is slurred over that relates to the service of God, because they pull so much work before them that there is nothing done thoroughly. But all the work must bear the scrutiny of the Judge of all the earth. The smaller duties connected with the service of the Master assume importance because it is Christ's service. Selfishness and self-esteem should be guarded against as your bitterest enemy. But how easily self finds opportunities to exhibit itself, and how Satan exults at the exhibitions, and how sorrowful and ashamed are the angels of God of man's foolishness. How unlike Jesus Christ; in what contrast to the example He has given us in His own life. How far removed from His requirements to crucify self, with the affections and lusts. [Cf: 17MR71.02] p. 128, Para. 2, [1886MS].

He that will be His disciple, He plainly states, can be so only on condition that he denies self daily, and takes up the cross and follows Him. We are not only to be partakers with Christ in His sufferings and sacrifices, but we are to imitate Him in the daily, small, self-crossings, and the denial of personal inclinations. [Cf: 17MR72.01] p. 128, Para. 3, [1886MS].

What will be our feelings when we shall stand on the sea of glass? Shall we look back on the hours of our impatience here? Shall we stand upon the eternal hills of paradise and take in the events of our past life and see how many unnecessary trials we had because we thought God was dependent upon us to do everything? God help us to see our own littleness and God's greatness. God forbid that we should have exalted ideas of our own greatness, and exalt self. Magnitude of experience is no measure of worth. God has a standard so unlike human standards, and if we see God's estimate of us, we would see value where we supposed was littleness, and littleness where we supposed was greatness. [Cf: 17MR72.02] p. 128, Para. 4, [1886MS].

It is the long connection with God which makes man of value. The divine principle in the man constantly growing reveals the heavenliness of his character and the value of his association with men. Brethren, you are all of value in the sight of God. He will not forget your labors of love. I would counsel you not to be in haste to move your tent out of Nimes. It may be advisable to change locations and have new congregations, but all the time you are making a second effort, do it just as perfectly as if the first effort had not been made. Let every talent of the workers be put out to the exchangers. Let everyone do his level best and act an energetic part in the work and service of God. [Cf: 17MR72.03] p. 128, Para. 5, [1886MS].

There are different kinds of work to be done. Souls are precious in the sight of God. Educate them. Teach them, as they embrace the truth, how to bear responsibilities. He who sees the end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts. Says Christ, "Without Me ye can do nothing." Let not one discouraged thought or feeling come in. See and sense the value of human souls. Toil for them, knowing you must meet these again. Oh, we have not fully learned the value of Christ or of His work. Work in faith; do your part, and believe the Lord will work with your efforts. God giveth the increase. [Cf: 17MR73.01] p. 129, Para. 1, [1886MS].

You may do your work with fidelity, and believe that the Lord will do His work. Never forget that you must reach the people through God. If

your experience has been long, it is not its length that makes it valuable; it is not the knowledge that makes it of value; it is the praying, loving, godly life that is a sermon daily. I tell you [line too dim to read, but probably, "The need"] of the world today is more Christlike men and women. [Cf: 17MR73.02] p. 129, Para. 2, [1886MS].

The preaching the world needs is not only that which comes from the pulpit, but that which is seen in the everyday life; not only Bible precepts, but Christlike characters and heaven-born practices; the living, loving disciples of Jesus who have felt that it was more precious to commune with Jesus than to have the most exalted positions and praise of men; hearts that are daily feeling the cleansing blood of Jesus Christ, that are made strong and tender by inward conflict and secret prayer, and whose lives though humble are eloquent with holy deeds--these are the kind of workers that will win souls to Jesus. In our ministry we must reveal Christ to the people, for they have heard Christless sermons all their lives. [Cf: 17MR73.03] p. 129, Para. 3, [1886MS].

God and Jesus, His beloved Son, must be presented before the people in the wealth of the love they have evidenced for man. In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them, and what evidences He has given them of His love. What love can equal that which God has manifested for man by the death of Christ on the cross! When the heart is filled with the love of Jesus, this can be presented to the people and it will affect hearts. [Cf: 17MR74.01] p. 129, Para. 4, [1886MS].

Brethren, bring Jesus into your work. Be one in Jesus, of one mind, of one judgment. God will bless you, and you will see of the salvation of Jesus. But let not one exalt himself over another. Work for the Master and do your work in such a manner as not to bring "I" prominent, but each esteem others better than himself. Let Jesus into your heart. Seek to glorify Jesus, not yourself. Oh, self, self, how hard to crucify self; nevertheless self must be crucified, and then Jesus will reveal Himself as a mighty Worker in your midst.--Letter 48, 1886. [Cf: 17MR74.02] p. 129, Para. 5, [1886MS].

(Written October 18, 1886, from Nimes, France, to "Dear Brother and Sister Foss.")--Although many thousand miles separate us from you, yet we have not forgotten you. I have remembered you in my prayers many times. It was not my choice to come to Europe, but the General Conference urged my coming so earnestly I complied. I am not sorry I have done this, for the Lord has especially blessed me at every step. I have been sustained in a remarkable manner. I have done a great amount of labor and written many pages. I have been here two weeks, have spoken in a hall twelve times and written one hundred pages. I arise at four o'clock, and before the call to breakfast I have written from ten to fifteen pages. I have reason to praise God with heart and lips for His mercy and His sustaining grace. [Cf: 17MR75.01] p. 129, Para. 6, [1886MS].

This place is a large place, an ancient place, and there are many things here that make it worthwhile to see. There are the most ancient buildings I have ever looked upon. Elder D. T. Bourdeau is making it his home here with his family and he is laboring among the French here.

There are quite a number who have accepted the Sabbath and been converted, some from the Catholics. There are many Catholics in this city of two hundred thousand inhabitants. [Cf: 17MR75.02] p. 130, Para. 1, [1886MS].

Here, as in many other cities in Europe, the marketplaces are all open. The marketplace here is a large building where everything like produce is brought in wagons, on the head, in baskets, and a variety of ways, to sell. It appeared to be anything but Sunday. There were hundreds of stalls where merchandise was displayed. It was a perfect Babel of confusion, men and women crying their goods for sale, and many in number were making their purchases as on other days of the week. [Cf: 17MR75.03] p. 130, Para. 2, [1886MS].

In these countries where the Catholic element prevails, the people are the lowest in morals and steeped in ignorance. Sunday is to them a festival, a day for sports, for all kinds of amusements. The people attend the service in church one hour in the day, then their religious observance of the day is at an end. Stores are open all through Nimes as on any of the other days that have no sacredness in their minds attached to them. [Cf: 17MR76.01] p. 130, Para. 3, [1886MS].

We visited a building called the "Square House" which had a large portico or piazza in front supported by immense pillars, very much after the style of some courthouses that I have seen. This building was very ancient, and stood in the days of Christ. The barbarians had invaded this city and made much destruction, and this building was buried beneath rubbish, but it has been dug out and stands exactly on the spot where it was built so many hundred years ago. [Cf: 17MR76.02] p. 130, Para. 4, [1886MS].

We went into the building, and saw many ancient relics and inscriptions as old as the days of Christ. The yard enclosing this building had many stones with ancient inscriptions piled up all around the building. This building was erected by Augustus Caesar for his sons. It would be a great curiosity for you to pass through these narrow, cobblestone-paved streets and find almost every building is a store or shop of some kind. You enter a dark little room and there are the most valuable goods piled up on shelves and displayed on counters. There are many bazaars that have all kinds of goods and every conceivable kind of goods, all very cheap. [Cf: 17MR76.03] p. 130, Para. 5, [1886MS].

Sabbath I spoke twice in the afternoon and evening. Sunday spoke in the evening to an intelligent audience. Elder Bourdeau interpreted for me. I had much freedom in speaking. Brother Ings is now reporting my discourse. [Cf: 17MR77.01] p. 130, Para. 6, [1886MS].

Sunday, after speaking, I was introduced to an evangelical minister, Mr. Gilley. He is preceptor of a school, and one who has acted the most prominent part in building and making an asylum for orphan children and fallen women. Tuesday we called upon Mr. Gilley and had a very pleasant interview. Wednesday he visited us at the home of Elder Bourdeau, by request, and gave me some very interesting facts in reference to the ancient buildings and objects of interest dating back as old as the days of Christ. This was valuable and interesting to me. [Cf: 17MR77.02] p. 130, Para. 7, [1886MS].

Thursday, October 21, we held a meeting in the hall in the afternoon. Some could attend at that time who were not able to come in the evening. After I had spoken with freedom for about one hour we called Mr. Gilley, who was at liberty. He favored us with his company, conducting us to an interesting ancient castle and giving us an explanation of many things that attracted our attention on the way. Here it was our work to climb up many granite steps, then a more gradual ascent higher and higher until we reached the remains of the old castle. It had in its day covered a large space of ground, but the stones were estimated of so high value they were removed and used for the material for other buildings. [Cf: 17MR77.03] p. 131, Para. 1, [1886MS].

We entered the tower and began to climb the narrow, stone, spiral stairs in the tower until we stood at the top and were richly rewarded for our toil in the magnificent view which was presented before us. We could overlook Nimes and the olive groves abounding in and about Nimes, presenting a very beautiful picture. I thought, while so high up, of the temptation of Christ when he was beset by Satan. He was placed on the pinnacle of the temple and then invited, and as well taunted, to evidence that He was the Son of God by casting Himself down from the dizzy height. Disguising his true character he quoted Scripture showing that he was not ignorant of the Scriptures: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Jesus answered him, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: 17MR77.04] p. 131, Para. 2, [1886MS].

Failing here, "The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Cf: 17MR78.01] p. 131, Para. 3, [1886MS].

From this eminence we had a broad, extended view, but nothing that was in comparison to the view of the kingdoms of the world spread out before the Son of God in most bewitching loveliness and richness; and sorrow came into our hearts as we were impressed with the fact that many bow down and worship anything and everything but the Lord God who created the heavens and the earth. [Cf: 17MR78.02] p. 131, Para. 4, [1886MS].

How many Satan tempts to worship him who yield to the temptation. They do the very things Satan wants them to do, which is to give attention and devotion to those things which separate the mind and heart from God. Beautiful were the kingdoms and their glory spread out like a panorama before the sight of the Son of God. He was tempted in all points like as we are, but the beauty of holiness, the uncorrupted heart, was to be more desired than any of the glitter or tinsel of earthly things. [Cf: 17MR79.01] p. 131, Para. 5, [1886MS].

If those who worship God will only place their feet upon one single text of the Bible, and meet Satan with "It is written," they can

effectually resist Satan. Wherever you are, be it in Paris, in Nimes, in Constantinople, in Venice or Rome, Babylon or London, place yourself upon the Lord's side. "Thou shalt not follow a multitude to do evil." "As for me and my house," whatever other men may do, whatever they may serve and worship, "we will serve the Lord." [Cf: 17MR79.02] p. 131, Para. 6, [1886MS].

The temptation will come. If you keep the Sabbath, the very day the fourth commandment has specified, you shall have to give up this source of gain. You shall have to close your business on Saturday, the busiest and most profitable day in the week. And when you hesitate to comply with a plain "Thus saith the Lord," because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do. [Cf: 17MR79.03] p. 132, Para. 1, [1886MS].

If you gain a loftier place and are in favor with the transgressors of God's law, you may escape some inconvenience and opposition and reproach, but you have bowed the knee and acknowledged Satan's supremacy. You have chosen his way and his will to be your way and your will, but have refused God's claims and made yourself liable to suffer the penalty of the transgression of His holy law against all disobedience. [Cf: 17MR79.04] p. 132, Para. 2, [1886MS].

The impressions made upon my mind upon this occasion will never be effaced. This tower has stood for ages upon a most commanding eminence. Could we only know the history of these ancient buildings, what revelations would be made to us. I appreciated the information given us by Mr. Gilley. [Cf: 17MR80.01] p. 132, Para. 3, [1886MS].

October 23, Sabbath. Elder Ings spoke to those assembled, with profit. In the afternoon I talked to the people, and then we had a social meeting, and many good testimonies were borne which were translated to me. There was one converted from Catholicism, some from the Methodist and Baptist [churches], and one from a life of dissipation. The testimonies had the true ring. Here were the few who had separated themselves from the many to obey God and serve Him, refusing to worship the prince of this world, for he is the prince of darkness. To be singular for singularity's sake is positively detestable, below the dignity of a Christian, but to be singular because it is necessary to be so as the result of worshiping God and Him only, places Heaven's dignity upon man. We must not be afraid of being singular when duty requires us to be thus to exalt and honor God; and we must bear in mind that the work of Christ is specified. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). [Cf: 17MR80.02] p. 132, Para. 4, [1886MS].

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:6, 7). [Cf: 17MR80.03] p. 132, Para. 5, [1886MS].

We must not be afraid of being singular. Do not court singularity for the sake of being odd, but for the sake of avoiding sin and dishonor to

God. And in this case we are not to mind even the multitude who are against us. "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Because the law of God is made void in our world, does it make it a virtue to transgress that law? It may appear to the world a very small matter for the Christian to be in harmony with the world by just the act of keeping Sunday for the Sabbath in the place of the seventh day, but God's Word says the seventh day is "My holy day." The man of sin says, "I make a sabbath for you and you must keep the first day of the week." [Cf: 17MR81.01] p. 132, Para. 6, [1886MS].

The God-fearing Christian sees that Satan is tempting, "Worship me" and "all these things will I give thee." But naked duty must be chosen. Worship God in obeying His commandments, and [do] not bow the knee to the man of sin. Let not Satan's bribe be accepted, but manfully be true to God. Even if the world calls you singular, that which is right in God's sight, do. "He that walketh uprightly walketh surely" (Prov. 10:9). [Cf: 17MR81.02] p. 133, Para. 1, [1886MS].

We thank the Lord that a few have had the moral courage in Nimes to cease to longer transgress the law of God, to accept the light and take their position firmly to keep the Sabbath that God has sanctified and blessed. Let the light shine forth from these few in bright, steady rays, reflecting light upon those who are in darkness. Said Christ to His disciples, "Ye are the light of the world." [Cf: 17MR81.03] p. 133, Para. 2, [1886MS].

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city, [or] enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles' of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God. [Cf: 17MR81.04] p. 133, Para. 3, [1886MS].

All things shall work together for good to those who love God. "This is the love of God, that we keep His commandments." They that will be doers of the word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls are rooted to the eternal Rock. [Cf: 17MR82.01] p. 133, Para. 4, [1886MS].

Oct. 29. We visited the large establishment for the orphan children and for fallen women.--Letter 108, 1886. [Cf: 17MR82.02] p. 133, Para. 5, [1886MS].

(Written April 13, 1886, from Basel, Switzerland, to J. G. Matteson.) Your letter was received yesterday. You state in your letter, "Your mother speaks of Brother Hanson as a transgressor of the Sabbath. I

suppose you know that Brother Hanson is not a member of the church, consequently we cannot labor with him or cut him off, because he is already cut off by his own positive request." [Cf: 17MR98.01] p. 133, Para. 6, [1886MS].

He places himself outside of the pale of the church where he cannot be brought under the discipline of the church, and yet he has a voice in the church as if he belonged to the church. I cannot see the consistency of this and know that this move is all out of God's order. It shows blind, hazardous movements; it is giving influence to a man who refuses to be in harmony with the church, and through this one man whose way is after the world and not after the Lord's plans Satan comes in to control other minds. Then how could you or any members of the church, if they stood in the light, place him on a committee? [Cf: 17MR98.02] p. 133, Para. 7, [1886MS].

You state, "I do not know whether he will make an application for admittance. If he should do so he would have to take a better stand than he has ever done yet." My brother, notwithstanding this attitude of Brother H who has cut himself loose from the church, he is made one of the committee of your board to have influence in the matters of the church, and you have allowed this thing done. Strange foresight! [You place on the committee] a man who does not keep the Sabbath, for he does do business on the Sabbath--collects debts, pays his workmen, settles accounts, and has no more sacred sense of the Sabbath than to keep it when convenient and transgress it when it is convenient for his own interest. [Cf: 17MR98.03] p. 134, Para. 1, [1886MS].

I know that God cannot approve of your connecting Brother Hanson with a committee or giving him any trust while he has cut himself loose from the church and stands dishonoring God in his business matters. It shows that the man has not true and sacred ideas of holy things, and you are fastening him in a fatal deception in thus treating his case. My brother, you have done more to keep him in this position of blindness than any other man could do. You have in your attitude said to the sinner, "It shall be well with you." You say you could not labor with him or turn him out because he is not in the church, yet you have linked up with him and showed your preference for him and made him your confidant and counsellor. He has upheld you and you have upheld him, and God is dishonored by you both. [Cf: 17MR99.01] p. 134, Para. 2, [1886MS].

[Ezek. 3:17-22, quoted.] These solemn words speak to you and me. I have to bear the plain notes of warning from God. I must not suffer my brother to continue in sin. [I must warn him of] his danger. I must tell him "the wages of sin is death." God has said it. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sin" [Isa. 58:1]. Here, my brother, is a work that you have not done as you should have done. And why? Because your own soul was not right before God. [Following line illegible.] [Cf: 17MR99.02] p. 134, Para. 3, [1886MS].

My brother, had you felt the necessity of preaching the lessons of true Christianity yourself, and of taking J. G. Matteson under strict discipline, then you could have seen and felt the necessity of instructing others. When you do not reach the standard yourself, how can you bring others up? When I see the people in Christiania and other

places regarding you in the light they do, as though you were almost as Christ, and then know how far short you come of practical godliness, I am distressed beyond measure. A man who has ability as you have, and with your entrusted talents, is far more accountable than those who have less light and less ability. Your position, then--what you have done or may do--will be no excuse in your case for not reaching the Bible standard in Christian character. You need daily the transforming grace of Christ on your heart or you cannot do the work of God with clear spiritual discernment, with an eye single to His glory. [Cf: 17MR99.03] p. 134, Para. 4, [1886MS].

From time to time God has seen fit to open before me your life, your temperament, your character, and I must say to you that you have a work to do for yourself before you can be admitted to become a member of the Lord's family in the heavenly courts. Sin is sin, whether it is in J. G. Matteson or in the man of lowly position. You are not right with God. A man in God's eye is just what he is in his own family. The converting power of God will be seen in his home. You should have had a testimony to bear to individuals and families in the Spirit of Christ, and [should have had] a love for their souls that would have placed you among the faithful watchmen, but, I feel compelled to say, you are not there now. You must set your own heart in order. You have a work to do for yourself which no other can do for you, to overcome your pettish spirit and to cleanse the soul temple of its defilement. [Cf: 17MR100.01] p. 134, Para. 5, [1886MS].

When you see yourself as God sees you, you will possess genuine humility, not humility put on for special occasions but a principle that is abiding. You cannot be clear before God and prepared for His appearing unless you put away every wrong from you. It will be a most difficult lesson for you to learn true humility. While you appear to be at times very humble, there is a self-esteem, a self-devotion, a high opinion of yourself which leads to dangers that you do not discern. You are not ready for Christ's appearing, and unless you are a changed man in heart and in character, in manner, in deportment, you cannot be a true watchman on the walls of Zion. There is earnest work before you. You must be a different man. [Cf: 17MR100.02] p. 135, Para. 1, [1886MS].

While it is duty for the watchmen to be wide-awake, faithful to discern evil, and understanding the necessities of the cause and work of God, they will frequently be called to bear a plain, pointed testimony to individuals who are in danger. Their testimony must not be given in an impatient spirit, not in an overbearing spirit, not with a domineering spirit, but with the spirit and meekness of Christ. There are two extremes to be avoided: one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying "peace, peace, when there is no peace," and weaving into the labors an element which moves the feelings but leaves the heart unchanged. A sensational religion is to be dreaded, for it is hard work, when once it has been woven into the experience, to ever make the individuals feel that they must go deeper than mere emotional exercise; that they must practice true godliness. [Cf: 17MR101.01] p. 135, Para. 2, [1886MS].

My brother, you have been weaving into your labors this kind of element. While evils have been growing and gaining the mastery, you

have fastened many to J. G. Matteson but not to the cross of Jesus Christ. Now, I am alarmed for you because I was shown that you have unbounded confidence in yourself and your manner of labors. You have not laid the ax at the root of the tree, and various kinds of evils have been springing up that needed to be rooted out from the church, with judicious labors and with far-seeing judgment. [Cf: 17MR101.02] p. 135, Para. 3, [1886MS].

The very work that needed to be done has not been done. Your ways appear right in your own eyes, but not so in the eyes of the Lord. The truth of God may be proclaimed from the lips while it has not a sanctifying influence upon the heart and character, having a constraining power upon the man. The thoughts, the affections, are engrossed by worthless, revolting things, and the heart is defiled. The salvation of the soul will not be secured without a deeper work. Your supreme love and confidence in yourself must be broken up in some way, or you will be weighed in the balance and found wanting. Your conscience feels the power of the truth; you work earnestly to present the truth; and for this reason I feel so bad because I know that unless you are an overcomer, you will not have the overcomer's reward. [Cf: 17MR101.03] p. 135, Para. 4, [1886MS].

You lack the very experience you need to make you what God would have you to be. You need to study the law of God. Look in the mirror; bring your own heart to its searching, far-reaching principles, and go not away and forget what manner of man was presented to you in that mirror. I have not much hope for the church [members] unless the very ones who labor for them are converted men and Christlike in character. I am pained to write you these things. I hoped I should not have to write them. Search and see if self is not idolized. You must cleanse the soul temple. [Cf: 17MR102.01] p. 135, Para. 5, [1886MS].

The second extreme is to be always hammering at the people and in a harsh, unchristlike manner talking in a way that they think you are provoked, weaving self into your labors in the place of learning lessons of Jesus and having His Spirit. Now, my brother, whatever you have done or may do, I feel burdened with the word of the Lord. The Lord says to you as to Nicodemus, "Unless ye are born again, ye can never see the kingdom of God." The truth has been accepted and preached by you, but the heart has not been cleansed of its moral defilement. You need the divine impression on your character. [Cf: 17MR102.02] p. 136, Para. 1, [1886MS].

There are men like Brother Hanson who are not controllable by the Spirit of God, who are harsh in their families, dictatorial, severe, and overbearing. If you were a thoroughly converted man and a daily learner in the school of Christ, a man to put away your childish, babyish feelings and manners at home, and put on meekness, gentleness, kindness, forbearance, and long-suffering, then you would be prepared to give instruction to those who need it. [Cf: 17MR102.03] p. 136, Para. 2, [1886MS].

You have so little self-control that when you read these words I greatly fear you will act like a child that when reproved or corrected will throw itself down. "A new heart also will I give you, and a new spirit will I put within you." While you are desirous to appear right with your brethren, do, for Christ's sake, surrender your soul to God.

The truth is kept far away from the center of your being; [remainder of line illegible]. This is an individual work. I was shown while in America the condition of the churches in the kingdoms that had your labor. Many precious souls had been raised up, but they were receiving a mold that would not tend to make them perfect and entire, wanting nothing. [Cf: 17MR103.01] p. 136, Para. 3, [1886MS].

One of the most earnest prayers in the Bible is, "Create in me a clean heart." Oh, will men in any position, as superiors, inferiors, or equals learn the simple lesson to begin at the beginning and have the heart right with God through the new, creating power of His Holy Spirit. Then what pure streams would flow forth from a pure fountain. How precious the experience, how precious the lessons that they have learned, and can, in their turn, teach others. But if they have not reached the standard themselves, how can they teach others to reach it? [Cf: 17MR103.02] p. 136, Para. 4, [1886MS].

The church [members] must be refined, purified. Better if they had never connected themselves with the truth than to claim to believe it, take the name of Seventh-day Adventists, and yet not stand as high in the scale of morality and practical godliness as do many who have never seen the truth. Thus Christ and the truth are misrepresented, the world is encouraged in their unbelief, [and] other churches do not care to examine the evidences of doctrine and faith that bear such fruit. [Cf: 17MR103.03] p. 136, Para. 5, [1886MS].

The example of men and women professing the truth is of such a character that it works against the truth. They are holding the truth in unrighteousness, because they are destitute of the first principles of Christianity exemplified in the life. Hearts are buried up in worldliness, saturated with that which is earthly, sensual, cut off by their own course of action from communion with God, dead to holiness, twice dead, plucked up by the roots. [Cf: 17MR104.01] p. 136, Para. 6, [1886MS].

Now, you can never cure these evils till you see the necessity of subduing and controlling J. G. Matteson. The truth must be planted deep in your own soul first, and then in the souls of others. I want you to be a conqueror; God wants you to be a conqueror; but you are far from this today. You need to be busy and earnest with your own soul. A solemn message is to be given to the world, and you are standing directly in the way of our reaching the hearts of many because all their experience and all their religion centers in their high estimate of yourself. No one can ask you to labor more than you do; but you must have a living connection with God so that you will have His grace to be with you. You must bring religion into your home; religion must regulate your life. The truth must sanctify your words, your thoughts, and your actions. Your faith must produce beauty of soul that will be manifested [in] words and actions, else it will be as sounding brass and a tinkling cymbal. [Cf: 17MR104.02] p. 137, Para. 1, [1886MS].

When you are sanctified through the truth, you will be a Christian--patient, kind. You have an overbearing temperament. You hold yourself too high, and others hold you too high; therefore anything you may do looks right in the eyes of others, but they do not look into the soul. The great Searcher of hearts says, "I know thy works." Your heart needs to be humbled before God. You need to be very jealous of yourself. You

have made acknowledgment of your errors at different times in your experience, but you have not put them away. You have not seen the sinfulness of many thoughts or the offensive character of your works before God. As a faithful watchman, I see the danger, if you die as you are, of your losing your soul; therefore I warn you. [Cf: 17MR104.03] p. 137, Para. 2, [1886MS].

Now, my brother, I have not thrown you aside; I have not lost my interest in you; but I do urge upon you to face the mirror. Sin is offensive to God. We must live so near to Jesus that we shall protest against iniquity and disobedience of God's requirements. While self is strictly disciplined, God will give wisdom and power to aid in disciplining others. Thus all the influence will be exerted on the side of pure, faultless, undeviating obedience, and no exception will be made on any policy principle, and no unsanctified influence will be tolerated to weaken and demoralize a church. Oh, how I dread to write these things to you. But I dare not withhold them, lest my soul will be chargeable with your sin. [Cf: 17MR105.01] p. 137, Para. 3, [1886MS].

There must be a decided reformation in Brother Hanson's family or they will all be lost together, parents and children. Their attitude to the [domestic] help in their family is, How can flesh and blood be turned to the profitable account? The management in the house is conducted upon principles the reverse of Christian. The employer is too ready to prey upon the employed. They are often arrayed against each other like natural enemies. How can angels abide in that house? [Cf: 17MR105.02] p. 137, Para. 4, [1886MS].

May the Lord turn and overturn in Christiania. Better, far better, would it be today so far as the church is concerned, if a blow had not been struck there until an altogether different mold could have been placed upon the work and the church. This work may look all right in your eyes, but O, my soul, how it looks in the eyes of the Lord! Now I shall write no more on this, although there are other things I might say in reference to the work as God has presented it before me. Now you can see why I have not desired to come to Christiania again. I am soul-sick. If you stood free and clear, then I should know that God would work for us; but as you have stood, I have no confidence that He will.-Letter 43, 1886. [Cf: 17MR105.03] p. 137, Para. 5, [1886MS].

(Written September 9, 1886, from Basle, Switzerland, to "Elder Oviatt, My Brother and Fellow Laborer.")--For two nights I have not been able to sleep many hours. About two A.M. I have been awakened greatly burdened, and, after devoting some time to prayer, have attempted to write. [Cf: 17MR140.01] p. 138, Para. 1, [1886MS].

Your case with many others has been before me. Several years ago I was shown that your danger was very great on account of your attentions to other women besides your wife. You have indulged your own inclinations in this direction, and you stand guilty before God. The root of the whole matter is: unchaste thoughts are entertained which lead to improper attentions and advances, then to improper actions. All this is bad enough in men who have only a common work to do, but it is a hundredfold worse in those who have accepted sacred positions of trust. [Cf: 17MR140.02] p. 138, Para. 2, [1886MS].

I have in your presence dwelt particularly upon the importance of

abstaining from the very appearance of evil. I have presented in your hearing the special temptations of the enemy, thinking to arouse your consciousness, that you would barricade your soul against the temptations of the enemy. I have written especially upon the dangers of young men and also of married men showing special attention to young ladies and to other men's wives. When crossing the ocean on my way to Europe, I was mightily stirred and wrote out special warnings. This was in your behalf as well as for others. It was to stop your downward course, that you should in the strength of Israel's God arise and be a man, not a plaything for the devil. [Cf: 17MR140.03] p. 138, Para. 3, [1886MS].

I was shown that in consequence of temptations you could not lift up "holy hands, without wrath and doubting" [1 Tim. 2:83]. Your thoughts and actions crippled your endeavors; your earthliness and sensual thoughts dwarfed your spiritual growth. You are far from being the man God would have you to be, and you fail to qualify yourself for the work you might do because your thoughts are not pure but tainted and corrupt. Some things were shown me that are open to the eye that never slumbers or sleeps. This is written in the books of heaven, and in a little time your case will be decided, whether your name shall be blotted out from the book of life or not. It certainly will be [blotted out] unless you are a converted man, and humble your soul before God and confess your sins and turn unto the Lord with your whole heart, and purge from you every impure thought and corrupt action. Says the True Witness, "I know thy works." Do not attempt to teach the people until you are a changed man; until you have in humble penitence sought the Lord with true contrition of soul and have a new heart. [Cf: 17MR141.01] p. 138, Para. 4, [1886MS].

I was shown that Satan would make his temptations strong to corrupt the ministers who are teaching the binding claims of the law of God. If he can tarnish the virtue, confuse the sense of purify and holiness, if he can insinuate himself into their thoughts, suggest and plan for them to sin in thought and deed against God, then their defense is gone; they have separated themselves from God; they have not the power and Spirit of God with them, and the sacred message of truth they bear to the people is not blessed of God; the seed is not watered and the increase is not realized. What you need, my brother, is a pure and holy heart. Cease at once from attempting to teach the truth until you know that in the strength of God you can overcome lust. [Cf: 17MR141.02] p. 138, Para. 5, [1886MS].

If your mind had been, in the years you have professed to be a child of God, educated and taxed to dwell upon Jesus, to pray when traveling on the cars, when walking in the streets, and wherever you were, and had you been binding about your thoughts and teaching them to dwell upon pure and holy things, I should not have to address you as I do today. The Lord must be in all your thoughts, but this work is strangely neglected. [Cf: 17MR142.01] p. 139, Para. 1, [1886MS].

There are some of our ministers who are engaged in active service who have some sense of the importance of the work, but there is a large number who are handling sacred truth about as they would engage in any common business. They have not been refined, ennobled, sanctified, by the truth. They have not advanced step by step, growing in grace and the knowledge of Jesus Christ. They have not real, genuine faith in

taking God at His word. They have not gone on from strength to a greater strength. They have not increased in ability, but kept up the same low tone of efficiency. They have not become able men in the Scriptures, mighty men in God, and yet every privilege has been within their reach. The cause of God has not been glorified by their tame, Spiritless, Christless work. [Cf: 17MR142.02] p. 139, Para. 2, [1886MS].

These have done great injury to the truth, and why? Because the heart is not cleansed. They have not a new, clean heart, but a heart that is open to the temptations of Satan. Such can never lead the people to the true, pure fountain of living waters. They may make others acquainted with the reasons of our faith, but it will be impossible for them to do the work which a true shepherd of the flock will do--to "feed the flock of God, . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" Peter 5:2-5; and verses 4-10 quoted]. [Cf: 17MR142.03] p. 139, Para. 3, [1886MS].

We must awaken to our God-given responsibilities. Your adversary the devil is intensely active, represented as a roaring lion, and we must be wide-awake and not ignorant of his devices. We shall surely be overcome by Satan's devices unless our hearts, our minds, our wills, are in complete subjection to the will of Christ. We shall surely fail of salvation unless the natural elements in our character, the discordant elements, are brought daily and hourly into unity with Christ's character. Unruly, debasing tendencies and passions cannot reign in the heart controlled by the Spirit of Christ. There are many who have never submitted their will and way fully without any reserve to Jesus Christ. [Cf: 17MR143.01] p. 139, Para. 4, [1886MS].

There need to be far more lessons in the ministry of the Word of true conversion than of the arguments of the doctrines, for it is far easier and more natural for the heart that is not under the control of the Spirit of Christ to choose doctrinal subjects rather than the practical. There are many Christless discourses given, no more acceptable to God than was the offering of Cain. They are not in harmony with God. [Cf: 17MR143.02] p. 139, Para. 5, [1886MS].

The Lord calls upon you, my brother, to step down from the work, leave the walls of Zion, or be a converted man. When your own heart is sanctified through the truth, there will be in it no moral defilement. It will now require a most desperate resistance upon your part to unholy suggestions because your soul is tainted with spiritual malaria. You have breathed a satanic atmosphere. You have not been a man in the sight of God. When your mind should have been growing, your ideas elevated, and your plans and labors broadened, you have been growing less and less efficient as a worker, because God is not blessing your efforts. [Cf: 17MR143.03] p. 139, Para. 6, [1886MS].

The perversion of our gifts, or their degradation to unworthy ends, is a crime in the sight of God; and yet this is constantly prevailing. The man who has capabilities for usefulness and employs all that is winning and attractive to destroy others, to lead them astray, to bring them to a brackish, poisoned fountain, to quench their thirst rather than bringing them to Christ, is doing the devil's work. [Cf: 17MR143.04] p. 140, Para. 1, [1886MS].

There are many who profess to believe the truth who are corrupt in morals and who tarnish the purity in thoughts and impulse of others; who ruin souls under the pretense of saving souls; who utter words to the unwary, Satan speaking through them, as he spoke through the serpent when he tempted Eve. For all such there is a terrible retribution. They will reap that which they have sown. It is a terrible thing to use God's entrusted gifts, lent to bless the world and perverted in their use, leaving a blight, a woe, a curse, instead of a blessing. But I have written largely upon this, as you have seen in different forms. [Cf: 17MR144.01] p. 140, Para. 2, [1886MS].

And again I say, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isa. 55:6, 7]. Go to work and confess your sins before God. Seek God, for you know but very little of this kind of work. Put your thoughts to work upon pure, holy subjects. Tax your powers. Send your supplications to heaven in earnest contrition of soul. Let your conversation, your thoughts, your deportment, be in harmony with the holy faith you claim to be defending. And when all like yourself shall repent and find the pardoning love of God, we shall see that God will work in a wonderful manner with His people. Sinners will be converted; backsliders will be reclaimed. [Cf: 17MR144.02] p. 140, Para. 3, [1886MS].

I leave these lines with you. I had hoped that the great light shining from the Word of God would have been accepted, brought into your religious life, and you become a true, sincere Christian, doing the will of God from the heart. But I have been urged by the Spirit of the Lord to write you. The work must go forward. Everything impure must become pure and holy or be purged from our hands, for all that is earthly, sensual, devilish, is a stumbling block to others and a curse to the cause of God. [Cf: 17MR145.01] p. 140, Para. 4, [1886MS].

The sooner the ranks are purged from all this class, the more surely shall we see the salvation of God and the power of the truth in our midst. It is because we are loaded down with those who have not been partakers of the divine nature, who have failed to escape the corruption that is in the world through lust, that we have so much weakness and feebleness in our midst. We must arouse. We must cleanse the cup of Israel of its moral defilement.--Letter 5, 1886. [Cf: 17MR145.02] p. 140, Para. 5, [1886MS].

(Written sometime in 1886 while Ellen White was in Europe.) Some of your letters to Brother Whitney have been read to me by himself, and I am more than ever convinced that you are not aware of your real state of feeling before God. You are in great need of divine enlightenment. [Cf: 18MR302.01] p. 140, Para. 6, [1886MS].

The question is asked, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." In these days of peril and corruption the young are exposed to many trials and temptations. They need an infallible guide, an unerring counsellor. This they will find in the Word of God. Unless they are diligent students of that Word they will make grave mistakes, which will mar their own happiness and

that of others, not only in the present but in the future life. [Cf: 18MR302.02] p. 141, Para. 1, [1886MS].

There is a disposition with many to be impetuous, headstrong, willful. They have not heeded the unerring counsel of the Word of God. They have not battled with self, and obtained precious victories. Their proud, unbending will has driven them from the path of duty and obedience to wander about in the wilderness of disappointment. [Cf: 18MR302.03] p. 141, Para. 2, [1886MS].

My brother, you are sailing in a dangerous harbor. You need a Pilot. Will you scorn to accept the much-needed help, feeling that you are competent to guide your own vessel? Are you not afraid that it will strike some hidden rock, and that you will make shipwreck of faith? The present I regard as the most important period of your life. If you are indeed the young man that was shown me, your picture flatters you. Your features are sharper than the picture represents, but in other respects it correctly represents the young man presented before me who was, with other youth, infatuated with the subject of courtship and marriage, and whose principal burden was to have his own way. [Cf: 18MR302.04] p. 141, Para. 3, [1886MS].

Please look back over your past life and faithfully consider your course in the light of God's Word. Have you made your past wrongs right? You have not cherished that strict conscientiousness in regard to your obligations to your parents that the Bible enjoins. The mother that gave you birth and cared for you in your infancy, you have treated with neglect. You have not regarded her wishes, but have brought pain and sadness to her heart by carrying out your own desires and plans. You have been far from happy. Has the truth you profess sanctified your heart, and softened and subdued your soul? I was shown that the young man of whom I write has a close work to do for himself before he will be fitted to teach the truth to others. [Cf: 18MR303.01] p. 141, Para. 4, [1886MS].

The Bible presents a perfect standard of human character. This sacred book, inspired by God and written by holy men, is a perfect guide for man under all circumstances of life. It lays out with great distinctness the duties and obligations of both old and young. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. [Cf: 18MR303.02] p. 141, Para. 5, [1886MS].

But you, my brother, have in many respects been your own counsellor and guide, and have taken your case in your own hands. As you have not respected and honored the mother who bore you, you have not respected and honored the judgment of men of experience. [Cf: 18MR303.03] p. 141, Para. 6, [1886MS].

You need to study more closely the teachings of the Bible. You will find revealed in its pages your duty to your kindred and to your brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord: for this is right." [Cf: 18MR303.04] p. 141, Para. 7, [1886MS].

One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The Word of God abounds in precepts and counsels enjoining respect for our aged parents who have guided us through infancy, childhood, and youth up to manhood and womanhood. It impresses upon us a sacred duty to love and cherish those who are in a great degree dependent upon us for happiness, peace, and health. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded. [Cf: 18MR304.01] p. 142, Para. 1, [1886MS].

My brother, had you had that high regard for the Bible that you should have had, you would have acted altogether differently toward your own relatives and toward those with whom you are connected in church relationship. I was shown a man like yourself who had many lessons to learn, and the most important one was to learn to know himself. If you have anything to do with the cause and work of God, you should have correct ideas of the obligations and duties of children to their parents, and should yourself be constantly learning in the school of Christ to be meek and lowly of heart. [Cf: 18MR304.02] p. 142, Para. 2, [1886MS].

While you have been exacting and critical with others, you have not been acting a noble, Christian part toward Brother and Sister Vuilleumier. You have done many things in secret which have had a controlling influence over their daughter. She was not your property, although you have acted as though she was. If having secret communications and meetings is the example you are to give to others, the Lord has no use for you in His work. You have not loved and guarded the interest of your brother, neither have you shown that nobility and integrity of soul that everyone who is a child of God will possess. [Cf: 18MR304.03] p. 142, Para. 3, [1886MS].

This is true of many of the youth of today. In order to compass their ends, they will work in secrecy, acting a part that is not frank and open and according to the Bible standard. By this course they educate themselves to be untrue to those who love them most and who are trying to be faithful guardians over them. The marriages contracted under such influences are not according to the order of God. Any young man who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. Ingratitude is one of the greatest sins of the age. [Cf: 18MR305.01] p. 142, Para. 4, [1886MS].

The young man who makes the Bible his guide need not mistake the path of duty and safety. That blessed Book will teach him to preserve his integrity of character, to be truthful, and to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone, yet how much underhanded stealing of affections is done and excused by finite beings! A deceptive courtship is maintained, private communications are kept up, until the affections of the daughter, who is inexperienced and knows not whereunto these things may grow, are fastened upon the one who shows by the very course he pursues that he is unworthy of her love. [Cf: 18MR305.02] p. 142, Para. 5, [1886MS].

The Bible condemns every species of dishonesty and demands right-doing in all things. He who makes the Bible the guide of his youth, the light

of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to carry out his will or accomplish his object, even if he has to make any and every sacrifice in consequence. If he believes the Bible, he knows the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he appears for a time to prosper, he will surely reap the fruit of his doings. [Cf: 18MR305.03] p. 142, Para. 6, [1886MS].

The curse of God rests upon many of the ill-timed, inappropriate connections that are made in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many of the youth of today are pursuing in their attachments for one another would be more excusable. But the requirements of the Bible are not half-way injunctions. They demand perfect purity of thought, of word, and of deed. We are grateful to God that His Word is a light to the feet, and none need mistake the path of duty. The young should make it a business to consult its pages and to heed its counsels, for sad mistakes are always made when its precepts are departed from. [Cf: 18MR306.01] p. 143, Para. 1, [1886MS].

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counsellor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases lovesick sentimentalism has taken the helm and guided the bark to certain ruin. It is here that the youth refuse to be reasoned with. It is here that they show less intelligence than on any other subject. The question of marriage seems to have a bewitching power over many. They do not submit themselves to God. Their senses are enchained and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone. [Cf: 18MR306.02] p. 143, Para. 2, [1886MS].

It is this underhanded way that courtships and marriages are carried on that causes a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and to come in close relationship with God. [Cf: 18MR306.03] p. 143, Para. 3, [1886MS].

Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken in these matters, and he has many suggestions to make; and these suggestions are more often followed than the counsels of God's Word. As the result, we see wrecks of humanity everywhere. When will our youth be wise? The Bible, if carefully studied and obeyed, would prove a safeguard against the delusive snares of Satan. [Cf: 18MR307.01] p. 143, Para. 4, [1886MS].

My brother, had you had elevated and correct views in regard to the obligations of children to their parents, you would not have pressed your attentions upon the daughter against the known wishes of her God-fearing parents. You would have seen that by urging her to disregard

their counsels and to link her destinies with yours, you were influencing her to break the fifth commandment. When she looks at this matter in the light of the Bible, she feels forbidden to dishonor her parents and bring sorrow to their hearts; but when you urge your claims and set matters before her in a perverted light, she is unsettled and feels that she will be miserable if she does not marry you. [Cf: 18MR307.02] p. 143, Para. 5, [1886MS].

The position of Christians will be to keep God's glory in view in this matter. They will not urge their views with a persistency that shows pride and self-will. The spirit of truth and righteousness in the heart will not lead to a course directly contrary to the wishes of God-fearing parents. You should both say, even if your affections do go out to each other, "We will not bring unhappiness upon our parents in order to please ourselves. We will never venture another step in this direction, unless these barriers are removed and we have the free consent of our parents." This is the way all such engagements should be regarded. [Cf: 18MR307.03] p. 144, Para. 1, [1886MS].

I cannot see anything unkind or unreasonable in the letter of Brother Vuilleumier to you. The enemy has perverted this matter to your mind. I see in his letter only that which is consistent for a father to write when the interest and happiness of his daughter are concerned. As you have been instrumental in making this matter known to quite a number, and as your feelings toward Brother Vuilleumier have not been as they should have been, and as some in the church have unwisely given you their sympathy and support, this matter has become quite serious, and demands careful consideration. [Cf: 18MR308.01] p. 144, Para. 2, [1886MS].

Shall this kind of work go on? Small children consult only their own desires and inclinations irrespective of their parents' advice and judgment? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured experience. Selfishness has closed the door of their hearts to filial affection. This is not the case with the daughter of Brother Vuilleumier, but another mind is influencing her, and she is being molded to another's will, not in any way to improve her character or to give her a valuable experience. [Cf: 18MR308.02] p. 144, Para. 3, [1886MS].

There needs to be an awakening in regard to the matter of courtship and marriage. The fifth commandment is held lightly and even positively ignored by the lover's claim. This commandment is the only one to which is annexed a promise. To slight a mother's love, to dishonor a father's care, is a sin which stands registered against many youth. While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interest of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that home will be looked upon by them as a place of peace and happiness next to heaven. Then as they come to maturity they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave their parental roof and give their affections and services to a stranger at the very time when they are most needed at home. [Cf: 18MR308.03] p. 144, Para. 4, [1886MS].

Parents are entitled to the love of their children, and if the children would manifest more affection in words and acts, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from the home would affect the happiness of the parents. Do they in their feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. Study diligently the character of the one who asks your love. The step you are about to take is one of the most important in your life. It should not be taken hastily. While youth may love, let them not love blindly. [Cf: 18MR309.01] p. 144, Para. 5, [1886MS].

Courtship as carried on in this age is a scheme of deception and hypocrisy. It has a bewitching influence upon the minds. I have been shown that had the purposes of many young persons been carried out, there would have been disappointments, estrangements, separation. The enemy of souls has far more to do with match-making than has the Lord, whose property they are. Many youth seem to think that marriage is the attainment of perfect bliss; but if these could see one quarter of the heart-aching letters that I have received from men and women who are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. [Cf: 18MR309.02] p. 145, Para. 1, [1886MS].

Marriage to thousands is the most galling yoke that can be worn. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that are hid under the marriage mantle. This is why I warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of marriage life may appear beautiful and full of happiness, but you may be disappointed, as thousands of others have been. [Cf: 18MR310.01] p. 145, Para. 2, [1886MS].

One of the greatest errors connected with this subject is that idea that the young and inexperienced must not have their affections disturbed, that there must be no interference in this love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this subject. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life interest. Examine carefully to see if your married life will be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere for usefulness in this life? [Cf: 18MR310.02] p. 145, Para. 3, [1886MS].

If these reflections present no drawbacks, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you think to link your destiny, do not think that the engagement makes it a positive necessity for you to pronounce the marriage vow, and link yourself for life to one whom you cannot love or respect. Be very careful how you enter into unconditional engagements, but better, far better, break the

engagement before marriage than separate after marriage, as many do. [Cf: 18MR310.03] p. 145, Para. 4, [1886MS].

Few have correct views of marriage. They make light of this Heaven-appointed institution, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Ignoring the personal rights of women, the husband becomes unkind and authoritative. The individuality of the wife is submerged in that of the husband. She becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims. He quotes texts of scripture to show that he is the head, and that he must be obeyed in all things, claiming that his wife must have no will separate from his. He acts the tyrant. But the same Bible that prescribes the duty of the wife prescribes also the duty of the husband. He is to be kind and affectionate, to love his wife as a part of himself, and to cherish her as Christ does His church. [Cf: 18MR311.01] p. 145, Para. 5, [1886MS].

This question of marriage should be a study of both parties instead of a matter of impulse. Obedience to the last six commandments requires this. Crimes of every kind may be traced to unwise marriages. Then should they be entered into blindly, by ignorant and inexperienced children? Should not the parents feel their responsibility to guard the interest of their daughter when their own mature experience teaches them that should she marry the one who solicits her affections it would only result in lifelong unhappiness? [Cf: 18MR311.02] p. 146, Para. 1, [1886MS].

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his filial obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his parents, he will not manifest respect and love and kindness and attention towards his wife. When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. [Cf: 18MR311.03] p. 146, Para. 2, [1886MS].

The youth trust altogether too much to impulse. They should not give themselves away too easily, and be captivated too readily by the winning exterior of the lover. Good common sense is needed here if anywhere; but the facts in the case are [that] it has little to do with courtship and marriage nowadays. There is serious, earnest reflection to be done before marriage, if you would not have the most miserable, unhappy reflections after marriage. This step, taken unwisely, is one of the most effective means of ruining the usefulness of men and women. Life becomes a burden, a curse. [Cf: 18MR312.01] p. 146, Para. 3, [1886MS].

No one can so effectually ruin a woman's happiness and usefulness as her own husband. Heaven has registered the words and actions of men who have tyrannized over their wives. And no one can do one hundredth part as much to chill the hopes and aspirations of a man, no one can paralyze his energies and make life a heart-sickening burden as [can] his own wife; and she may ruin his influence and his prospects. From

the marriage hour many men can date their success or their failure.
[Cf: 18MR312.02] p. 146, Para. 4, [1886MS].

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise they prepare themselves for their work. They devote time and money and much careful study to the subject, lest they shall make a failure. How much greater caution should be exercised in entering the marriage relation, a relation which affects future generations and future life? But this holy relation is entered upon with jest and levity, with impulse and passion, with blindness and want of calm consideration.
[Cf: 18MR312.03] p. 146, Para. 5, [1886MS].

The only explanation of this is that Satan weaves this net to entangle souls. He loves to see misery and ruin in the world. He rejoices to have these inconsiderate souls lose their enjoyment of this world and of the one to come. Often a man who is entirely ignorant of the wants of woman, and of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her as a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. She is his slave to do just as he may decide. While women want men of strong and noble characters whom they can respect and love, these qualities need to be mingled with tenderness and affection and patience and forbearance. [Cf: 18MR313.01] p. 146, Para. 6, [1886MS].

The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her identity, her individuality, in her husband. Both parties should cultivate patience and kindness and that tender love for each other that will make their married life pleasant and enjoyable. Those who have such high ideas of the marriage life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes with its troubles and cares they are wholly unprepared to meet them. They expect in each other perfection, and find weakness and defects, for finite men and women are not faultless. Then, in the place of helping each other, they begin to find fault and express their disappointment. We all need practical godliness to help us to fight the battle of life valiantly. Our daily prayer should be, Help us to help each other, Lord, each other's woes to bear. [Cf: 18MR313.02] p. 147, Para. 1, [1886MS].

My heart is drawn out for you, my brother, because God has given you talents to be improved; but you will need to overcome the defects in your character in order to use your ability with success. You have not seen and understood that the inconsistencies in your character were great drawbacks to your usefulness, and that unless you war against these tendencies, which have thus far controlled you to a greater or less degree, they will surely stand in the way of your attaining the future life. There must be with you and with many others the right discipline of the mind. This is the way to true happiness, faith, and confidence in God. [Cf: 18MR314.01] p. 147, Para. 2, [1886MS].

Those who have not taken themselves in hand to control impulse, to

subdue self and bring themselves in obedience to the principles of the law of God, will not, can not, be happy or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in His school, to wear His yoke, to lift His burdens, to deny inclination, to sacrifice a seeming present good to a future good, a personal advantage for a general advantage. [Cf: 18MR314.02] p. 147, Para. 3, [1886MS].

The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will only produce fresh disappointments. He carries himself with him. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. He has never learned of Christ the lesson of meekness and lowliness of heart. He has never fallen upon the Rock and been broken. Self has been cherished. The will has never been trained to submit. The unyielding spirit has never been brought into subjection to the will of God. [Cf: 18MR314.03] p. 147, Para. 4, [1886MS].

There are many youth who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends--those who discern their difficulties--their enemies. They cling with tenacious grasp to their impressions and their ideas of just what they must have and what they must do in order to be happy, but they lose sight of the fact that the Lord rules alone, and that He is shaping circumstances. [Cf: 18MR315.01] p. 147, Para. 5, [1886MS].

God says, "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Then let finite beings be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. We must take self in hand; we must do our duty faithfully; and in this work peace and rest and happiness will come. We must discipline self, seeking to bring it under the control of intelligent reason. We must have a true sense of what the last six commandments mean. There are opportunities daily of practicing forgetfulness of self, and being a blessing to those around us. [Cf: 18MR315.02] p. 148, Para. 1, [1886MS].

We will surely find the peace and rest that Jesus has promised, if we learn to wear His yoke and bear His burdens. "Learn of Me," says the great Teacher, "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: 18MR315.03] p. 148, Para. 2, [1886MS].

Now is our probation; now is your probation. Time is valuable. You have an eternity of bliss to gain, a perdition to shun. Do not fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master. You have lessons to learn that you have not yet dreamed of. The books of heaven now reveal many things that you can have blotted from its pages by coming to God with a truly repentant heart and faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith in the Son of God. [Cf: 18MR315.04] p. 148, Para. 3, [1886MS].

The question now is, What education are you receiving at the present time? What advancement are you making in the divine life? The education of all is now going on. Some are educating themselves for lofty positions where they may receive the praise and honor of men. Some are training in the school of vice and deception, receiving an education that will unfit them for this life and the future immortal life. Some are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. [Cf: 18MR316.01] p. 148, Para. 4, [1886MS].

In the books of heaven are kept an accurate record of the manner of our education and what use we have made of our probationary golden moments. Every day we are learning lessons for time and eternity. Every thought cherished, every impulse indulged, leaves its impressions on the mind. We are under obligation to God to be constantly learning of Christ how to guide and control our thoughts, our feelings and passions. Oh, how fearfully lax we are in our duty to ourselves to let ourselves be molded by our own ideas and our own faulty will. We are running great risks in allowing ourselves to be thus controlled by circumstances. [Cf: 18MR316.02] p. 148, Para. 5, [1886MS].

We must study the Pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their mind for want of heart culture. All goodness commences in the heart. God has entrusted you with abilities. With these entrusted talents you may do a good work for the Master, if they are consecrated wholly to His service. But there must first be an overcoming of obstinacy and self-sufficiency. There must be a cultivation of kindness and affection. This will have a transforming influence on the character. [Cf: 18MR316.03] p. 148, Para. 6, [1886MS].

The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals a man who has never carefully studied and correctly read the pages of his own heart. God is in earnest with us. We should come in such close connection with Jesus Christ as is represented by the branch that is grafted into the living vine. Then we shall be partakers of the sap and nourishment from the vine, and shall bear fruit to the glory of God. [Cf: 18MR317.01] p. 149, Para. 1, [1886MS].

You are now passing through a critical experience. I entreat of you not to be hasty, not to be discouraged, but to submit your case to God. Wait upon the Lord and do His will, and in this hour of trial He will work for you and you will obtain a precious experience. Give God a chance to work. Lay low at the foot of the cross, and God will teach you precious lessons. [Cf: 18MR317.02] p. 149, Para. 2, [1886MS].

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek in all their words and actions to bring peace, contentment, and happiness. Not all members of the family have the same disposition, the same stamp of character, but through self-discipline one can help another, bringing them near, binding them together by words of love and forbearance. [Cf:

18MR317.03] p. 149, Para. 3, [1886MS].

But, my brother, in your family there has not been that cultivation of courtesy, Christian politeness, and deference and respect for one another that would prepare its members to marry and make happy families of their own. The lessons that should have been learned in tender sympathy and in patience, kindness, and respect for the members of the family, have not been learned. In the place of tenderness, courtesy, and love there have been sharp words, clashing of ideas, the combative spirit, the criticizing, dictatorial spirit. There has been a great want of the spirit of Christ. [Cf: 18MR317.04] p. 149, Para. 4, [1886MS].

In every family there should be, and will be, if Christ is abiding in the heart, affection and love for one another; not a spasmodic love expressed in fond caresses, but a love that is abiding. It is an abiding principle which distinguishes the grace of love, a principle high and elevated, sacred and holy, of altogether a different character than that love awakened by impulse, a passion that is fitful and that dies suddenly when tested and tried. [Cf: 18MR318.01] p. 149, Para. 5, [1886MS].

The home is a place where we are to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, faultfinding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect in many families, make angels weep. What a record is made upon the books of heaven of unkind looks and words that sting and bite like an adder, and it is not the record of one day only in the year, but of day after day. [Cf: 18MR318.02] p. 149, Para. 6, [1886MS].

Oh, that these families would consider that angels of God are taking a daguerreotype of the character just as accurate as the artist takes the likeness of the human features; and it is by our deeds that we will be judged, whether they be good or whether they be evil. We should cultivate patience by practicing patience. We should be kind and forbearing, that we may keep love warm in our hearts and thus develop qualities that Heaven shall approve. Those who go forth from such families to stand at the head of other families will know how to advance the happiness of the one whom they have selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, in the place of being the end of love, will then be the very beginning of love. [Cf: 18MR318.03] p. 149, Para. 7, [1886MS].

We have but one life to live, and nothing should be considered of sufficient value to lead to unhappy words or deeds. We must come into close relationship and be partakers of the divine nature in this life, if we would be a member of the holy family in heaven above.--Letter 3, 1886. [Cf: 18MR319.01] p. 150, Para. 1, [1886MS].

(Written in 1886 to Elders A. T. Jones, J. N. Loughborough, E. J. Waggoner, and J. H. Waggoner.) I wish to say some things in reference to the revival at Healdsburg. [Cf: 21MR147.01] p. 150, Para. 2, [1886MS].

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism. [Cf: 21MR147.02] p. 150, Para. 3, [1886MS].

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder E. P. Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there was not a mistake made in some things. [Cf: 21MR147.03] p. 150, Para. 4, [1886MS].

Has not God presented before you the defects and want of wisdom in your ways and in your management? If Elder Daniels erred in some things, who of you dared to tell him to preach no more? Who of you dared to stop the work because in your finite judgment everything did not appear to meet your ideas? Every time I think of this matter I am so pained I try to put it out of my mind at once. [Cf: 21MR147.04] p. 150, Para. 5, [1886MS].

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no farther, for it is not the work of God? I believe that God was giving the people in Healdsburg a warning and I believe that some would have taken hold of the truth; and I believe you had no right whatever to lay your hand on that work, but should have joined yourself to it. If you saw errors--as there must have been errors--then you should have corrected them in as private a manner as possible and put no arguments or excuses in the minds of the opposers of truth, to resist the truth. [Cf: 21MR147.05] p. 150, Para. 6, [1886MS].

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. I have not the confidence in Elder J. H. Waggoner's judgment in these matters that you have. I know that he needs his soul as well as lips touched with live coals from off the altar, that shall refine and purify the uncleanness from his lips and from his soul. I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible. [Cf: 21MR147.06] p. 150, Para. 7, [1886MS].

I cannot sanction your course. I cannot see that while you were working to correct evils, as you might have done, that you should stop the work. If this is the way you manage when God sends good, be assured the revivals will be rare. When the Spirit of God comes it will be

called *fanaticism*, as on the day of Pentecost. "These men are filled with new wine," was the saying of those who took no decided interest in the work. [Cf: 21MR148.01] p. 151, Para. 1, [1886MS].

Now Elder Waggoner's prejudice came in, causing him to pass his judgment on the work, and others followed in its wake. I verily believe you had but little of the Spirit of God in your camp meeting, for I cannot see how God could work with your efforts--at least with some who were leaders in the meeting--because they were not where the Lord could bless their efforts. I beseech of you, brethren, to study more thoroughly in the school of Christ and be sure that self and personal feelings do not mingle with your judgment of the work of God. We must have more spiritual power, individually, and when you see persons confessing their sins, let the current of the Spirit of God flow and wash out and cleanse the moral impurities. We are very destitute of the quickening influences of the Spirit of God because, as in the case at Healdsburg, we would not recognize God, but, like Jacob, think it was an enemy that visited us. [Cf: 21MR148.02] p. 151, Para. 2, [1886MS].

In regard to Elder Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man merely, not a messenger whom God may use to deliver a message or do a certain work. [Cf: 21MR148.03] p. 151, Para. 3, [1886MS].

God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it, and has confidence in himself, in his judgment, in his knowledge, in his manner of address. [Cf: 21MR149.01] p. 151, Para. 4, [1886MS].

Elder Daniels is an acceptable speaker and [he is], as I have been shown, a man of not the deepest judgment, one who needed a counselor. But he is a man who could come close to the hearts of the people, one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned. [Cf: 21MR149.02] p. 151, Para. 5, [1886MS].

Now with the fruits of a good work evidenced before your senses, that you should feel competent to come in and hinder the work or to be sufficient to say, Thus far shall you go and no farther, is a work I would not have dared to do, unless God had given me a message direct from His throne. I tell you plainly, I have no confidence in Elder Waggoner's decisions or feelings. His son would naturally take his view of the case and seek to make his decisions appear true and righteous, because these decisions must be maintained.--Letter 76, 1886. [Cf: 21MR149.03] p. 151, Para. 6, [1886MS].

(Written August 30, 1886, from Basel, Switzerland, to L. R. Conradi.)
We were made very sorry to hear that you were in prison. We anticipated nothing of the kind when you left us, and we cannot make it seem real now. We have not forgotten you, but we have presented your case to the highest tribunal--the Great Sovereign of the worlds. The Lord whom we serve will deliver you in His own good time. [Cf: 21MR219.05] p. 152, Para. 1, [1886MS].

We feel sorry to have your wife in constant worriment and anxiety, but the Lord will not leave you. Jesus, the precious Saviour will give you peace and the consolation of His Holy Spirit. Jesus in giving His commission to His disciples, bade them go into all the world and proclaim the gospel to all nations, tongues, and people. From His divine lips came these words, "Lo, I am with you alway, even unto the end of the world." [Cf: 21MR219.02] p. 152, Para. 2, [1886MS].

Although we cannot see and understand why the good you meant to do your fellow men in Russia was interrupted, yet this is one among the things that shall work together for good to them that love the Lord. My dear brother, wherever you are you can make friends for yourself. We can see now more clearly some of the difficulties that lie in the way of those who would obey God. [Cf: 21MR219.03] p. 152, Para. 3, [1886MS].

Men are finite; God is infinite. The Heavens do rule. We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God's hand is against you. Keep up good courage and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave to confusion those who love Him. [Cf: 21MR219.04] p. 152, Para. 4, [1886MS].

Think of the love of God manifested to man. Think what Jesus, the Prince of Life, suffered in this world--the Just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then, whatever His wisdom desires or His love inspires, His power will execute. (Ps. 89:8, 9, 14, quoted.) [Cf: 21MR219.05] p. 152, Para. 5, [1886MS].

God reigns, and notwithstanding His majesty He loves the most helpless, the most suffering ones among His children. God is showing us evidences of His power, and truth will triumph. God will uproot every error in doctrine. Every truth will be immortal. Commit the keeping of your soul to God as unto a faithful Creator. The angels of God are round about you. Have faith in God. Remember Jesus your Redeemer and see what He endured. [Cf: 21MR219.06] p. 152, Para. 6, [1886MS].

When the apostles of Christ were thrust into prison angels of God came within the prison walls and ministered unto them. Oh, the tenderness, the compassion of God. He says, "Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee" (Isa. 49:15). [Cf: 21MR220.01] p. 152, Para. 7, [1886MS].

Daniel was placed in the den of lions, the three worthies were cast into a burning fiery furnace, but Jesus was with them and the flames could not harm them. Oh, trust in God. You are guilty of no crime--only that of seeking to make men kind and obedient, truthful and loyal--and with this consciousness you can lift up holy hands without doubting. [Cf: 21MR220.02] p. 153, Para. 1, [1886MS].

Wherever God has an obedient child there is an element of power wielded for God and the truth. Because men are misjudged and condemned and cast into the silent prison it is no evidence that God does not reign. He says that those who believe on Him shall suffer persecution. The greater the opposition to right and righteousness, the more will the Lord let His precious light shine forth. [Cf: 21MR220.03] p. 153, Para. 2, [1886MS].

Just put your trust in Jesus and remember that you are suffering for His sake, and that He will not leave nor forsake you. Have faith in God. Our prayers are going up daily to God in your behalf. We will have special care for your wife and child. Those who have put you in prison have done an unjust thing. If they had known you and been acquainted with your work, instead of enclosing you in prison walls they would have sent you two throughout the length and breadth of the domain, telling you to proclaim to all people, to all subjects and to all tongues, that there is a living God, that there is salvation for the sinner. [Cf: 21MR220.04] p. 153, Para. 3, [1886MS].

The truth cannot be advanced by force. The weapons of our warfare are mighty because they are not carnal. May the Lord give you grace to bear with meekness anything that men may do unto you. [Cf: 21MR220.05] p. 153, Para. 4, [1886MS].

(Romans 8:35-39, quoted.) [Cf: 21MR220.06] p. 153, Para. 5, [1886MS].

You are not ignorant that Jesus gave His precious blood for you. You have a shepherd full of kindness, full of care, and of mercy and tenderness; then believe you may trust Him every moment. [Cf: 21MR220.07] p. 153, Para. 6, [1886MS].

Jesus identifies His interest with suffering humanity. That which is done to you to make you suffer is done to Christ in the person of His saints. We believe God is working in your behalf. Only cling with unwavering faith to the promise. May God bless you two brethren who are imprisoned for the truth's sake, and remember we are praying for your deliverance.--Letter 49, 1886. [Cf: 21MR220.08] p. 153, Para. 7, [1886MS].

(Written August 11, 1886, from Basel, Switzerland, to Brother and Sister Ings.) We received your welcome letter a few days since, and were so glad to hear that you had a favorable passage. I wish I was in England this moment; I want to see you both so much. [Cf: 21MR306.01] p. 153, Para. 8, [1886MS].

I have been very earnestly at work here. We have been seeking to do everything in our power to educate the people here to understand what it means to be a Christian. We have been holding morning meetings the past week at half past five, lasting one hour. All who are connected with the office and all in the building attend these meetings. I talk

to them about 30 minutes and then we have a social meeting. In the past two weeks I have spoken nine times; three times at length. [Cf: 21MR306.02] p. 153, Para. 9, [1886MS].

I feel deeply that we must do everything in our power to educate the people to be Bible Christians. Not only must we show in our character the meekness and lowliness of Christ, but we must educate the people who profess present truth so that they will not be satisfied to merely have a nominal faith in the truth for this time but have that faith brought into their character as a sanctifying power. How few of us see the importance of living by every word that proceedeth from the mouth of God; that is, not depart from a Thus saith the Lord. [Cf: 21MR306.03] p. 154, Para. 1, [1886MS].

I feel deeply in regard to the fact that our people talk the truth, but do not live the truth, thus carrying its principles in their life practices. Every church that has been organized needs a work done for them that God alone can do. They talk consecration, mention consecration in their prayers, and say over and over again, "We give ourselves wholly to Christ," when they hold tenaciously to their own ideas and will and are not consecrated to Christ. [Cf: 21MR306.04] p. 154, Para. 2, [1886MS].

Saying consecration, praying consecration, are not enough. We must practice consecration. We feel deeply pained to see the absence of consecration in the individual members of the church. These reach too high. When they bring their consecration down into their very words and actions, into their associations with one another, they will bring consecration into their practical life. It is present religion we need, not an imaginary religion. It is a Saviour today to help us. It is to reveal Christ in our words today; it is to be kind, tender, and affectionate today; it is to esteem others better than ourselves today. Each separate word and action is to show consecration not to ourselves, but to God. We are fitting up for heaven. The Spirit of Jesus dwells in us richly by faith. [Cf: 21MR306.05] p. 154, Para. 3, [1886MS].

Consecration is a very simple thing when brought daily into our individual life in practice, but it is our spiritual power. We shall know far more by consecration daily than by trusting to our experience. Each day, each hour, let the heart go out after God: "Here, Lord, am I, Thy property; take me, use me today. I lay all my plans at Thy feet; I will have no way of my own in the matter. My time is Thine; my whole life is Thine. Thou hast bought me with a price." Let the heart be constantly going forth to God for strength, for grace every moment. [Cf: 21MR307.01] p. 154, Para. 4, [1886MS].

Let not one evil word escape our lips, because our lips, our voice, belong to the Lord, and must be consecrated to the Lord and to His service. These lips must not dishonor Jesus, for they belong to Him. He has bought them and I must speak nothing that will offend Jesus. My ears must be closed to evil. Thus day by day we can consecrate ourselves to God. The ears must not be defiled by listening to any gossip that faultfinding ones would have us hear, for I not only cause them to sin in allowing them to talk of others' faults, but I sin myself in listening to them. I can prevent much evil speaking in thus having ears consecrated to God. I can say before the evil is done, "Let us pray," then ask God to enlighten both our minds to understand our

true relation to one another and our true relation to God. [Cf: 21MR307.02] p. 154, Para. 5, [1886MS].

Let us open our hearts to Jesus with all the simplicity that a child would tell its earthly parents his perplexities and the things that trouble him. Tell him you are not to listen to evil speaking, to hurt others. Thus we can restrain evil not only in ourselves but in others. Practice consecration to God daily; then there will be no danger in the life of service to God. We want gratitude brought into our life, words, and works. [Cf: 21MR307.03] p. 155, Para. 1, [1886MS].

Every word, every thought of complaining indulged in, is a reflection upon God, a dishonor to His name. We want our hearts attuned to His praise, full of thankfulness, talking of His love, our hearts softened and subdued by the grace of Christ, full of sweetness and peace and fragrance. We shall be patient, kind, tenderhearted, pitiful, courteous, even when dealing with those who are disagreeable. Oh, how many precious blessings we lose because we esteem self altogether too highly and have so little esteem for others. We want to live a life that will please God, one that will bear witness that we are children of God and not children of the wicked one. [Cf: 21MR307.04] p. 155, Para. 2, [1886MS].

This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. I feel Jesus verily present. I tell you in the fear of God, our churches are altogether too formal. The love, the tenderness of Christ, is not expressed in practice in their intercourse with one another. We must not demerit ourselves and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our human ability. Those who have far less ability may verily be doing far more for the Master because they put out of the exchangers every talent they possess. They keep up an unfaltering purpose, a brave heart, and a calm, peaceful, trusting confidence in God because they believe His Word. [Cf: 21MR307.05] p. 155, Para. 3, [1886MS].

Heaven recognizes the loyalty of the soul that is struggling to do the will of God, and to grow into the likeness of Christ. Each has to win his way by struggles and efforts to elevation of character and noble attainments. Jesus has divine help to give every one of us in our aspirations to seek to work out our own salvation with fear and trembling. God is ready to give abundant grace, and the door of the heart must be open to receive. Open the door and let the Saviour in. Then we must teach this, reveal it in our lives. What rich promises we have, how deep, how full, how abundant! If we do not grasp them, we meet with a great loss, and those with whom we associate also meet with a loss. [Cf: 21MR308.01] p. 155, Para. 4, [1886MS].

Jesus would reflect His light and grace through us to others. Then come close to Jesus; open the door of the heart that the bright beams of Christ's righteousness may shine into our souls to be reflected upon others. We are to be constantly reaching upward to God. Think much, and talk little of ourselves, but talk of Jesus; dwell upon His matchless charms. Talk not of our trials, brood not over our privations, but remember Jesus, the Son of God. [Cf: 21MR308.02] p. 155, Para. 5, [1886MS].

Study His life of self-denial, self-sacrifice, His life of privation, and how much abuse He endured for our sakes on the cruel cross, and then let us never exalt ourselves or think we have a trying time, but let us be thankful. God does not want us to be in gloom, but walk in the light as He is in the light. Jesus lives; He is not in Joseph's new tomb, but lives to make intercession for us. He does not forget us for one brief moment. He encouraged His disciples to [obey] that which He commanded them, [then promised], "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Then let peace come into the soul, joyfulness into the heart, and speak forth the words Christ has given us, and show forth by our piety, "the praises of Him who hath called you out of darkness into His marvelous light" (1 Peter 2:9). [Cf: 21MR308.03] p. 155, Para. 6, [1886MS].

I have written altogether differently than I had designed. Well, you may see some who need these words which I have written. [Cf: 21MR308.04] p. 156, Para. 1, [1886MS].

I understand a tent meeting is to be held in Grimsby. I want to know about this meeting. We may be able to leave here one week or two before the council shall begin. If it is thought best, I should like to speak in the tent where I need not an interpreter. I wish to hear from you again. How are you getting along? I wish so much Sister Ings was here in Basel, but it may not be best as we are coming there so soon. [Cf: 21MR309.01] p. 156, Para. 2, [1886MS].

I think in the meetings held in Grimsby that there should be Bible lessons given in the place of many discourses. There should be visiting from house to house to get at the people. Pray with them, talk with them, and, above everything else, I hope those who labor will plead with God for His Holy Spirit. This is what is needed. There is the Salvation Army, the Holiness Band with their cheap Christianity, and yet it pleases because there is no warfare. They present all smooth sailing. The truth brings before the people heart religion. It is not, they will say, who are in error [or] the works we do, but it is what Jesus does for us. This is all true, but our works must be like the works of Christ. Now, if God works by His power, the hearts of all must feel it. This, then, is the way to reach the people, through God. Be in earnest, agonize in prayer, and you will see the salvation of God. [Cf: 21MR309.02] p. 156, Para. 3, [1886MS].

With much love and a welcome to Europe, I remain your sister in Christ.--Letter 7a, 1886. [Cf: 21MR309.03] p. 156, Para. 4, [1886MS].

(Written May 26, 1886, from Chaux-de-Fonds, Switzerland, to Brother and Sister Ings.) We have been traveling among the churches with my own team. Left Basel May 20 and journeyed two days to Tramelan. Oh, what scenery! No one can tell what Switzerland is unless they have traveled over the road by horse and carriage. I spoke three times in Tramelan. There is a goodly number there. Eleven came from this place and we had a good meeting. Brother John Vuilleumier was my interpreter. [Cf: 21MR312.01] p. 156, Para. 5, [1886MS].

Monday we drove to Bienne in company with Mary Roth and her brother, Oscar, and Sarah McCenterfer. We rode fifteen miles over the most beautiful road and viewed the most majestic scenery my eye ever looked upon. But this letter is not to describe scenery but to state a few

things. [Cf: 21MR312.02] p. 156, Para. 6, [1886MS].

I spoke at Bienne in the missionary meeting, then W. C. White spoke. Mary Roth was our interpreter. Today we have come thirty miles and the scenery was such as to delight the senses all the way. For miles we were steadily climbing until we could view the landscape from the elevated point where we now are. I am glad we have a good strong horse and a good, easy, convenient carriage. I am being much benefited by my journey. [Cf: 21MR312.03] p. 156, Para. 7, [1886MS].

I started in this letter to say that as yet we have spent but a very little time in England. We design to start in two weeks for Sweden and Norway, and then shall go to England. The plan now is that our European conference will be in England. We shall stay some time and labor in England. Then if you come, Brother and Sister Ings, we purpose to have a family together and unite our interests and will have a comfortable home, convenient food, and try to help one another. I must spend considerable of my remaining stay in England, if I can endure the climate. If I cannot, shall go where I can, but I am desirous to work in England. I long to speak without a translator. And if I spend much time in England, shall take my horse and my carriage with me. [Cf: 21MR312.04] p. 156, Para. 8, [1886MS].

But I will say, Do just that which the Lord directs. Do not move upon anyone's light, but study duty. You are on the ground and you can know the situation. Ask God for light, and then do your duty with an eye single to His glory. [Cf: 21MR312.05] p. 157, Para. 1, [1886MS].

We would not urge your coming, but we do feel that it would be in the order of God for you both to visit Europe at this time. We cannot advise Brother Ings to come without his wife shall accompany him. He needs her and we will try to make up a family, for I cannot see any better way to do than to be independent of all families, [so we can] cook as we please. We have had a good girl to cook for us and do all housework. We will have a good girl in England and you will be free to ride with me, walk with me, and help me in many ways. Then when your husband is not well or when he shall rest, he can have a home to come to. If we do not stay in England long, still we will have a home where our interests will be connected. When we go to America, I want to have Sister Ings in my family, and I shall locate myself somewhere or in some place where there is land to pasture a cow without so much trouble. [Cf: 21MR312.06] p. 157, Para. 2, [1886MS].

Now, my dear brother and sister, I have not lost my interest in either of you, and I want we should be one family. I think you had both better come at once to England, and by the time you arrive we will be making our way from Norway to England. There we will meet, there we will talk over our plans. There are good locations we can obtain in England. We shall secure the most healthy place we can to make a home, and we want you to connect with us. [Cf: 21MR313.01] p. 157, Para. 3, [1886MS].

Mary K. White does not find time even to ride with me or travel with me. Sarah is either taking dictation or writing on the calligraph, and Marian--you know how she begs off. You can help me and I can help you, and you can go with me to different churches. Now come, both of you, and remain as long as it shall please the Lord. When we leave England we want you to go in company with us. [Cf: 21MR313.02] p. 157, Para.

4, [1886MS].

In my dreams I am with Sister Ings. She fell on my neck and said, "Oh, Sister White, I never wanted to leave you. You made me leave you, and I want to be with you. The Lord blesses me when I am with you." I said, "Sister Ings, from this time our interests shall never be divorced. We will stand shoulder to shoulder to the close of time. [Cf: 21MR313.03] p. 157, Para. 5, [1886MS].

I want when you shall come that you will bring all the matter in regard to mothers' influence, all letters from my children. You can help me much in some of these matters. I would not bring but a limited supply of clothing as you can obtain it here better than there, but you need not I should inform you in regard to this. [Cf: 21MR313.04] p. 157, Para. 6, [1886MS].

You have filled a good place in the institution and now it is well that there should be a change. Therefore come, Sister Ings, with your husband. We will be more than glad to see you. I can say no more in regard to this matter. The Lord help you to decide aright, is my prayer. [Cf: 21MR313.05] p. 157, Para. 7, [1886MS].

No one would be more happy to see you than every one of our family, but after saying this I can say more--all would receive you most heartily. I do not know what the duty of Sister Ings is. I believe that it was in the order of God that she took her position at the Health Retreat. I believe she has been the right one in the right place, and I think her to be qualified for the position and that she will be a blessing to the institution. I look forward to the time when I will see my old home again and Sister Ings be with me, if she can be cut loose from the Health Retreat. But my pleasure, my wishes, shall not come in to be a controlling power. [Cf: 21MR313.06] p. 158, Para. 1, [1886MS].

In regard to you both, I have the same tender interest in you both, and nothing would give me more keen sorrow than to find you in any place where you would not be happy or where you would be sufferers healthwise. If Brother Ings should come to England, we shall feel the same interest in his welfare we have felt in America. [Cf: 21MR314.01] p. 158, Para. 2, [1886MS].

Our interest must be bound up together. If Brother Ings has the blessing of God, he may do a good work in England, and I wish he could spend some time there. It would please us much. If the Lord wills he should come, we will be glad, and if it is found that rheumatism affects him, he could spend some time in Basel or other sections of the country where it would be more favorable. You are not to come with the idea that you are to be fixed in England. It is only for a time to do a specified work and then return again to California as soon as we will return to America. [Cf: 21MR314.02] p. 158, Para. 3, [1886MS].

Now, we do not feel that it is our province to make duties for either of you or to do anything further than to suggest. If Brother Ings feels it his duty to remain in California, then let him follow his convictions. I believe the Lord will lead those whom He entrusts with His work. But it seems to us, as we survey the field, that he should come. [Cf: 21MR314.03] p. 158, Para. 4, [1886MS].

We are pleasantly situated in Basel, but shall be prepared to leave in one year. I look home to California often, but not in the same way Lot's wife looked back to Sodom. But I have left home and all its comfort and all its attraction. I consider the cause of God and its workings of greater consequence to me than anything that I possess. I will not worry about home, but just as soon as my work is done I shall go back willingly. You will see by this letter that I want you both to move understandingly and with a consciousness that the Lord is leading and guiding. I cannot tell either of you your duty or where you shall go or what you will do. Let the Lord lead and guide you. I believe He will. With much love, I remain, your true friend.--Letter 78, 1886. [Cf: 21MR314.04] p. 158, Para. 5, [1886MS].

(Written February 8, 1886, from Basel, Switzerland, to Brother and Sister Harmon.) I was very glad to receive letters from you, but I am unable to answer them at present. For two weeks I have suffered with congestion of the brain and eyes. Last Thursday I had a two-hours' chill and was very sick all day. Friday morning our people arrived from America. Sabbath I had another chill, lighter, but was unable to sit up through the day. Have been quite sick today. How this will terminate I cannot tell, except that I do have faith in God that I will have strength to accomplish the great amount of work that is now in my hands in writing and arranging books. I am astonished at the amount of labor that God has given me strength to do since I have been here in Europe. [Cf: 21MR329.01] p. 158, Para. 6, [1886MS].

I had written to Sister Lockwood that she need not be concerned in regard to the carpet after I saw the way opened to hire means. I thank you for the interest you have taken in this matter, also for the good price you obtained for the carpet. I would rather have kept it myself than to have sold it for any less. [Cf: 21MR329.02] p. 159, Para. 1, [1886MS].

In regard to May Walling, I see there is reason in what you say. I have recently written to May telling her to go to Brother Lockwood's at once, for I thought it was a burden imposed upon you that you ought not to have. And as my expenses were considerable here, I did not feel that while our house was open in Healdsburg it would be best to pay May's board, and you ought not to board her without pay. [Cf: 21MR329.03] p. 159, Para. 2, [1886MS].

I feel perfectly safe with May under your care, and I did not propose her going to Brother Lockwood's because I had any lack of confidence in you, but only for the reasons I have named. I have written to Brother Lockwood to rent my house if possible. If he should do this, then I would want May to be with you, and if she makes a wise improvement of her time, continue at the school. Brother Lockwood may be able to rent the house; if not, it will be an expense to me rather than an income. You are on the ground and I am not. I leave it to you and your husband's judgment to do as you think I would do if I were there in regard to May. [Cf: 21MR329.04] p. 159, Para. 3, [1886MS].

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most

forward, the most zealous and enthusiastic. The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church. To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "for I am meek and lowly in heart." Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens, then they would understand better how they might help and bless others. [Cf: 21MR329.05] p. 159, Para. 4, [1886MS].

Now, I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those "who were wholly the Lord's" met. I know what I am talking about, for these matters have been laid open before me several times. [Cf: 21MR330.01] p. 159, Para. 5, [1886MS].

And yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you. Hold fast everything that is good. Have no spirit of Pharisaism, have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds. [Cf: 21MR330.02] p. 159, Para. 6, [1886MS].

If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ's righteousness. Self-exaltation and pride of position and self-importance were the sins of Satan in heaven. True religion dies out of the heart when these take possession and are developed in the character. [Cf: 21MR330.03] p. 160, Para. 1, [1886MS].

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have on Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use. The very animals will respond to the disposition of those who have charge of them. [Cf: 21MR330.04] p. 160, Para. 2, [1886MS].

A man who has Christ abiding in his heart will not treat even his cattle disrespectfully, because they are God's creatures. One with the softening, subduing influence of the grace of God in his heart will not beat, bruise, or kick his animals in a merciless manner. He will remember that the angels of God are taking cognizance of his harsh and unkind words and his ill-tempered actions. Heaven will never be peopled with such characters. [Cf: 21MR331.01] p. 160, Para. 3, [1886MS].

May God help every member of the Healdsburg church to diligently search his own heart, and search the Scriptures until he is acquainted with the qualifications that are essential for him to possess in order

for him to sit down with the suffering Man of Calvary on His throne. I leave these remarks with you. Make any use of them that you in your judgment may think proper. [Cf: 21MR331.02] p. 160, Para. 4, [1886MS].

A few words more. If Christ is abiding in your hearts by faith, you will as a church have the presence of God. You will learn what it is to have the love of Christ in the heart for your brethren. You will learn how to exercise that love in your families and in the church--first pure, and then peaceable, and then easy to be entreated, full of righteousness and good fruits. As Christ prayed that the church might be one, you will all try to be one, to see eye to eye, and speak the same words, and have the same judgment, and that there be no divisions among you. You will be united, and Christ will be your strength. [Cf: 21MR331.03] p. 160, Para. 5, [1886MS].

We have but a little time of probation left us, and let not one neglect the preparation of the soul for eternity. It is a terrible thing to be lost. Brethren and sisters, be determined that you will labor for unity. This is the grace to cultivate--love, precious love. "By this shall all men know that ye are My disciples, if ye have love one to another." [Cf: 21MR331.04] p. 160, Para. 6, [1886MS].

May God bless you as you press close to the bleeding side of Jesus, in my prayer.--Letter 9, 1886. [Cf: 21MR331.05] p. 160, Para. 7, [1886MS].

(Written August 6, 1886, from Basel, Switzerland, to Elder and Mrs. E. P. Daniels.) Again my mind is much exercised in regard to you. I dreamed that I was in your home sitting at your table, but I could not see that the teachings that you have given others on self-denial and health reform were carried out. I groaned in spirit and said, "Brother Daniels, you are going into darkness." [Cf: 21MR332.01] p. 160, Para. 8, [1886MS].

The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical, you would use your means too freely, your wants would increase, and you would not practice self-denial. I was shown that the Lord in mercy has kept you in the school of poverty that He might save your soul. [Cf: 21MR332.02] p. 161, Para. 1, [1886MS].

Sister Daniels has lessons to learn in economy. I saw that you, Brother Daniels, had been tested by poverty, and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others--if you should not appropriate the means God brings in your hands in accordance to your faith--then He would come closer to you by affliction, disappointment, and privations, for I saw that you do not know yourself. You would be led on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him. [Cf: 21MR332.03] p. 161, Para. 2, [1886MS].

If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the

school of Christ. Nebuchadnezzar was warned by God not to pursue a certain course, but his prosperity elevated and deceived him, and in an unguarded moment he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The instant he uttered these words, the sentence was issued that felled the tree. The blessings God had bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field. [Cf: 21MR332.04] p. 161, Para. 3, [1886MS].

There are many ways in which God can punish, and punishment will surely follow wherever pride is indulged. "Pride goeth before destruction." Let a man be lifted up by a sense of his own ability, and trust in his human strength, and he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let anyone glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted. [Cf: 21MR332.05] p. 161, Para. 4, [1886MS].

Now, Elder Daniels, stop just where you are and consider. Bring forth fruits unto righteousness such as you have not brought forth. A great deal was said about the injustice that was manifested when you did not receive [the] credentials desired to labor in the cause and work of God, and could do so much good. Your credentials have been restored, and now God is waiting to see what you will do, whether you will give yourself unreservedly to His work or will please yourself. Will you connect in your work with those who will lead you to meet the world's standard rather than the standard of Christ? [Cf: 21MR333.01] p. 161, Para. 5, [1886MS].

My heart is very sad when I think of the state of things in Healdsburg. I know the church is not in a right condition. I know that your plans and ideas have fashioned some of its members not to their spiritual advantage but to their injury, and the end is not yet. I was in my dream led into the church, into the college, and into your house. I sat at your table, and visited your rooms fitted up for your students, and I was led to see beneath the outward appearance, and I was very sad. I saw the working of things at present and what they would be in the future, which was far from being in God's order or according to His arrangements. I was shown some things in your family, the dangers that threatened your children of receiving a wrong stamp of character, a mold that will not be easily effaced--vanity, pride, love of dress, self-will, and anything but the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change. [Cf: 21MR333.02] p. 161, Para. 6, [1886MS].

You do not know how to use means, but God is proving you, and will you stand the test? But, as I have written to you so fully in my former letter, I will now forbear. [Cf: 21MR333.03] p. 162, Para. 1, [1886MS].

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should

arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless efforts. [Cf: 21MR333.04] p. 162, Para. 2, [1886MS].

Christ prayed that His disciples might be one with Him as He was one with the Father. A limited number united under one head, all obeying orders, will accomplish more than ten times the number who are drawing apart, who expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a show of doing something, attract attention, and flash out brightly, and then are gone. All must pull in one direction in order to render efficient service to the cause. [Cf: 21MR334.01] p. 162, Para. 3, [1886MS].

In Healdsburg some have acted from self-will. They have a high appreciation of their own ability. They put a great estimate on their own plans, and are all ready to take offense at the doings of others, and they refuse to act in concert. Now, these, I saw in my dream, were attracted to you, and God's blessing cannot attend them, because His Spirit does not rule in their hearts or control their actions. [Cf: 21MR334.02] p. 162, Para. 4, [1886MS].

God requires concerted action of His soldiers, and in order to have this in the church self-restraint is essential; self-restraint must be exercised. But some in Healdsburg, as well as in other churches, will have to learn this lesson; they will have to learn to forgo their own wishes and preferences for the good of others. We have determined adversaries; we know not their number or their position. Satan works through agencies which we do not always see--through some whom we do not suspect. When we think Satan is routed, he is only preparing to make an attack to discomfit and repulse. When we fancy ourselves secure, we are in the very greatest danger. Watchfulness and prayer, combined with persevering effort to keep the rank and file unbroken, is more necessary than ever before. [Cf: 21MR334.03] p. 162, Para. 5, [1886MS].

The work of the cause of truth in Healdsburg is a spectacle to the world, to angels, and to men. Satan has brought elements into the Healdsburg church that will ever be a source of trial unless these unconverted members shall see their defects of character as they have never yet seen them, and will repent of their evil surmisings, their envy, their fault-finding, their accusing of the brethren, their walking after their own independent judgment. These have made independent assertions and are bold and forward, not knowing their place, and not realizing the order that must be observed in the church of God. [Cf: 21MR334.04] p. 162, Para. 6, [1886MS].

Such are a greater affliction to the church than any of the influences we meet with from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of using great caution in selecting persons to take responsibility in the school and in the church, for Satan will set

these unsanctified ones to work to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things, and all the time they will think they are doing God's service. These elements are already at work in the church, but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed and who move from impulse, and skillfully diverts them into channels where they will be an element of weakness in the church. [Cf: 21MR334.05] p. 163, Para. 1, [1886MS].

Our conflict with Satan and his host must be earnest and determined. The enemy will use these rebellious ones to worry, confuse, and perplex those who would stand as bold, faithful, soldiers for Jesus. We wish you to understand your danger, to know what gins and snares Satan has set for you. The warfare is waging now and will continue to the end. [Cf: 21MR335.01] p. 163, Para. 2, [1886MS].

The church must be a unit. I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God, for Satan is surely coming to you as an angel of light. It is not easy to meet and withstand foes who wear the same dress as do the soldiers of Christ. But let the Lord come in and work with your efforts. God would have you and your wife consecrated to His service, but you both need divine enlightenment. You need to be careful with whom you connect, to take heed whom you admit into your confidence. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him with faith in earnest, humble prayer. May the Lord guide and control you, is my prayer.--Letter 11a, 1886. [Cf: 21MR335.02] p. 163, Para. 3, [1886MS].

(Written July, 1886, from Oslo, Norway, to Edson and Emma White. First part missing.) . . . stood one feeble man as authority for everything. He has not undertaken to bring the people up and to perfect every man in Christ Jesus. The ideas he has had upon these things have not been according to the light God has given me, and yet Elder Matteson has accomplished a large work. The error was in sending him alone at the beginning. There should have been several to unite in the work. Oh, that God would help His people with proper understanding to broaden, to extend! Oh, that Heaven's light may shine forth upon the responsible men and upon those who go forth to labor! We can work successfully only through God. [Cf: 21MR340.01] p. 163, Para. 4, [1886MS].

Half past ten o'clock.-- At nine o'clock, by appointment, I met the committee to talk with them in regard to the way of observing the Sabbath, and the elements in the church that had been tolerated and had disfigured the work and brought the truth into disrepute. This influence, unless firmly dealt with, would be the means of turning many souls from the truth. I spoke very decidedly, in the fear of God, and I left no chance for any misunderstanding, I assure you. [Cf: 21MR340.02] p. 163, Para. 5, [1886MS].

I pointed to the blacksmith's shop, silent on the first day of the week, and the noise of hammering and of the anvil and clatter of iron on the Sabbath. And then close by was the marble shop, and the sound of hammer and chisel mingled with the prayers of a people who are professedly honoring God by observing His Sabbath. [Cf: 21MR340.03] p. 164, Para. 1, [1886MS].

Entering into the ears of God is all this din and all this confusion, I said, dishonoring God on your very premises, under your control. The Lord has sent you a message to which you are to take heed. You may regard it as an idle tale, but I tell you, in the day of God you will know the things which I tell you are verity and truth. [Cf: 21MR340.04] p. 164, Para. 2, [1886MS].

I related to them that, when in America, I was shown the work in Norway, the church in Christiania in particular, and the slow advancement they were making. The standard of piety and of truth was very low. The truth was made a matter of convenience. Rather than bringing themselves up to the Bible standard they were making their business and their own selfish interest the standard. God will accept no such service. [Cf: 21MR340.05] p. 164, Para. 3, [1886MS].

An angel of God said, "Look and observe carefully what this people are doing, mingling their own dross with pure truth." I had Sara present to report, and will not make the statement I designed to make, but have the words copied and then will have it more exact. Now, said I, I expect you may, some of you, consider my words as idle tales, but you must meet them in the judgment and I must meet them. I cannot abate one iota from their severity. The meeting for preaching was to commence in fifteen minutes and I told them I wanted another meeting to express the mind of the Spirit of God concerning them more fully upon some points. Next Monday--tomorrow evening--I meet the church and address them all. [Cf: 21MR341.01] p. 164, Para. 4, [1886MS].

As soon as I ceased speaking Brother Hansen arose and said, "I do not consider these as idle tales. I receive them, and believe the truth has been spoken to us this morning, and I thank Sister White for saying them." Then I think all in the room responded eagerly, heartily, "We receive these words and mean to act upon them." [Cf: 21MR341.02] p. 164, Para. 5, [1886MS].

Now, Brother Hansen is the most influential man in the church and the only one who has much of any property. He is a large builder and has had men under him. He is a large contractor and I have talked with him plainly before in regard to his position and example. Then I have seen him drawing off and feared he would give up the truth, but I felt so strongly for him I have written to him, close, earnest, and yet in love, pleading in Christ's stead for him to save his soul. He has had to have others read his letters for him as he could not read English, but he has received these letters gladly and has ever treated me with the greatest respect, and I felt that I could fall down upon my knees and thank God for this token for good. [Cf: 21MR341.03] p. 164, Para. 6, [1886MS].

I had reined myself up; every nerve was strained to the utmost, and calmly and in the spirit of Jesus, but firmly and decidedly, as plucking a brand from the burning, I delivered this testimony. I am so thankful the Lord did open hearts to receive the reproof and warning. When I came to my room I was weak as a child. I knew not how they would take my message. [Cf: 21MR341.04] p. 164, Para. 7, [1886MS].

Now I expect there will be a change, but Satan will oppose every step of advance, and so long have the people here professing present truth

tampered with sacred things, letting down to a level with common things, that I expect it will require stern efforts and much wrestling against inclination to bring them up where God would have them. [Cf: 21MR341.05] p. 165, Para. 1, [1886MS].

I think if our brethren could realize how much it cost me--the weak instrument--to bear such testimonies, they would not think that this was a work I have selected myself. [Cf: 21MR341.06] p. 165, Para. 2, [1886MS].

Two o'clock p.m.-- W.C.W. spoke for a hack to take me to ride--the first time I have had a ride in a carriage for four weeks. We had a very pleasant ride two hours long. We saw a curiously constructed church, a state church, about three hundred years old. It is most curiously constructed. It has been presented to the king of Norway. Close by was an old, rough-looking building with curious specimens of antique crockery, brass and tin waiters [trays], plates, and various articles of wearing apparel and utensils. [Cf: 21MR342.01] p. 165, Para. 3, [1886MS].

There are forests, groves, parks, and lakes owned by the city where the people, rich and poor, can get out into the country. We saw many, many people with baskets of food resorting to these forests, and what a blessing this is for them! Men, women, and children are flocking out of the city to enjoy the woods. [Cf: 21MR342.02] p. 165, Para. 4, [1886MS].

W.C.W. and I walk out twice each day. My hip has been so very painful I could not walk out much--not enough for my health. We walk quite a little distance to the king's palace and in the king's gardens, which have many acres of land in maple trees and trees of all kinds and green grass and flowers. Anyone can have access to these grounds. Seats are furnished for the convenience of all. Seminaries are located near and the students resort to these groves to study their lessons. [Cf: 21MR342.03] p. 165, Para. 5, [1886MS].

W.C.W. and I have walked through the cemetery not far distant. It is an extensive ground and is kept up. Women are hired to water and care for the graves for a small sum from different families. The graves are made shapely--oval--and flowers of every description are planted on these graves. It looks like one beautiful flower garden, but the tombstones and the monuments remind you that you are in the city of the dead, and I look forward in imagination to the time when the trump of God shall sound and all that are in their graves shall hear His voice and come forth, those that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. [Cf: 21MR342.04] p. 165, Para. 6, [1886MS].

Oh, what a scene will we then see--some coming forth to life eternal at the first resurrection! Upon them the second death shall have no power. And then at the end of a thousand years the wicked dead come forth. I cannot endure to think of this. I dwell with pleasure upon the resurrection of the just, who shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep--not one is overlooked. Every one shall hear His voice. They will come forth with triumph and victory. Then there is to be no more death, no more sin, no more sorrow. [Cf: 21MR342.05] p.

165, Para. 7, [1886MS].

We witnessed a burial scene last Friday. There was a large building upon the ground where services were held, and the coffin was placed in a small room connected with the building. Several women were there and one after another would bring upon a waiter very rich bouquets and these were received and fastened upon the coffin until it was entirely covered. There were two clergymen of the State Church with their long black gowns and quilled ruffles about the neck and the wrists. [Cf: 21MR343.01] p. 166, Para. 1, [1886MS].

The coffin was borne by bearers. There were no carriages. The grave was prepared as was Father's, with evergreens all around it, and the grave was lined with evergreens. I think this was some important personage. But beneath all these wreaths of flowers we knew was death. The coffin was lowered into the grave and the officiating minister was handed a small shovel. He threw a shovelful of earth and then made a few remarks, and another, and another, making some remarks, until the ceremony was ended. He said a few words and all were dismissed, and everything had been conducted in a solemn, impressive manner. [Cf: 21MR343.02] p. 166, Para. 2, [1886MS].

Well, I must not linger longer over this letter, but send it to you without further delay. [Cf: 21MR343.03] p. 166, Para. 3, [1886MS].

Twenty minutes to eight.-- My appointment was at six o'clock We had an interested audience. I spoke upon Christ riding into Jerusalem, and Brother Oyen translated just as fast as I gave him, sentence by sentence. I know that there was a deep impression made upon the minds of the congregation. Many were in tears. I felt the deep moving of the Spirit of God upon my own heart and, by the promptness and earnestness of the way he translated, I believe he felt the Spirit of the Lord upon him. [Cf: 21MR343.04] p. 166, Para. 4, [1886MS].

Well, I think my labors here in public speaking are now ended. I must yet labor with the church, then I leave them until the judgment, never expecting to see their faces again after I leave them. Oh, what will be our meeting then? Will it be with fullness of joy and hope? Oh, God grant that it may be so! If we can meet Jesus in peace and be saved, forever saved, we shall be the happiest of beings! Oh, to be at home at last where the wicked cease from troubling and the weary are at rest! Heaven, sweet heaven! Oh, I shall appreciate heaven! I know that I must watch and keep my garments unspotted from the world or I shall never enter the abode of the blessed. [Cf: 21MR343.05] p. 166, Para. 5, [1886MS].

The east is not separated farther from the west than the children of light are separated from the children of darkness. We must watch continually and pray always that we may not be overcome with Satan's devices. I long for a greater faith, a more earnest consecration. [Cf: 21MR343.06] p. 166, Para. 6, [1886MS].

I am informed Brother and Sister Hansen have come to see me. I must see them, although weary. [Cf: 21MR344.01] p. 166, Para. 7, [1886MS].

July 12.-- We had, I think, a very profitable visit with Brother and Sister Hansen. The Lord is surely drawing him to the light. I have

borne a plain testimony to him both by pen and voice, and I have trembled in my soul as to how he would receive it. He told me through Brother Olsen that when he first read my letters written to him from Basel he could see but little light in them; the second time he read them he could see more; and the third time he could see still more, and he could receive it all; but had he moved upon his first impression he would have cast them aside as setting forth his case in a strong light that was not true. He has invited us to visit him in his home on the island, which he occupies in the summer. I have promised to go. I wish to draw nigh to him and help him all I can. King Oscar has a building on this same island which we shall visit. There are many things of interest connected with it that are desirable to see. The royal family spend some time there in summer. [Cf: 21MR344.02] p. 166, Para. 8, [1886MS].

I wonder sometimes if I have left my home to no more return to it. I can truly say all the comforts and conveniences of home do not weigh anything with me to turn my face that way unless I see my work is done and I am free to leave Europe. I am anxious to obtain that building, that house not made with hands, eternal in the heavens. I long to be there! "Come, Lord Jesus," and come quickly! [Cf: 21MR344.03] p. 167, Para. 1, [1886MS].

We received letters from Brother Whitney, who has just visited Nimes, in France. He says the tent was pitched but the lawless element has disturbed them much and the authorities are bound to protect them, but do not do it, and it is on test and trial whether a tent can be run in Nimes. They have a good working force, and if they are compelled to take down the tent they will work from house to house and make the most possible of the situation. One or two meetings have broken up in confusion. It may be the workers will decide that they will have to commence their labors in places surrounding Nimes. They have their tent pitched within a stone wall eight feet high, entered only by a gate, and they may make arrangements to shut out this rough element. [Cf: 21MR344.04] p. 167, Para. 2, [1886MS].

May the Lord cause His truth to triumph! The angels of God can protect the tent so that the people will have an opportunity to hear the truth. It is a little singular that the Catholics are the only men who would give their names to be responsible for the tent manager, so that the police could be employed, but the police as yet have done nothing to quell the disturbance. There is an excellent interest to hear, and God is able to make His truth to triumph amid the discordant elements of the world who are at enmity with God. Satan uses these elements to hinder the progress of truth. [Cf: 21MR344.05] p. 167, Para. 3, [1886MS].

But now I must pack up to go tomorrow to Denmark. Love to all friends. I looked for your patterns and measurement but none came, so we can do nothing now here. We could get sewing done for twenty-seven cents per day, and we wanted to purchase and make Emma a dress, and now if your measure comes we can perhaps let someone do the business for us. Am sorry for the delay. I shall see you have stockings knit for winter. [Cf: 21MR345.01] p. 167, Para. 4, [1886MS].

I received an excellent letter from Emma. Thank you, Emma. I am so tired I can scarcely write a word fit to read. [Cf: 21MR345.02] p.

167, Para. 5, [1886MS].

Edson spoke of Father's chair. I thought you all knew what chair I meant. It is in your house--the patent rocker. The chair was purchased in Texas, sent to Colorado, and then to Battle Creek. I wanted it sent to California, but if it is not, never mind.--Letter 113, 1886. [Cf: 21MR345.03] p. 167, Para. 6, [1886MS].

(Written September 6, 1886, from Basel, Switzerland, to G. I. Butler. A large portion of the letter is phrased as if it were being addressed directly to J. H. Waggoner, the subject of the letter.) I am troubled in regard to Elder Waggoner. He writes me nothing, and I feel deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point, whether or not to renew his credentials. [Cf: 21MR378.01] p. 167, Para. 7, [1886MS].

If the Conference does this, they will be saying virtually, "We have confidence in you as a man whom God recognizes as His messenger; one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture; one who will be in all things a faithful shepherd, a representative of Christ." But can we do this? Have we not seen the workings of an unsanctified heart? [Cf: 21MR378.02] p. 168, Para. 1, [1886MS].

The persistency in Elder Waggoner to accept and claim Mrs. Chittenden as his--what shall I call it--his affinity? What is this? Who can name it? Is Elder Waggoner one who has hated the light God has given him, showing that his preferences for Mrs. Chittenden's society and his intimacy with her, was sinful as in the light of the Word of God? Or did he accept the message and act upon it? [Cf: 21MR378.03] p. 168, Para. 2, [1886MS].

Notwithstanding, I went to Elder Waggoner with the testimony given me of God, yet he did not reform. His course has said, "I will do as I please in the matter; there is no sin in it." He promised before God what he would do, but he broke his promise, made to Brother C. H. Jones, W. C. White, and myself, and his feelings did not decidedly change; but he seemed to act like a man bewitched, under the spell of the devil, who had no power over his own inclinations. Notwithstanding all the light given, he has evidenced no real conviction or sense of sin, no repentance, no reformation. Hearts have ached sorely over this state of things, but they had no power to change his heart or his purposes. [Cf: 21MR378.04] p. 168, Para. 3, [1886MS].

Now, we should be very grateful for the help of Elder Waggoner in England and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin, and say to the sinner, "It shall be well with thee." We do not want to connect Elder Waggoner with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a blot on his garments. We cannot pass lightly over this matter. [Cf: 21MR378.05] p. 168, Para. 4, [1886MS].

The plague of sin is upon Elder Waggoner, and pain and sorrow are upon

the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good, that he may by a life of obedience and fidelity to God become equal with angels, [and] his life measure with the life of God, has perverted his God-given power to administer to lust, coveting the wife of another. God finds Elder Waggoner setting at naught the most costly lessons of experience, violating the most solemn admonitions of God, that he may continue in sin. [Cf: 21MR379.01] p. 168, Para. 5, [1886MS].

I have hoped and prayed that he would restore reason to its right throne and break the fetters that for years Satan has been weaving about him, soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless it. Christ will lift the heavy burden from weary shoulders, and give rest and peace to those who will wear His yoke and lift His burdens. [Cf: 21MR379.02] p. 168, Para. 6, [1886MS].

I will say, Elder Waggoner, What can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God? Can you think well of yourself? Just think of Jesus, crowned with thorns and nailed to the cross for our sins, and let it humbled--yes, let it break--your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation. [Cf: 21MR379.03] p. 169, Para. 1, [1886MS].

Will you please think what you would do in case one of our leading men be found in the position you are in? Could you, without any greater evidence on his part of the sense of his sin than you have given, advise that he have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God? [Cf: 21MR379.04] p. 169, Para. 2, [1886MS].

Your case has been shown me to be worse than that of Elder Cornell, because you had greater light, capacity, and influence; and his course is a beacon to warn you off from following in his steps. Elder Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust. [Cf: 21MR379.05] p. 169, Para. 3, [1886MS].

Supposing David should, after being reproved by Nathan, have repeated the same offense, would the Lord then have had compassion upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries. [Cf: 21MR379.06] p. 169, Para. 4, [1886MS].

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil? [Cf: 21MR380.01] p. 169,

Para. 5, [1886MS].

Will you have others follow your example? Will you wish them to pass over the ground you have traveled, and feel that they have done no great wrong? Without repentance and conversion, you are a ruined man. [Cf: 21MR380.02] p. 169, Para. 6, [1886MS].

I hear you [Elder Waggoner] are taking treatment at the sanitarium, acting as chaplain, speaking in the Tabernacle. Now, this does not look right for you to take such positions, until you have done all in your power to correct past evils. [Cf: 21MR380.03] p. 169, Para. 7, [1886MS].

I have felt, for your sake, restrained from opening the matter of Mrs. Chittenden's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay member of the church, I believe God would have then sent you repentance that needed not to be repented of. [Cf: 21MR380.04] p. 169, Para. 8, [1886MS].

Our pity, our love, to save you from reproach, has hurt you. My heart is so sad and agonized at times for you, I can only weep. I say, Must he be lost? Must he after suffering for the truth's sake, after standing in its defense until he is old and gray-headed, become an idolater, as did Solomon? Will he, for the love of a woman, trample down the law of God and look about him as much as to say, I do no sin; I am all right? [Cf: 21MR380.05] p. 170, Para. 1, [1886MS].

Will we be clear to let such things be concealed and sins hidden, with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder Himes might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst. [Cf: 21MR380.06] p. 170, Para. 2, [1886MS].

We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this he went backward from weakness to weakness. After a life of promise, his history was one of deterioration. [Cf: 21MR380.07] p. 170, Para. 3, [1886MS].

My Brother, my heart yearns toward you for Christ's sake. You have been attempting what other ministers have attempted--to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. There are many such cases that I have to write about. [Cf: 21MR381.01] p. 170, Para. 4, [1886MS].

It alarms me to see how the sin of licentiousness is coming in upon us. I felt this when I wrote to Elder Butler upon this point at the last General Conference, begging him to do all that he could to fence against what was coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its

simplicity and purity, and thus defile the religious character. God has given men intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin. [Cf: 21MR381.02] p. 170, Para. 5, [1886MS].

There is no more hope of you than of any common sinner, nor as much, unless you greatly humble your soul before God, repent, and are converted. Take the first steps in the way to life--repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages of light and influence have been greater. [Cf: 21MR381.03] p. 170, Para. 6, [1886MS].

Great care should be exercised in companionship and friendship lest the soul be imperiled, lest there be even an appearance of evil which in the eyes of others would lower the standard of religious principle and sap the foundation of religious belief. [Cf: 21MR381.04] p. 170, Para. 7, [1886MS].

How many, even in the ranks of Sabbathkeepers, are forming unsanctified connections. Men who have wives and women who have husbands are showing affection and giving undue attention to each other [persons of the opposite sex]. How many men of promise there are in our ranks who no longer have pure faith and holy trust in God because they have betrayed sacred trusts. Noble aspirations are quenched. Their steps are retrograding because they covet another man's wife or are unduly familiar with unmarried women. Their frivolous conduct leads them to break the seventh commandment. [Cf: 21MR381.05] p. 171, Para. 1, [1886MS].

Of Solomon the inspired record says, "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God" (1 Kings 11:4). [Cf: 21MR381.06] p. 171, Para. 2, [1886MS].

This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted and enjoyment which Satan promised Eve. It is coveting that which God has forbidden. [Cf: 21MR381.07] p. 171, Para. 3, [1886MS].

When it is too late, hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. The Lord esteems clean hands, a pure heart, and noble, earnest devotion to God and the truth above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown me. Let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin are handed down from generation to generation. [Cf: 21MR382.01] p. 171, Para. 4, [1886MS].

The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may have been

saved "as by fire," yet his repentance could not efface those high places, nor demolish those stones, which remained as evidence of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature. [Cf: 21MR382.02] p. 171, Para. 5, [1886MS].

What a legacy Solomon's life has committed to those who would use his example to cover their own base actions! We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse? Shall people look at our graves and say, He ruined me, or, He saved me? [Cf: 21MR382.03] p. 171, Para. 6, [1886MS].

To the youth we need to give definite, oft-repeated warnings to bring their gifts early to God as consecrated offerings. Had Solomon retained the heavenly gift of wisdom--God's special endowment--had he with his ardent temperament been guided aright, his life would have been illustrious to its very close. But after a life of greatness and power, he fell because of uncontrolled passion. Had he continued to add virtue to his faith and his rich endowments, he would have stood forth a grand, noble cedar of Lebanon. But he surrendered to passion; "And when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). [Cf: 21MR382.04] p. 171, Para. 7, [1886MS].

The lesson to be learned from the life of Solomon has a special moral bearing upon the life of the aged, of those who are no longer climbing the mountain but are descending and facing the western sun. We expect to see defects in the character of youth who are not controlled by love and faith in Jesus Christ. We see youth wavering between right and wrong, vacillating between fixed principle and the almost overpowering current of evil that is bearing them off their feet to ruin. But of those of mature age, we expect better things. We look for the character to be established, for principles to be rooted, and they to be beyond the danger of pollution. But the case of Solomon is before us as a beacon of warning. When thou, aged pilgrim, who hast fought the battles of life, thinkest that thou standest, take heed lest thou fall. [Cf: 21MR382.05] p. 172, Para. 1, [1886MS].

How, in Solomon's case, was weak, vacillating character--naturally bold, firm, and determined--shaken like a reed in the wind under the tempter's power! How has an old, gnarled cedar of Lebanon, a sturdy oak of Bashan, bent before the blast of temptation! What a lesson for all who desire to save their souls to watch unto prayer continually. What a warning to keep the grace of Christ ever in their heart, to battle with inward corruptions and outward temptations. [Cf: 21MR383.01] p. 172, Para. 2, [1886MS].

Brethren, we must have genuine faith which is the gold tried in the fire. We must cherish that faith which works by love and purifies the soul. Unless our faith has a purifying influence, it is worthless. Such a faith leads the soul to God and expands the intellect while it purifies, ennobles, and sanctifies. Let those in youth, those in mature age, and the aged, consider that their cases are soon to pass in review before God. What will be the record that they shall meet? [Cf: 21MR383.02] p. 172, Para. 3, [1886MS].

At one time in Battle Creek, the scenes of the judgment were presented

before me. The books were opened, and all, both old and young who claimed to be keeping the commandments of God were gathered about the throne. In the books were written the thoughts, the words, the actions of those who had received much light and enjoyed many opportunities, and yet their names were not clear, their life record was blotted and blurred. Great numbers were weighed in the balances and found wanting who knew for just what sins they were condemned. It was because of the lack of a virtuous character. [Cf: 21MR383.03] p. 172, Para. 4, [1886MS].

Base animal passions had controlled them. Licentiousness and lust had been carefully cloaked from human eyes, but the Lord saw it, and their names were blotted out of the Book of Life. Many of these men claimed to be teachers of the truth, but their labor was not marked with holy endeavor. They had not confidence and boldness toward God. They could not lift up holy hands without wrath and doubting. And the words were pronounced to these sin-polluted souls, "Depart from Me, ye workers of iniquity." Now is the time to obtain the white robe of character. Now is the time to confess and forsake sin and come to God with contrition of soul, that your sins may be blotted out and your names retained in the Lamb's Book of Life. [Cf: 21MR383.04] p. 172, Para. 5, [1886MS].

We must do something to stop this terrible tide of moral impurity. Self-abuse stands as the most degrading sin, polluting the whole character of the man. Unless those who are practicing this vice break off their sin and repent before God, they will find no place in the city of God. There entereth into that city nothing that defileth or maketh a lie. Such characters are living a lie continually. We are living in an age when iniquity abounds, and the special work of God's delegated servants must be to suppress this iniquity and to bring in righteousness. But those who claim to be the Lord's delegated ministers, and yet corrupt their own ways before Him, are guilty of great crime. [Cf: 21MR384.01] p. 173, Para. 1, [1886MS].

"And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee O Satan; even the Lord that hast chosen Jerusalem rebuke thee: is not this a branch plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel" (Zech. 3:1-3). Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names. [Cf: 21MR384.02] p. 173, Para. 2, [1886MS].

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb. Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. [Cf: 21MR384.03] p. 173, Para. 3, [1886MS].

He says, "Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shall also keep My courts, and I will give thee places to walk among these that stand by" (Zech. 3:4-7). [Cf: 21MR384.04] p. 173, Para. 4, [1886MS].

After the filthy garments have been removed, the subject changes, showing that this has its application in the future. If the people of God will walk in the ways of the Lord and keep His charge, which is the ten commandments, then the promise is that they shall judge His house and have places to walk among the angels. [Cf: 21MR385.01] p. 173, Para. 5, [1886MS].

Now the question is, Will those who profess the truth comply with the conditions? Will the characters of those who profess to believe the truth correspond with its sacredness? Satan's special efforts are now directed toward the people who have great light. He would lead them to become earthly and sensual. There are men who minister in sacred things whose hearts are defiled with impure thoughts and unholy desires. Married men who have children are not satisfied. They place themselves where they invite temptation. They take liberties which should only be taken with their lawful wives. Thus they fall under the rebuke of God, and in the books of heaven "Adultery" is written opposite their names. [Cf: 21MR385.02] p. 173, Para. 6, [1886MS].

There should be no approach to danger. If the thoughts were where they should be, if they were stayed upon God, and the meditations of the soul were upon the truth and the precious promises of God and the heavenly reward that awaits the faithful, they would be guarded against Satan's temptations. But, by many, vile thoughts are entertained almost constantly. They are carried into the house of God and even into the sacred desk. [Cf: 21MR385.03] p. 174, Para. 1, [1886MS].

I tell you the truth, Elder Butler, that unless there is a cleansing of the soul temple on the part of many who claim to believe and to preach the truth, God's judgments, long deferred, will come. These debasing sins have not been handled with firmness and decision. There is corruption in the soul, and, unless it is cleansed by the blood of Christ, there will be apostasies among us that will startle you. [Cf: 21MR385.04] p. 174, Para. 2, [1886MS].

I ask myself the question, "How is it possible for men who are opening the Scriptures to others--men who have abundance of light, men who have good ability, men who are living as in the face of the judgment, upon the very borders of the eternal world--to give their thoughts and bodies to unholy practices?" Well may the words of the apostle be repeated with emphasis: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will lift you up" [James 4:8-10]. "Blessed is the man that endureth temptation: for when he is

tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: [Some have argued thus, and thought that for certain reasons they have of their own, God would have them take the course they did.] for God cannot be tempted of evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" [James 1:12-15]. [Cf: 21MR385.05] p. 174, Para. 3, [1886MS].

The work of overcoming must be done here in this life. By sincere repentance and forsaking of every sin, pardon will be written against your names. The thoughts will be pure if the heart is pure. If the fountain is corrupt, the stream will be corrupt. Shall men who are conversant with the Scriptures and who are standing in vindication of the fourth commandment be charged in the books of heaven with transgressing the seventh? Shall Satan be given occasion to taunt the angels of God with the filthy characters of those who claim to be Christians? Will they make Jesus ashamed to call them brethren? [Cf: 21MR386.01] p. 174, Para. 4, [1886MS].

I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people, "Be ye clean, that bear the vessels of the Lord" [Isa. 52:11]. Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin, and to how many are the words of the true witness applicable: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee" [Rev. 3:1-3.] [Cf: 21MR386.02] p. 174, Para. 5, [1886MS].

The cases of all will be brought up in the judgment, and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels" [Rev. 3:4, 5]. [Cf: 21MR386.03] p. 175, Para. 1, [1886MS].

I am alarmed for our ministers who are hardening their consciences by continuing a course of sin. I fear that they will continue to fall under temptation until the word shall go forth: "He that is holy let him be holy still, and he that is filthy let him be filthy still." I tell you that there must be a thorough revival among us. There must be a converted ministry. There must be confessions, repentance, and conversions. [Cf: 21MR386.04] p. 175, Para. 2, [1886MS].

Many who are preaching the Word need the transforming grace of Christ in their hearts. They should let nothing stand in the way of their making thorough work before it shall be forever too late. Christ is

coming. His judgments are abroad in the earth. And that God who is ever present, who was a silent witness to the godless, sacrilegious feast of Belshazzar, whose hand traced the characters upon the wall, is present where you think no eye seeth. [Cf: 21MR387.01] p. 175, Para. 3, [1886MS].

Had you, Elder Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire, How can anyone with this light shining upon them dare in thought or word to deny the Lord God who hath bought them? Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity.--Letter 51, 1886. [Cf: 21MR387.02] p. 175, Para. 4, [1886MS].

"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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. [Cf: ST 01-07-86 para. 01] p. 175, Para. 5, [1886MS].

In the solemn language of this scripture, a duty is pointed out which lies in the daily pathway of every one, whether old or young. This is the duty of watchfulness, and upon our faithfulness here our destiny for time and for eternity depends. [Cf: ST 01-07-86 para. 02] p. 175, Para. 6, [1886MS].

We are living in an important time. When in 1844 the message was proclaimed, "Fear God and give glory to him; for the hour of his Judgment is come," that announcement stirred every soul to its very depths. A deep solemnity rested upon all who heard it. How earnest we were to show our faith by our works, and to have our words and actions make a favorable impression on the world. More than forty years have passed since that time, and we are that much nearer the close of the Judgment and the coming of the Son of man--"nearer the great white throne, nearer the crystal sea." [Cf: ST 01-07-86 para. 03] p. 175, Para. 7, [1886MS].

Today angels are watching the development of character; and soon our lives will have to pass in review before God. Soon we shall be weighed in the balances of the sanctuary, and over against our names will be recorded the judgment rendered. And we shall receive the crowning gift of eternal life or be punished with everlasting destruction from the presence of the Lord. We may be unwilling to examine ourselves closely now to see what our spiritual condition is, and whether our hearts are being suitably impressed by the testing message of truth; but that will not make any difference with the work of the Judgment. Its decisions will be rendered just the same; and when the "Son of man shall come in the glory of his Father with his angels," "he shall reward every man

according to his works." [Cf: ST 01-07-86 para. 04] p. 176, Para. 1, [1886MS].

"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." How many there are who are bereft of their reason, as much intoxicated with the cares of this life as is the drunkard with his liquor. [Cf: ST 01-07-86 para. 05] p. 176, Para. 2, [1886MS].

How many there are whose hearts are today aching under their load of care, and who are thinking, "Oh, if there was only some one to help me bear my burdens!" Well, there is some one to help you bear your burden; there is rest for you who are heavy laden. Jesus, the great Burden Bearer, invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is the promise of the Master; but it is on condition. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "For my yoke is grievous." Is that what he says? No. "My yoke is easy, and my burden is light." The burden you are carrying which is so heavy, and which causes such weariness and perplexity, is your own burden. You desire to meet the world's standard; and in your eager efforts to gratify ambitious and worldly desires, you wound your consciences, and thus bring upon yourselves the additional burden of remorse. When you do not want to be distinct from the world, but desire to mix up with it so that no difference is seen between you and the world, then you may know that you are drunken with the cares of this life. Oh, there are so many selfish interests, so many cords to bind us to this world! But we must keep cutting these cords, and be in a condition of waiting for our Lord. [Cf: ST 01-07-86 para. 06] p. 176, Para. 3, [1886MS].

The world has forced itself in between our souls and God. But what right have we to allow our hearts to become overcharged with the cares of this life? What right have we, through our devotion to the world, to neglect the affairs of the church and the interests of our fellowmen? Why should we manufacture for ourselves burdens and cares that Christ has not laid upon us? Why should we, through distrust of his promises, suffer from wearing, anxious care? He says: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "for your heavenly Father knoweth that ye have need of all these things." [Cf: ST 01-07-86 para. 07] p. 176, Para. 4, [1886MS].

"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 magnificence of Solomon was not to be compared to the beauty of one of these little flowers, with its delicate colors, which the God of Heaven had painted upon it by his wondrous skill. Will not He who has taken so much thought for the flowers of the field care for your mortal bodies? Will he not see that you have bread to eat and raiment to put on, O ye of little faith? And more than all this, will he not also clothe you with the garment of his own righteousness? [Cf: ST 01-07-86 para. 08] p. 176, Para. 5, [1886MS].

Our heavenly Father has a thousand ways to provide for us that we know nothing about. But we are not excused from effort. While we may trust his constant care, we must not conclude that we may be slack in that

which our hands find to do. We are to be "not slothful in business, fervent in spirit, serving the Lord." "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." [Cf: ST 01-07-86 para. 09] p. 177, Para. 1, [1886MS].

There is one thing in which we must be deeply in earnest, and that is in the service of God. There is no danger of having too much zeal here. If we would only work with an eye single to the glory of God, the mists would roll away, and our views of right and wrong would become clear. We should consecrate our property. The language of our hearts would be, "Lord, here is the means for which thou hast made me responsible; what wilt thou have me do with it?" And we should make straight paths for our feet, lest by any false step the lame be turned out of the way. The whole effort of our lives would be to glorify the Saviour, the Man of Calvary, and to prepare for the life immortal. [Cf: ST 01-07-86 para. 10] p. 177, Para. 2, [1886MS].

"Watch ye therefore, and pray always." There is great need of watchfulness, not for our own sakes only, but also for the sake of our influence upon others. Our influence is far-reaching. We may think that it is confined to our own households; that only the members of our own families know what we are and what we are doing. In some cases this may seem to be true; but in some way the influence of the home life goes out beyond the home. [Cf: ST 01-07-86 para. 11] p. 177, Para. 3, [1886MS].

And what do we learn from this? That in our homes and in all the relations of life, we should be watchful and prayerful. Solemn, sacred duties devolve upon us. We should so speak and so walk that the Spirit of God may be in our hearts, and his blessing in our homes. If we had more of the love of God in our hearts, and his praise were oftener upon our lips, we should be better prepared to glorify him here and hereafter. But what will our words accomplish, if they are not backed up by a holy life? [Cf: ST 01-07-86 para. 12] p. 177, Para. 4, [1886MS].

"Watch ye therefore, and pray always," that "ye may stand before the Son of man," What a position to stand in before the world, to be ready and waiting for the coming of the Lord, that at his appearing we may be able to say, "Lo, this is our God; we have waited for him, and he will save us." What a triumph it will be to enter in through the gates into the city of God, bearing the palm branch of victory! what a privilege to have a right to the tree of life, and to eat of its precious fruits! [Cf: ST 01-07-86 para. 13] p. 177, Para. 5, [1886MS].

If we would share in the glorious reward promised to the overcomer, we must fight the good fight of faith. This is what the apostle Paul did, and he says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Let us be of the number of those that are "rich in good works." "laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life." By Mrs. E. G. White. [Cf: ST 01-07-86 para. 14] p. 177, Para. 6, [1886MS].

Our time, our strength, and our energies belong to God; and if they are consecrated to his service, our light will shine. It will affect

first and most strongly those in our own homes, who are most intimately associated with us; but it will extend beyond the home, even to "the world." To many it will be a savor of life unto life; but there are some who will refuse to see the light, or to walk in it. They are of that class spoken of by our Saviour, when he said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Such are in a very dangerous position; but their course does not excuse any of us from letting our light shine. [Cf: ST 01-14-86 para. 01] p. 178, Para. 1, [1886MS].

Suppose that because some ship had disregarded his warning beacon, and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse," what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed. [Cf: ST 01-14-86 para. 02] p. 178, Para. 2, [1886MS].

What if the light in the household should go out? Then every one in that house would be in darkness; and the result would be as disastrous as though the light were to go out in the lighthouse tower. Souls are looking at you, fellow-Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of your life is, and whether you are true missionaries at home, training your children for Heaven. [Cf: ST 01-14-86 para. 03] p. 178, Para. 3, [1886MS].

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing your children for life or for death; you are training them for an abiding place here in the earth, for self-gratification in this life, or for the immortal life, to praise God forever. And which shall it be? It should be the burden of your life to have every child that God has committed to your trust receive the divine mould. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never let feeling come between Heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power. [Cf: ST 01-14-86 para. 04] p. 178, Para. 4, [1886MS].

Mothers, you have no right to spend time in ruffling, and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating loveliness of character? Should it not be spent in laying hold of the Mighty One of Heaven, and seeking him for power and wisdom

to train your children for a place in his kingdom, to secure for them a life that will endure as long as the throne of Jehovah? [Cf: ST 01-14-86 para. 05] p. 178, Para. 5, [1886MS].

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a goodnight kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it? No, indeed! Something has taken away the mother's reason, and what is it? Is it not a desire to meet the world's standard and to conform to its customs? [Cf: ST 01-14-86 para. 06] p. 179, Para. 1, [1886MS].

Some may wonder why it is that we say so much about home religion and the children. It is because of the terrible neglect of home duties on the part of so many. As the servants of God, parents, you are responsible for the children committed to your care. Many of them are growing up without reverence, growing up careless and irreligious, unthankful and unholy. [Cf: ST 01-14-86 para. 07] p. 179, Para. 2, [1886MS].

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand by your side, as efficient workers in the cause of God. What an impression it makes upon society to see a family united in the work and service of the Lord. Such a family is a powerful discourse in favor of the reality of Christianity. Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the "light of the world." [Cf: ST 01-14-86 para. 08] p. 179, Para. 3, [1886MS].

A well-ordered Christian household is an argument that the infidel cannot resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that cannot be swept away by the in-coming tide of skepticism. [Cf: ST 01-14-86 para. 09] p. 179, Para. 4, [1886MS].

Said Christ, "Ye are the light of the world." He has committed talents to our keeping. What are we doing with his intrusted gifts? Are we letting our light shine by using them for his glory and the benefit of our fellow-men, or are we using them to advance our own selfish interests? Many are using them selfishly. They do not seem to realize that we are all Judgment-bound, and must soon give an account for the use we have made of our God-given opportunities to do good. But what excuse will they give in that great day for not using in the cause of God their skill, their education, their tact, and their perseverance and zeal? [Cf: ST 01-14-86 para. 10] p. 179, Para. 5, [1886MS].

We need divine help if we would keep our lights burning. But Jesus died to provide that aid. He extends the invitation: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Cling to the arm of Infinite Power; then you will find him precious to your soul, and all Heaven will be at your command. "If we walk in the light, as He is in the light," we shall have the companionship of holy angels. To "Joshua" it was said, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge," "I will give thee places to walk among these that stand by." And who are "these stand by"? They are the angels of God. Joshua must have a living, confiding trust in God every day; and then angels would walk with him, and the power of God would rest upon him in all his labors. [Cf: ST 01-14-86 para. 11] p. 179, Para. 6, [1886MS].

Then, Christian friends, fathers and mothers, let your light grow dim--no, never! Let your heart grow faint, or your hands weary--no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, "Here am I, and the children whom thou hath given me." And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God! By Mrs. E. G. White. [Cf: ST 01-14-86 para. 12] p. 180, Para. 1, [1886MS].

"The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Cf: ST 01-14-86 para. 01] p. 180, Para. 2, [1886MS].

The foolish rich man loved and served himself. If he had loved God supremely, he would not have accumulated so great treasures that there would be lack of room to bestow them. Had he used his goods to supply the necessities of the poor, there would have been no need of tearing down his barns, and building greater. By employing his wealth as a bounty lent him of God with which to do good, he would have become rich in good works, would have laid up treasure in Heaven. But he disregarded the principles of the divine law. He did not love God supremely, nor his neighbor as himself. [Cf: ST 01-14-86 para. 02] p. 180, Para. 3, [1886MS].

While enjoying the gifts of Heaven, he failed to acknowledge whence all his possessions came. These earthly benefits he allowed to take his mind and absorb his affections so that the Giver was forgotten. He claimed as his own that which God had lent him. No grateful thanks ascended to his gracious Benefactor. The Master who had intrusted to him earthly riches with which to bless his fellow-men and glorify his Maker, was justly angry at his ingratitude. [Cf: ST 01-14-86 para. 03] p. 180, Para. 4, [1886MS].

This parable illustrates the sin and danger of a self-serving life. Poor are the devotees of mammon. They have embezzled the Lord's goods,

placed their own name where God's name should be written, and robbed the soul of his love and favor. "So is he that layeth up treasure for himself, and is not rich toward God." There are a greater number following the example of the foolish rich man than we imagine. The worship due to God is given to money. That which can satisfy the earthly, sensual faculties is sought as the highest good. Many show that they will not trust God's promises, but are trusting to property for happiness. They may call themselves rich, but God calls them poor. Men who claim to acknowledge God, forget him and disown him. They turn from the heavenly treasure for worldly pleasures and enjoyments, until the patience of God is exhausted, and he says, "This night thy soul shall be required of thee." "Lo, this is the man that made not God his strength, but trusted in the abundance of his riches." [Cf: ST 01-14-86 para. 04] p. 180, Para. 5, [1886MS].

These warnings are for us, and it is for our interest to heed them. They should be repeated as earnestly, and set home as pointedly, as is the gospel of salvation through Christ. But though so plainly given by our Lord himself, but few dwell upon these lessons, because they would disturb the complacency of the rich man who lives for selfish enjoyment. Ministers have but little to do with these sharp warnings. God's professed people are not told of their danger. They follow the example of the foolish rich man, and flatter themselves they have all that the soul requires. [Cf: ST 01-14-86 para. 05] p. 181, Para. 1, [1886MS].

Listen to the words of your Redeemer: "'If riches increase, set not your heart upon them.' Riches are mine. I have placed them in your hands to be wisely employed in my service, to aid the suffering, to invest in opening the gospel to those who are in darkness. Riches must not be your trust, your god, or your saviour." [Cf: ST 01-14-86 para. 06] p. 181, Para. 2, [1886MS].

The channels for doing good are many, and they stand wide open. Your barns are large, too large already. If they overflow, instead of building larger, send your treasure before you into Heaven. There are widows to feed, orphans to be taken under the guardianship of your home, and share your ample stores; there are souls perishing for the bread of life; missions are to be supported, meetinghouses to be built. If God's cause demands a part, not only of your interest, but of your principal, you are to give back to him his own. He calls upon you to sow now, that you may reap your harvest with eternal joy. [Cf: ST 01-14-86 para. 07] p. 181, Para. 3, [1886MS].

God's gifts increase as they are imparted. We see this illustrated in the case of the poor widow whom the prophet Elisha, by a miracle, relieved from debt. She had only one jar of oil; but the prophet told her to borrow vessels of her neighbors, and the oil poured from that one jar continued to flow till all the vessels were filled. The supply ceased only when no more vessels were brought to receive it. So it will be now. So long as we let the gifts of God flow into channels of good, the Lord will supply the flow. [Cf: ST 01-14-86 para. 08] p. 181, Para. 4, [1886MS].

Christ says to his sons and daughters, "Ye are the light of the world." But who gave you light? You did not have it in you naturally. God is the source of light; the truth has shone into our hearts, to be

reflected to others. True love to God will produce love to man. This is what we need,--love that is patient, self-sacrificing, persevering, intelligent, practical. [Cf: ST 01-14-86 para. 09] p. 181, Para. 5, [1886MS].

The Lord has given you means, that in putting it to a right use you may develop good and noble traits of character. When you follow the purpose of your own selfish hearts, you are not only keeping your means from the cause of God, but depriving yourselves of the opportunity to cultivate noble, unselfish principles; and thus your own character suffers loss. [Cf: ST 01-14-86 para. 10] p. 181, Para. 6, [1886MS].

The day of trial is before us; shall we stand acquitted or condemned? You who believe that the Lord is soon to come, will show your faith by your works. The Judgment is to sit, the books are to be opened, and every man will receive as his works have been. We are now trees in the Lord's garden, and he says, "By their fruits ye shall know them." If our faith has not led us to deny self, to make any and every sacrifice to save the souls of our fellowmen, it will not save us. [Cf: ST 01-14-86 para. 11] p. 181, Para. 7, [1886MS].

Every excuse which men offer for neglecting to obey God's requirements in regard to the use of their property, is an evidence of rebellion against him. The plea of the unprofitable servant is man's plea today, that the Lord has no right to require his servants to employ their time and ability in making money for him. But God requires of none of us that which it is not for our best interest to do. Many would be loth to put into words the reason they secretly cherish to vindicate themselves and silence their own conscience; but they are no less bringing upon themselves the denunciation pronounced upon the unprofitable servant. "Take the talent from him," will be heard by many unwilling ears. [Cf: ST 01-14-86 para. 12] p. 182, Para. 1, [1886MS].

What wrong have I done? may be asked. The answer comes, You tied up your Lord's money in large barns, in which to bestow your goods. You bound up his means in a fine house, in expensive carpets, furniture, and goodly things, while souls were left to perish in their sins. You buried your talents because you did not love God and his cause half so well as you loved yourself. God and man lost all the profits your means would have brought if rightly employed. Today the Lord is disappointed in you. He looked for a precious offering of gratitude, but no returns are made for his wondrous love and his great sacrifice for you. Do you inquire, Of what have I to repent?--Of a godless, self-loving, self-pleasing life. You have not reflected the light of a godly example. You said plainly, I claim my portion as my own. [Cf: ST 01-14-86 para. 13] p. 182, Para. 2, [1886MS].

I hope to see our brethren and sisters improving the little remaining moment of probationary time. Brethren, be not deceived; God is not mocked. The excuses you have prepared for the Judgment will not stand the test. Let us see active, energetic workers, who are looking for their Lord's return, and who are ready to present the talents they have traded upon, saying, Here, Lord, thy five talents have gained other five talents; thy two talents have gained other two. Where are the God-fearing workers? Let them come to the front. The Lord is coming. You have no time to lose. You are not to do as did the inhabitants of the antediluvian world,--plant and build, eat and drink, marry and give in

marriage, the same as the careless worldling. Let the books of Heaven present a different record from that which now appears. Make haste to redeem the time; provide yourselves bags which wax not old, a treasure in the heavens that faileth not. E. G. White. [Cf: ST 01-14-86 para. 14] p. 182, Para. 3, [1886MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." [Cf: ST 01-21-86 para. 01] p. 182, Para. 4, [1886MS].

The promises to the liberal are very great; and He who made them is able to fulfill his word, for his resources are infinite. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, but in varying measure, according to their several capacities. These gifts of a kind Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards will receive in greater measure, as they dispense their means to advance the cause of God and to bless their fellow-men. [Cf: ST 01-21-86 para. 02] p. 182, Para. 5, [1886MS].

The children of God are not like worldlings, enshrouded in moral darkness, loving self, and seeking for earthly treasure. They are ever a "peculiar people, zealous of good works." It requires self-denial and self-sacrifice to follow in the footsteps of our Saviour. And in order to do this, we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets." [Cf: ST 01-21-86 para. 03] p. 183, Para. 1, [1886MS].

Experience shows that a spirit of benevolence is more frequently found among those of limited means than among the more wealthy. Many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches. [Cf: ST 01-21-86 para. 04] p. 183, Para. 2, [1886MS].

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to Heaven as a swift witness against the unfaithful stewards. But the poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through, his poverty might be rich." [Cf: ST 01-21-86 para. 05] p. 183, Para. 3, [1886MS].

The smallest sum given cheerfully as the result of self-denial is of more value in the sight of God than the offerings of those who could

give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her. God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering. [Cf: ST 01-21-86 para. 06] p. 183, Para. 4, [1886MS].

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." [Cf: ST 01-21-86 para. 07] p. 183, Para. 5, [1886MS].

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares: "Ye shall know them by their fruits." [Cf: ST 01-21-86 para. 08] p. 184, Para. 1, [1886MS].

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." [Cf: ST 01-21-86 para. 09] p. 184, Para. 2, [1886MS].

The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own--not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. [Cf: ST 01-21-86 para. 10] p. 184, Para. 3, [1886MS].

The Majesty of Heaven yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for

him? God forbid that his professed children should live for themselves? There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the storehouse, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions, and thus secure the promised blessing? [Cf: ST 01-21-86 para. 11] p. 184, Para. 4, [1886MS].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and, as a result, the withdrawal of his special blessing. We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain the cause of God as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the storehouse, that there may be meat in mine house," that is, a surplus of means in the treasury, that the work of God in its various branches may be amply sustained. [Cf: ST 01-21-86 para. 12] p. 184, Para. 5, [1886MS].

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." [Cf: ST 01-21-86 para. 13] p. 185, Para. 1, [1886MS].

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. [Cf: ST 01-21-86 para. 14] p. 185, Para. 2, [1886MS].

Surely, goodness and mercy attend us at every step. Not till we wish the Infinite Father to cease bestowing his gifts on us, should we become impatient of giving. Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the firstfruits of all his bounties,--our choicest possessions, our best and holiest service. By Mrs. E. G. White. [Cf: ST 01-21-86 para. 15] p. 185, Para. 3, [1886MS].

"Sanctify them through thy truth; thy word is truth," was the prayer of Christ for his disciples. In every age God has committed to his people some special truth which is directly opposed to the desires and purposes of the human heart, and which tends to separate his church from the world; and it has been the duty of his ministers to proclaim this truth, whether men would hear or forbear. [Cf: ST 01-28-86 para. 01] p. 185, Para. 4, [1886MS].

When Christ came as the teacher and guide of mankind, he brought to them truths glowing with the light of Heaven, showing in contrast the darkness of error, and revealing the superstition, self-righteousness, and bigotry of that age. His heart overflowed with love for the poor, the ignorant, the afflicted, and the fallen. He healed the sick, comforted the desponding, cast out devils, raised the dead, and preached to all the words of eternal life. But many who listened to the divine Teacher received his words with little favor. The priests and elders, the professed expositors of divine truth, were sending forth no rays of light. In their self-righteousness they held themselves aloof from the benighted people, who needed instruction and guidance. When Jesus took up the work which they had left undone, they felt that his life was a constant rebuke to them, and they feared that he would turn the hearts of the people from them, and destroy their influence. They were filled with pride, love of ostentation, and desire for praise; and they despised the humility and self-denial of Jesus. They hated the purity while they feared the power of his teachings. They refused to accept him themselves, and bent all their energies to hinder others from believing in him. No wonder he brought against them the terrible accusation: "Ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered." [Cf: ST 01-28-86 para. 02] p. 185, Para. 5, [1886MS].

It is no argument against the truth that there are few who are willing to accept it. Few accepted the world's Redeemer. Though the multitude flocked around him, eager to receive temporal blessings, yet he sadly declared: "Ye will not come to me that ye might have life." Men are now no more favorable to practical godliness; they are just as intently seeking earthly good, to the neglect of eternal riches. And reformers of the present day will meet with the same discouragements as did their Master. [Cf: ST 01-28-86 para. 03] p. 186, Para. 1, [1886MS].

Of the people in his day Christ said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The Jews willfully closed their eyes and their ears, and barred their hearts with prejudice, lest they should see a better way, and be aroused from their dream of security. The people of the present generation are pursuing a similar course. New truths are constantly unfolding; new and clearer light is shining upon the pathway of God's people. But the great mass of mankind are satisfied with their present condition, and are unwilling to exchange error for truth. But we are to be sanctified through obedience to the truth. For want of this Bible sanctification, the soul of many a professed Christian has become a desecrated shrine, the haunt of hollow formalism, of selfishness and hypocrisy, pride and passion. [Cf: ST 01-28-86 para. 04] p. 186, Para. 2, [1886MS].

It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from repentance as ever. The work of the faithful minister is no child's play. Earnest, untiring effort is required to wrench the prey of Satan from his grasp. But God will sustain his servants in the work which he himself has committed to their hands. Said Christ to his disciples, as they toiled upon the Sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be a watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go till it is drawn ashore, with the fruit of their labor. Sometimes, indeed, we may say with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Let down the net on the right side of the ship,"--work on in faith, and God will give success. [Cf: ST 01-28-86 para. 05] p. 186, Para. 3, [1886MS].

Whatever the trials and difficulties that the ambassador of Christ may have to meet, he can carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by study of the Scriptures and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." Labor on, then, while the day lasts, you who have been called to preach the good news of salvation through Christ; for the night cometh, wherein no man can work. God has called us to labor in his vineyard, and if we neglect our duty, souls will be lost through our unfaithfulness. [Cf: ST 01-28-86 para. 06] p. 186, Para. 4, [1886MS].

Though the servants of Christ may, at times, feel almost disheartened as they see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, their duty remains the same. They are to sow the seed of truth beside all waters. A constant effort to promote personal piety should be seen in all their public labors. They should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse, and the discourses should be short and to the point. [Cf: ST 01-28-86 para. 07] p. 186, Para. 5, [1886MS].

The minister should not merely present the truth from the desk, but as the shepherd of the flock he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children, entreating, warning, encouraging, as the case demands. Let him seek to keep the church alive, and laboring with him for the conversion of sinners. This is good generalship; and the results will be found far better than if the minister performed all the work alone. [Cf: ST 01-28-86 para. 08] p. 187, Para. 1, [1886MS].

Jesus bids his people, "Go forward." The minister may labor for the people, but he cannot take the responsibility that God has placed upon them. There are higher attainments for us, there is a purer love, a deeper experience, if we will consecrate ourselves to God, and humbly

take him at his word. The reason why we have no greater confidence and joy, is that we are not sanctified through obedience to the truth. There is in us an evil heart of unbelief. Our heavenly Father is more willing to give the Holy Spirit to those who ask him than are earthly parents to give good gifts to their children. Then let us shake off the spiritual sloth that dishonors him and imperils our own souls. If we draw near to God, he will draw near to us. We must not wait for better opportunities, for strong persuasions, or for holier tempers. We can do nothing for ourselves. We must trust to the power of Jesus to save us. He is holding out to us the crown of life, and shall we not accept it? Let us come to him just as we are, and we shall find him a present help in our time of need. [Cf: ST 01-28-86 para. 09] p. 187, Para. 2, [1886MS].

The sweet sense of sins forgiven, the light and love which Christ alone can give, fill the soul with peace and joy. The assurance that we are under the protection of Omnipotence imparts courage and confidence, inspires a hope that is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." This assurance is a source of strength unknown to the worldling or to the halfhearted professor. So long as we have the presence of our Saviour, difficulties cannot dismay nor dangers appall us; and we are ready cheerfully to perform whatever duty God requires of us. If we were only as free to speak of the blessings we receive from God as we are to talk of our doubts and discouragements, we should enjoy far more of his presence. Our kind heavenly Father declares: "Whoso offereth praise glorifieth me." Let us praise him more, and complain less; let us talk more of the love and wondrous power of our Redeemer, and we shall be brought nearer and nearer to him, into closer and still closer relations with him in whom our hope centers. [Cf: ST 01-28-86 para. 10] p. 187, Para. 3, [1886MS].

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus? No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,--all are but too poor an offering to bring to Him who was slain, and has redeemed us to God by his blood "out of every kindred, and tongue, and people, and nation." By Mrs. E. G. White. [Cf: ST 01-28-86 para. 11] p. 187, Para. 4, [1886MS].

Many professed Christians are laying upon the foundation stone, wood, hay, and stubble, which the fires of the last day will consume. They engage in work that wearies, work that occupies golden hours; but it is not work that need be done. Their time is occupied, their energies exhausted, in that which will bring no precious returns either in this life or in the future, immortal life. What a difference will be seen when spiritual work engages the mind, when the talents are employed in the service of Jesus! The light that he has given us will then shine forth in direct, concentrated rays to others. All that we do for Jesus will enable us to enjoy this life better. Oh that all could see, as I have seen, the joy of those who have labored to the best of their ability, in humility and meekness, to help souls to come to Jesus! Oh, the joy that will be realized by the workers when the souls saved through their instrumentality express their gratitude in the mansions above! While Christ will be glorified as the only Redeemer, there will

be an overflowing of gratitude from the saved for the human instrumentalities employed in their salvation. Their gratitude to those who rescued them will find expression in words like these: "I was pursuing a course that was a dishonor and an offense to my Redeemer; you manifested a love for my soul; you opened to me the word of God. I was on the brink of ruin; your prayers, your tearful entreaties, your earnest interest, arrested my attention. I thought that you must have the truth or you would not be so earnest for the salvation of others. I read the word of God for myself, and found that what you had told me was the truth. I am saved, and I will praise my Redeemer for his matchless mercy and pardoning love." [Cf: ST 01-28-86 para. 01] p. 188, Para. 1, [1886MS].

Those who think they can do but little, should improve every opportunity to do that little. It may be the smallest link in the longest chain. Separated from other influences, it may appear of little worth; but in God's great chain of circumstances it may be the link which connects a soul to Heaven. All can do something if they will; but too often selfishness prevents them from doing what they might, until the souls whom they might have saved, are beyond the reach of human effort. Dear brethren and sisters, you need divine enlightenment. When you have such a close connection with the world's Redeemer as you should have, you will be led to make prompt, determined, personal efforts to save your fellow-men. [Cf: ST 01-28-86 para. 02] p. 188, Para. 2, [1886MS].

The future of God's people lies in the present. He has given us a time of probation in which our fidelity to him is to be tested. It is now that the test is being applied. Time, strength, means, light, and mental abilities are intrusted to us. What use are we making of these gifts? How are we standing the test? Do we realize that our eternal welfare is determined by our present course of action? If we fail to honor God here by making a right use of our trusts, we would not honor him if taken to Heaven. If we prove unfaithful to the lesser responsibilities, how can God put upon us those weightier, eternal responsibilities which every inhabitant of Heaven must bear? In those who are cleansed and renewed, the fruits will appear, not only in their confession of sins, but in their conduct toward others. If any man have not the spirit of Christ, he is none of his. Christ gave himself a sacrifice to save perishing sinners. He consented to poverty because he could thus best reach the poor and the oppressed; he could thus best understand their privations and sorrows. It was his great love for our souls that led him to renounce the enjoyments of Heaven, and even the comforts of this life; and if we have his spirit in our hearts, it will be manifested in a similar earnestness to save perishing souls. The measure of Christ's love that we possess, will be evidenced by the course we pursue. God is testing us to see whether we have chosen Christ or mammon as our master. His word plainly declares that we cannot serve both. Mrs. E. G. White. [Cf: ST 01-28-86 para. 03] p. 188, Para. 3, [1886MS].

We can have no right understanding of the subject of temperance until we consider it from a Bible standpoint. And nowhere shall we find a more comprehensive and forcible illustration of true temperance and its attendant blessings than is afforded by the history of the prophet Daniel and his associates in the court of Babylon. When they were selected to be taught the "learning and the tongue of the Chaldeans,"

that they might "stand in the king's palace," "the king appointed them a daily portion of the king's meat, and of the wine which he drank." "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." [Cf: ST 02-11-86 para. 01] p. 189, Para. 1, [1886MS].

Not only did these young men decline to drink the king's wine, but they refrained from the luxuries of his table. The food apportioned to them "from the king's table" would include swine's flesh and other meats pronounced unclean by the law of Moses, and which the Jews were forbidden to eat. They requested the officer who had them in charge to grant them more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably, and bring himself into disfavor with the king. Daniel pleaded for a ten days' trial. This was granted; and at the expiration of that time, these youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. Hence the simple "pulse and water" which they at first requested was thereafter the food of Daniel and his companions. [Cf: ST 02-11-86 para. 02] p. 189, Para. 2, [1886MS].

It was not their own pride or ambition that had brought these young men into the king's court, into the companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them where they were. They considered their position, with its difficulties and its dangers; and then, in the fear of God, made their decision. Even at the risk of the king's displeasure, they would be true to the religion of their fathers. They obeyed the divine law, both natural and moral, and the blessing of God gave them strength and comeliness, and intellectual power. [Cf: ST 02-11-86 para. 03] p. 189, Para. 3, [1886MS].

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They had no time to squander in pleasure, vanity, or folly. They were not actuated by pride or unworthy ambition; but they sought to acquit themselves creditably, for the honor of their down-trodden people and for His glory whose servants they were. [Cf: ST 02-11-86 para. 04] p. 189, Para. 4, [1886MS].

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon; yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,--all were so many certificates of good habits,--insignia of the nobility with which nature honors those who are obedient to her laws. And when their ability and acquirements were tested by the king at the close of the three years of training, none were found "like unto Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of their mental powers. [Cf: ST 02-11-86 para. 05] p. 189, Para. 5, [1886MS].

The history of Daniel and his companions has been recorded on the

pages of the inspired word for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony, even under circumstances as unfavorable. Would that they would emulate the example of these Hebrew youth; for all who will, may, like them, enjoy the favor and blessing of God. [Cf: ST 02-11-86 para. 06] p. 190, Para. 1, [1886MS].

The lesson from the experience of these youth is one which we would all do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. But those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of all his bounties, as well as total abstinence from every injurious or debasing indulgence. [Cf: ST 02-11-86 para. 07] p. 190, Para. 2, [1886MS].

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Heaven will not interfere to preserve men from the consequences of the violation of nature's laws. There is much of truth in the adage that every man is the architect of his own fortune. While parents are responsible for the stamp of character, as well as for the education and training which they give their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. [Cf: ST 02-11-86 para. 08] p. 190, Para. 3, [1886MS].

Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifler. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when you indulge in the use of the soul-and-brain-benumbing narcotic, tobacco. Where will this practice leave you? Whom will it affect besides yourselves? [Cf: ST 02-11-86 para. 09] p. 190, Para. 4, [1886MS].

Wherever we go, we encounter the tobacco devotee, enfeebling both mind and body by his darling indulgence. We rarely pass through a crowd, but men will puff their poisoned breath into our face. Is it honest to contaminate the air which others must breathe? Have men a right to deprive their Maker and the world of the service which was their due? Is such a course Christlike? [Cf: ST 02-11-86 para. 10] p. 190, Para. 5, [1886MS].

We are suffering for the wrong habits of our fathers, and yet how many take a course every way worse than theirs! Every year millions of gallons of intoxicating liquors are drunk, and millions of dollars are spent for tobacco. Opium, tea, coffee, tobacco, and intoxicating liquors are rapidly extinguishing the spark of vitality still left in the race. And the slaves of appetite, while constantly spending their earnings in sensual indulgence, rob their children of food and clothing and the advantages of education. [Cf: ST 02-11-86 para. 11] p. 190, Para. 6, [1886MS].

There can never be a right state of society while these evils exist. And no real reform will be effected until the law shall close up liquor saloons, not only on Sunday, but on all days of the week. The closing of these saloons would promote public order and domestic happiness. And why can they not be closed? It is not too much to say that liquor saloons would speedily be closed, in obedience to the dictates of reason and religion, if public officers were not among the patrons. These men by their influence corrupt society, and then they judge and condemn the erring ones who follow their example. [Cf: ST 02-11-86 para. 12] p. 191, Para. 1, [1886MS].

Only men of strict temperance and integrity should be admitted to our legislative halls and chosen to preside in our courts of justice. Property, reputation, and even life itself, are insecure when left to the judgment of men who are intemperate and immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of drinking jurors, lawyers, witnesses, and even judges! [Cf: ST 02-11-86 para. 13] p. 191, Para. 2, [1886MS].

The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence. The inanimate rock will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance. The finer feelings of the heart are not blunted all at once. A gradual change is wrought. Those who venture to enter the forbidden path are gradually demoralized and corrupted. And though in the cities liquor saloons abound, making indulgence easy, and though youth are surrounded by allurements to tempt the appetite, the evil does not often begin with the use of intoxicating liquors. Tea, coffee, and tobacco are artificial stimulants, and their use creates the demand for the stronger stimulus found in alcoholic beverages. And while Christians are asleep, this giant evil of intemperance is gaining strength and making fresh victims. [Cf: ST 02-11-86 para. 14] p. 191, Para. 3, [1886MS].

There is need now of men like Daniel,--men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and his influence are on the side of reform. Let ministers of the gospel be faithful in instructing and warning the people. And let all remember that our happiness in two worlds depends upon the right improvement of one. By Mrs. E. G. White. [Cf: ST 02-11-86 para. 15] p. 191, Para. 4, [1886MS].

The temple of the goddess Diana at Ephesus, noted for its size and splendor, was one of the wonders of the world, and was the pride of both the city and the nation. The idol itself was but an uncouth wooden image, on which were inscribed characters and symbols that were supposed to possess great power. When pronounced, these mystic words were said to accomplish wonders; when written, they were considered a potent charm to guard their possessor from robbers, from disease, and even from death. [Cf: ST 02-18-86 para. 01] p. 191, Para. 5, [1886MS].

In the days of the apostles, the city of Ephesus was famed for the worship of the goddess Diana and the practice of magic. There were many devotees of magic arts, and numerous and costly books had been written in explanation of these mysteries. Here, in this stronghold of superstition and sorcery, the apostle Paul labored for several years.

And the power of God was mightily displayed through his servant in the healing of the sick and the casting out of evil spirits. [Cf: ST 02-18-86 para. 02] p. 191, Para. 6, [1886MS].

The miracles wrought by Paul in the name of Jesus created great excitement among the Ephesians. And certain Jewish exorcists, believing that the sacred name acted as a charm, determined to cast out evil spirits by the same means that the apostle had employed. Seven brothers, the sons of Sceva, a chief priest of the Jews, were of this number. Finding a man who was possessed of an evil spirit, they addressed him, "We adjure you by Jesus, whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I Know, and Paul I know; but who are ye?" And the man who was possessed attacked them, and overcame them, "so that they fled out of that house naked and wounded." Their discomfiture was soon known to Jews and Gentiles throughout Ephesus; and it furnished unmistakable proof of the sacredness of the name of Jesus, and of the peril incurred by those who would invoke it while they had no faith in his divine mission. [Cf: ST 02-18-86 para. 03] p. 192, Para. 1, [1886MS].

Many who had hitherto heaped reproach on the name of Jesus now dared not breathe that name aloud. A large number, convinced that Jesus was all that Paul claimed him to be, determined to receive the gospel. These openly renounced the practice of sorcery, and acknowledged their secret arts to be Satanic and deceptive. They brought together the costly books on enchantment, containing the mystic symbols of Diana and the secrets of their art, and burned them in the presence of the people. The value of the books thus sacrificed was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars. [Cf: ST 02-18-86 para. 04] p. 192, Para. 2, [1886MS].

These books contained rules and forms of communication with evil spirits. They were the regulations for the worship of Satan, directions for soliciting his help and obtaining information from him. The system of magic, or sorcery, then extant, was the same as that which in this Christian age and nation is known as Spiritualism. In Paul's day many were deceived by this Satanic delusion, and many are deceived today by the same power. Satan finds access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But Satan--true to his early cunning, when in the form of a serpent he deceived the mother of our race--employs this device to gain control of the minds of men. [Cf: ST 02-18-86 para. 05] p. 192, Para. 3, [1886MS].

And "magical books" have not been confined to the apostolic age, or to nations that are called heathen. The freedom of the press has been taken advantage of to spread abroad the influence of this baleful literature. Could all the modern productions of this class -all the publications of Spiritualism--be treated as were these magical books of the Ephesians, one of Satan's most successful avenues by which to gain access to the souls of men would be cut off. [Cf: ST 02-18-86 para. 06] p. 192, Para. 4, [1886MS].

This incident was placed on record that it might serve as an important lesson for every age. When convinced that their magical books were

false and pernicious, the Ephesians were unwilling to sell them, and thus place temptation in the way of others. The power of truth triumphed over their prejudices, their favorite pursuits, and their love of money; and though it involved a great personal sacrifice, they promptly burned the records of divination. [Cf: ST 02-18-86 para. 07] p. 192, Para. 5, [1886MS].

The Ephesians directed their efforts against the very sin of which they were guilty. Do the people of God in this age take a similar course? There are many who do not. They manifest supreme devotion to their money, their business, their houses and lands. The covetous man fosters his love of gain. The sensualist is wedded to his darling passion. The ambitious man worships fame as his idol. These love their cherished objects of pursuit more than they love God. They are idolaters. But those who thus venture to cherish the sin which they love best are tampering with Satan's bewitching sorcery. The enchanting power of temptation has paralyzed conscience and blinded reason, so that they do not perceive their danger. The magical books have not been destroyed. [Cf: ST 02-18-86 para. 08] p. 193, Para. 1, [1886MS].

When the truth is presented to the understanding, and exerts its sanctifying power upon the heart, the sins which once reigned in the heart will be put away, that Jesus may occupy the soul-temple. If covetousness has been indulged, it will be given up. If ambition or love of the world has captivated the senses, a higher attraction will break its power. Deceit, falsehood, impurity, will be cleansed from the heart. He who maintains his allegiance to Christ can render no service to Christ's bitterest foe. [Cf: ST 02-18-86 para. 09] p. 193, Para. 2, [1886MS].

When the Ephesian converts burned their books on magic, they laid the ax to the root of the tree. They showed that they hated that which they had once loved, and loved that which they had once hated. The light of truth, shining into their minds, had convinced them of the unlawfulness of their arts, and had stirred their souls with abhorrence of their unholy deeds. However earnest and vigilant they might have been to correct other evils, had they spared this one sin they would eventually have yielded their faith. [Cf: ST 02-18-86 para. 10] p. 193, Para. 3, [1886MS].

Such a change as was wrought in these Ephesians by the preaching of the truth will ever attend true conversion, and is the best evidence of a genuine work of grace in the heart. The world and the church have a right to expect such proof of conversion as was given by the Ephesians,--proof that a new moral taste has been created. You, dear reader, may not have practiced sorcery, you may not have tampered with Spiritualism; but remember that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If you indulge in any practice forbidden in God's word, you have yielded obedience to Satan; you are his servant. [Cf: ST 02-18-86 para. 11] p. 193, Para. 4, [1886MS].

A person may not be able to tell the exact time or place of his conversion; yet this does not prove him to be unconverted. Said Christ to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Though the work of

grace is silent and almost imperceptible, it may be fully as effective as when its operations are more apparent. But if the heart has been renewed by the Holy Spirit, the life will bear witness to the fact. "By their fruits ye shall know them." Light and darkness are not more distinct than are the states of the converted and the unconverted. A change will be seen in the character, the habits, and the pursuits. The contrast will be clear and decided between what they have been what they are. [Cf: ST 02-18-86 para. 12] p. 193, Para. 5, [1886MS].

The infidel, when converted, will abhor the books that led him to doubt the word of God. The dissolute man who has purified his soul by obedience to the truth, will not, from curiosity or habit, venture into the haunts of dissipation; neither will he permit his mind to dwell on the familiar scenes of vice. He will be awake to his danger, shunning temptation himself, and warning others of its subtle and bewitching power. The converted man will not only resist evil, but he will, so far as possible, place himself beyond the power of Satan's devices. Followers of Christ, have you burned the magical books? By Mrs. E. G. White. [Cf: ST 02-18-86 para. 13] p. 194, Para. 1, [1886MS].

When the Christian worker is pressed by the adversaries of God and his truth, and is thus brought into difficult places, he should remember the example of Christ, and learn from it not to be presumptuous. Instead of rashly attempting to make a providence for himself, he should patiently wait for God to deliver him. And none should feel that they have a right to ask for an interposition of divine power in their behalf, simply that they may be saved from personal annoyance, or that they may not suffer humiliation and anxiety. The great inquiry should be, How can God be glorified, and his truth vindicated? [Cf: ST 03-04-86 para. 01] p. 194, Para. 2, [1886MS].

In their encounters with the enemies of the truth, Christians should move in the strength and fear of God, as did David when he met Goliath. There were assembled the armies of Israel and Philistia, and before them stood the giant, his massive form towering high above other men. He was armed with a spear like a weaver's beam; upon his brow was a helmet of brass; his body was inclosed in a coat of mail; greaves of brass were upon his limbs; and a target was between his shoulders. And listen! From this mighty giant, this trained man of war, comes the challenge, ringing out on the still air, "I defy the armies of Israel this day; give me a man, that we may fight together." [Cf: ST 03-04-86 para. 02] p. 194, Para. 3, [1886MS].

The proud boaster struck terror to the hearts of the men of Israel. But David asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." [Cf: ST 03-04-86 para. 03] p. 194, Para. 4, [1886MS].

Was it presumption that led David to think that he might be a match for Goliath? Was it a spirit of pride and self-sufficiency that made him dare to meet this mighty warrior who was defying the Israel of God? David had none of this spirit. Modest and unassuming, he did not make this declaration trusting in his own wisdom, skill, or power, but in the strength of God, who had delivered him out of the paw of the lion and the bear when he was watching his father's flocks in the

wilderness. [Cf: ST 03-04-86 para. 04] p. 194, Para. 5, [1886MS].

In obedience to the royal command, the king's armor was placed upon David; the heavy helmet of brass was set on his head, and the sword of Saul was girded upon his thigh. But David could not go out with these; he had not tried the king's armor, and was unaccustomed to the use of the sword. With a staff in his hand, and a sling for his only weapon, he went to meet the boastful champion of the Philistine host. When the proud giant saw his antagonist, he scornfully and indignantly asked, "Am I a dog, that thou comest to me with staves?" And he cursed David by his gods. After this outburst of passion, he exclaimed with lofty disdain to the youthful shepherd who had accepted his challenge, "Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field." [Cf: ST 03-04-86 para. 05] p. 194, Para. 6, [1886MS].

David's heart was not in the least intimidated; for he knew in whom was his trust. "Thou comest to me," he said, "with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand," "that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." [Cf: ST 03-04-86 para. 06] p. 195, Para. 1, [1886MS].

With what anxious interest do both armies watch the unequal combat. The Philistines and many of the Israelites think David fool-hardy; but this is but for a moment. As he runs to meet Goliath, he adjusts a stone in the sling, and presently it has sped to its mark, and is imbedded in the forehead of the giant. A dimness comes over his sight; he reels, and falls heavily to the ground, like some mighty oak overthrown by a lightning stroke. Consternation seizes upon the Philistines, and they make a confused and hasty retreat. The warriors of Israel, with a shout of triumph, follow the flying hosts, and the victory is complete. [Cf: ST 03-04-86 para. 07] p. 195, Para. 2, [1886MS].

Here we have an example of lofty courage, of a humble, but living faith. David's trust was not in himself, neither was his motive a selfish one. But he was ready, in the strength of God, to meet Israel's foe, to test Jehovah's might against a heathen giant, that he might "take away the reproach from Israel." This was the divine plan for distinguishing David, Israel's future king, and for humbling the adversaries of the true God. [Cf: ST 03-04-86 para. 08] p. 195, Para. 3, [1886MS].

Those who are loyal to God, keeping all of his commandments, will meet a spirit of opposition similar to that which David encountered. Learned men, proud and boastful in their supposed superiority, will feel, as did Goliath, to despise the little band who are loyal to God. Many of these never graduated from a college; but, with the Bible in their hands, they stand in defense of the truth of God, and vindicate his Sabbath, which has been trodden beneath lawless feet. But the Lord can make his strength perfect in man's weakness. If, like David, men will forget self, and seek to honor God and to vindicate his name and his truth, he will work mightily with them, and crown their efforts with

success. But there are many who take the glory to themselves if the work of God is prospered in their hands. They become proud and self-sufficient, and flatter themselves that their success is owing to their own superior abilities. Prosperity would often prove the ruin of the one thus honored of the Lord. Our compassionate Father in Heaven pities the weakness of our nature, and bears long with our follies. If this were not the case, he would not have given his Son to come to a fallen world and bear the buffetings and temptations of Satan, that he might show men how to overcome. [Cf: ST 03-04-86 para. 09] p. 195, Para. 4, [1886MS].

The enemies of the truth will grow stronger and more bitter in their opposition to the law of God. They will resort to ridicule and insult; they will wrest and misinterpret the Scriptures, and will sustain their positions by human opinions and arguments. They will present things in a false light, and thus pervert even honest minds. They will glory in their strength, as did the Philistine giant, and for a time they may appear to prosper. But their triumph will not always last; they will themselves fall into the pit which they have digged for others. [Cf: ST 03-04-86 para. 10] p. 195, Para. 5, [1886MS].

When, in the providence of God, we are brought in contact with these revilers, and find ourselves in positions of peculiar trial, we should not allow ourselves to become irritated at their provoking taunts and insulting words, which are calculated to throw us off our guard, and lead us to reply in our own spirit. Neither should we make rash moves to free ourselves from these unpleasant positions, where we must suffer humiliation and defeat. [Cf: ST 03-04-86 para. 11] p. 196, Para. 1, [1886MS].

In the presence of opposers of the truth, and while in conversation with them, Christians should be careful not to exalt self or to utter a word to provoke or irritate. Let them taunt and sneer if they will; but go straight forward as though you heard them not. Ofttimes the greatest victories are gained through silence. Self may clamor for vindication; but silence gives time for reflection and prayer, and for God to speak to the soul. Silence is an evidence, not of weakness, but of strength, and is often more powerful than the strongest arguments. [Cf: ST 03-04-86 para. 12] p. 196, Para. 2, [1886MS].

The people of Christ are his representatives upon the earth. They are to labor for the salvation of souls. This is the purpose for which our Saviour made his advent into the world, and he was steadfast in carrying out that purpose. He did not allow himself to be diverted in the least from his great work. He was not swerved from his course by the opposition of his enemies, or the flattery and persuasions of his friends. In this, as in all things, Christ is our example. We must be diligent and faithful in the work that has been committed to our hands. We must reach the people, not through the strength of argument merely, but through the mighty power of God working through our efforts. [Cf: ST 03-04-86 para. 13] p. 196, Para. 3, [1886MS].

Especially should ministers feel their responsibility in this matter. They are dealing with minds, and it is necessary that they should be as wise as serpents and as harmless as doves. They should be ever ready to give a "reason of the hope that is in them," but "with meekness and fear," lest the words they utter shall be of a character to make an

unfavorable impression, and balance minds in the wrong direction. The honor of God and the salvation of souls should be their ruling motive; then they will not mar the work by a rash, presumptuous spirit. By Mrs. E. G. White. [Cf: ST 03-04-86 para. 14] p. 196, Para. 4, [1886MS].

"Train up a child in the way he should go; and when he is old, he will not depart from it." [Cf: ST 03-11-86 para. 01] p. 196, Para. 5, [1886MS].

Notwithstanding the boasted advancement that has been made in educational methods, the training of children at the present day is sadly defective. It is the home training that is neglected. Parents, and especially mothers, do not realize their responsibility. They have neither the patience to instruct, nor the wisdom to control, the little ones intrusted to their keeping. [Cf: ST 03-11-86 para. 02] p. 196, Para. 6, [1886MS].

It is too true that mothers are not standing at their post of duty, faithful to their motherhood. They are generally the willing servants of worldliness and fashion. Many, even among those who profess to have renounced the world, are influenced to a great degree by its customs and its spirit. Many times the mother neglects her precious charge, and looks to the teacher of the Sabbath and the day school to make up her deficiency. But she has no right thus to shift her responsibility upon others, and leave them to do her work. God does not call her to engage in any enterprise to advance his cause or to benefit mankind that will lead her to neglect the physical, mental, and moral training of her own children; and what shall we say of her course when she neglects her sacred duties from worldly and selfish motives? [Cf: ST 03-11-86 para. 03] p. 196, Para. 7, [1886MS].

The opinions and maxims of the world should not govern the mother, nor should she labor to reach the world's standard. She should decide for herself what is the great end and aim of life, and then bend all her efforts to attain that end. She may, for want of time, neglect many things about her house, with no serious results; but she cannot with impunity neglect the proper discipline of her children. Their defective characters will publish her unfaithfulness. The evils which she permits to pass uncorrected,--the coarse, rough manners, the disrespect and disobedience, the habits of idleness and inattention,--will reflect dishonor upon her, and will embitter her life. Mothers, to a great degree the destiny of your children rests in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents to ruin souls; but by a godly example and faithful discipline you may lead them to Christ, and make them the instruments in his hands of saving many souls. [Cf: ST 03-11-86 para. 04] p. 197, Para. 1, [1886MS].

Wherever I go, I am pained by the lack of proper home discipline and restraint. Little children are allowed to answer back, to manifest disrespect and impertinence. Parents who permit this are more worthy of blame than their children. Impertinence should not be tolerated in a child even once. But fathers and mothers, uncles and aunts and grandparents, laugh at the exhibition of passion in the little creature a year old. Its imperfect utterances of disrespect, its childish willfulness, are thought pretty and cunning. Thus wrong habits are confirmed, and the child grows up an object of dislike to all around

him. [Cf: ST 03-11-86 para. 05] p. 197, Para. 2, [1886MS].

One great reason why so many children are forward, bold, and impertinent is, that they are noticed and praised too much, and their smart, sharp sayings are repeated in their hearing. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them, as far as possible, to the simplicity of their childhood. Endeavor not to censure unduly, nor to overwhelm with praise and flattery. [Cf: ST 03-11-86 para. 06] p. 197, Para. 3, [1886MS].

Parents, you should begin early to teach your children respect, obedience, and self-control. Remember that every exhibition of passion that is not firmly and decidedly checked is a lesson of evil. Your neglect of proper restraint opens the door to Satan, and invites him to come in and control your children; and he will not be slow to improve his opportunity. [Cf: ST 03-11-86 para. 07] p. 197, Para. 4, [1886MS].

Children require patient, faithful care. It is not enough that they are fed and clothed; their mental powers must be developed, and their hearts imbued with right principles. They need constant care; but you need not let them see that you are ever guarding them. Learn the disposition of your children as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the physical and the mental powers rests with themselves, and is the result of effort. They should early learn that happiness is not found in selfish gratification, but follows only in the wake of duty. [Cf: ST 03-11-86 para. 08] p. 197, Para. 5, [1886MS].

I have heard mothers say that they had not the ability to govern which others have; that it is a peculiar talent which they do not possess. Those who realize their deficiency in this respect should make the subject of family government their most diligent study. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition and temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that appear to be of real value. If one mode of discipline does not produce the desired results, let another plan be tried, and the effects carefully noted. [Cf: ST 03-11-86 para. 09] p. 197, Para. 6, [1886MS].

Mothers, above all others, should accustom themselves to thought and investigation. If they will persevere in this course, they will find that they are acquiring the faculty in which they thought themselves deficient; that they are learning to form aright the characters of their children. The result of the labor and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity; and it will richly repay all the effort made. [Cf: ST 03-11-86 para. 10] p. 198, Para. 1, [1886MS].

A want of steadiness in family government is productive of great harm; in fact, it is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. The children have not had a good example, faithful

instruction, and proper restraint. Too often the parents are not united in their family government. The father, who is with his children but little, and is ignorant of their peculiarities of disposition and temperament, is harsh and severe. He does not control his temper, but corrects in passion. The child knows this, and instead of being subdued, the punishment fills him with anger. The mother allows misdemeanors to pass at one time for which she will severely punish at another. The children never know just what to expect, and are tempted to see how far they can transgress with impunity. Thus are sown seeds of evil that spring up and bear fruit. [Cf: ST 03-11-86 para. 11] p. 198, Para. 2, [1886MS].

Firmness and decision are necessary. I have known parents to say, You cannot have this or that, and then relent, thinking they may be too strict, and give the child the very thing they at first refused. A lifelong injury is thus inflicted. It is an important law of the mind--one which should not be overlooked--that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will become occupied in other pursuits; but so long as there is any hope of gaining it, a persistent effort will be made for its attainment. [Cf: ST 03-11-86 para. 12] p. 198, Para. 3, [1886MS].

When it is necessary for parents to give a direct command, the penalty for disobedience should be as unvarying as are the laws of nature. Children who are under this firm, decisive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object; hence they soon learn to submit, and are much happier in so doing. The children of undecided and overindulgent parents have a constant hope that they may gain their end by coaxing, crying, or sullenness, or that they may venture to disobey without suffering the penalty. Thus they are kept in a state of suspense, which makes them restless, irritable, and insubordinate. God holds such parents guilty of wrecking the happiness of their children. This wicked mismanagement is the key to the impenitence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. In many cases the restless, rebellious spirit, unsubdued in youth, creates disturbance in the church. Many church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruits of seed sown by parents. [Cf: ST 03-11-86 para. 13] p. 198, Para. 4, [1886MS].

Let none imagine, however, that harshness and severity are necessary to secure obedience. I have seen the most efficient family government maintained without a harsh word or look. I have been in other families where commands were constantly given in an authoritative tone, and harsh rebukes and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke to one another in harsh tones. In the second also the parental example was imitated by the children; and cross words, faultfindings, and disputes were heard from morning till night. [Cf: ST 03-11-86 para. 14] p. 198, Para. 5, [1886MS].

Fathers and mothers, you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirit, are copied by your little ones. You should be united in their government. Study their dispositions with care, and together seek wisdom and strength from God to deal with them aright. If you attempt to govern without exercising

self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequences. But when you have faithfully done your duty, you may then ask the Lord to do for your children that which you cannot do. And having trained them in the way they should go, you will find that when old they will not depart from it. By Mrs. E. G. White. [Cf: ST 03-11-86 para. 15] p. 199, Para. 1, [1886MS].

The following interesting paragraphs are from a private letter from Sister White, dated Basel, Switzerland, January 27:-- [Cf: ST 03-11-86 para. 01] p. 199, Para. 2, [1886MS].

"Every week letters come to this place from France, Italy, Russia, and India, stating that souls are embracing the truth from reading our French paper. Today one has been received with five names signed of persons who are much interested in the truth from reading *Les Signes*, and who send the pay for a year's subscription. Another comes from a man in France, thanking Brother Whitney for the papers sent him. He says he has no money to pay for the paper, and asks if Brother Whitney will take a blank book (a register) in exchange for it. His father and mother have been opposed to his reading *Les Signes*, but now they are reading it themselves. Brother Whitney has most precious letters from India and Russia also, commending *Les Signes*, and telling the good it has accomplished. These testimonies are cheering to our hearts. [Cf: ST 03-11-86 para. 02] p. 199, Para. 3, [1886MS].

"There have been some conversions here. One young man, a German, who was attending the theological college, left school, and is now in the office, working on the German paper. He is just the help that is needed here. [Cf: ST 03-11-86 para. 03] p. 199, Para. 4, [1886MS].

"These tokens that God is working in Europe are matters of great rejoicing to us. We expect the truth will go forth as a burning lamp. But it is harder for men and women who receive the truth here than it is in America. Workmen, jewelers, receive but one dollar a day as the highest wages, and they have large families to support. Many get for their day's work only from one to two francs; and when they receive the Sabbath, it is doubtful whether they can get any work, and they are obliged to take up with any jobs they can get. [Cf: ST 03-11-86 para. 04] p. 199, Para. 5, [1886MS].

"If our people in America could understand the privations that have to be endured here, and the close economy that has to be practiced in order to obtain even the necessaries of life, they would guard their means that not one penny should be expended needlessly. There would not be a feather on their bonnets, and they would wear no needless ornaments; neither would there be any extravagant houses built, or money laid out in costly furniture. They should bear in mind that it is God's money that they are using,--money that could be invested in saving souls for whom Christ died. Any needless expenditure of this money is blocking up the way; for the means thus used would send publications and the living preacher to those who have not the truth." [Cf: ST 03-11-86 para. 05] p. 199, Para. 6, [1886MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25. [Cf: ST 03-18-86 para. 01] p. 200, Para. 1,

[1886MS].

Giving is a part of gospel religion. The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts of Heaven, and became poor, that we through his poverty might be made rich. His life on earth was unselfish, marked with humiliation and sacrifice. And is the servant greater than his Lord? Shall men, partakers of the great salvation which he wrought out for them, refuse to follow their Lord, and to share in his self-denial? When the world's Redeemer has suffered so much for us, shall we, the members of his body, live in thoughtless self-indulgence? No; self-denial is an essential condition of discipleship. [Cf: ST 03-18-86 para. 02] p. 200, Para. 2, [1886MS].

"I am the vine," says Christ; "ye are the branches." What a close union is this! The very vital principle, the sap, which flows through the vine, nourishes the branches, that they may flourish and bear fruit. The spirit of the Master will actuate his followers. Again Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He leads the way in the path of self-denial, and requires nothing of his followers but that of which he has given them an example in his life. [Cf: ST 03-18-86 para. 03] p. 200, Para. 3, [1886MS].

Christ, as our head, led out in the great work of salvation; but he has intrusted that work to his followers upon earth. It cannot be carried on without means, and he has given his people a plan for raising means sufficient to make his cause prosperous. The tithing system, instituted for this purpose, reaches back to the time of Moses. Even as far back as the days of Adam, long before the definite system was given, men were required to offer to God gifts for religious purposes. They were thus to manifest their appreciation of the mercies and blessings they received. [Cf: ST 03-18-86 para. 04] p. 200, Para. 4, [1886MS].

These offerings were continued through successive generations. The principle was not unknown in the days of Job. Abraham gave tithes to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a penniless wanderer, promised the Lord, "Of all that thou shalt give me, I will surely give the tenth unto thee." [Cf: ST 03-18-86 para. 05] p. 200, Para. 5, [1886MS].

God does not compel men to give to his cause. Their action must be voluntary. He will not have his treasury replenished with unwilling offerings. His design in the plan of systematic giving was to bring man into close relationship with his Creator and in sympathy and love with his fellow-men, thus placing upon him responsibilities that would counteract selfishness and strengthen disinterested, generous impulses. Man is inclined to be selfish, and to close his heart to generous deeds. The Lord, by requiring gifts to be made at stated times, designed that giving should become a habit, and be looked upon as a Christian duty. The heart, opened by one gift, was not to have time to close and become selfishly cold, before another offering was bestowed. [Cf: ST 03-18-86 para. 06] p. 200, Para. 6, [1886MS].

As to the amount required, God has specified one-tenth of the increase as his due; but other offerings should be made, and while the directions are definite enough for all to understand their duty, there

is room for the judgment and the conscience to have free play. Says the apostle: "Let every one of you lay by him in store, as God hath prospered him." The tithing system is beautiful in its equality and simplicity. It gives all an opportunity to help carry forward the precious work of salvation. Every man, woman, and child may become a treasurer for the Lord. [Cf: ST 03-18-86 para. 07] p. 201, Para. 1, [1886MS].

Great objects may be accomplished by this system. If all accept it, there will be no want of means to carry forward the work of God in the earth. The treasury will be full, and the contributions will not be left to the poorer members of the church. Every investment made will draw out the heart to love the cause of God more and more; and the liberal, who are willing to sacrifice for the spread of the truth and the salvation of souls, will be "laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life." [Cf: ST 03-18-86 para. 08] p. 201, Para. 2, [1886MS].

The Christian church, as a general thing, disregard the claims of God upon them to give of the things which they possess to support the warfare against the moral darkness which is flooding the world. Every church member should be an earnest worker, a liberal, systematic giver. But some rich men feel like murmuring because there are demands for money. They say that one object after another is continually arising, and there is no end to the calls for means. They do not remember that they will have a debt to settle with the Master by and by. [Cf: ST 03-18-86 para. 09] p. 201, Para. 3, [1886MS].

Says the apostle, "Ye are not your own; for ye are bought with a price;" not with "corruptible things, as silver and gold," but with the "precious blood of Christ." In return he asks us to use his intrusted gifts to aid in the salvation of souls. He has given his blood; he asks our talents of means and of influence. It is through his poverty that we have eternal riches; and will we refuse to return to him the silver and the gold which are his own gifts? If men prefer to set aside the claims of God, and to hoard the means which he gives them, he will hold his peace at present. Frequently he will continue to test them by increasing his bounties, letting his blessings flow on; these men may pass on receiving honor of men, and without censure in the church, but soon it will be said to them, "Give an account of thy stewardship." [Cf: ST 03-18-86 para. 10] p. 201, Para. 4, [1886MS].

God is not dependent upon man. He says: "The silver is mine, and the gold is mine." "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." It is for our own good that he has planned to have us bear some part in the advancement of his cause. He has honored us by making us co-workers with himself. He has ordained that there should be a necessity for the cooperation of men, that they may cultivate and keep in exercise their benevolent affections. [Cf: ST 03-18-86 para. 11] p. 201, Para. 5, [1886MS].

In the wise providence of God, the poor are always with us, that while we witness the various forms of suffering and necessity in the world, we may be tested, and may develop Christian character. God has placed them among us to call out Christian sympathy and love. They are here as Christ's representatives. He identifies himself with suffering

humanity. He makes their necessities his own, and takes to his bosom the woes of the children of men. "Inasmuch," he says, as ye ministered not to "one of the least of these, ye did it not to me." [Cf: ST 03-18-86 para. 12] p. 201, Para. 6, [1886MS].

The moral darkness of a ruined world also appeals to Christian men and women to put forth individual effort. They are required by the Scriptures to keep in constant exercise an interest in the salvation of their fellow-men. The condition of eternal life, as expressed by Christ himself, is supreme love to God and equal love to our neighbor. [Cf: ST 03-18-86 para. 13] p. 202, Para. 1, [1886MS].

The first disciples expressed their gratitude for the benefits of the Christian age in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in need, Paul, appealing to the Gentile Christians in their behalf, urged them to prove the sincerity of their love by their liberality. "Therefore," he says, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. [Cf: ST 03-18-86 para. 14] p. 202, Para. 2, [1886MS].

The gospel, as it extends and widens, requires greater provisions to sustain it than were called for anciently, and this makes the law of tithes and offerings a more urgent necessity now than under the Hebrew economy. The cause of God requires, not less, but greater gifts than at any other period of the world's history. The principle laid down by Christ is, that the offerings should be in proportion to the light and blessings enjoyed. "Unto whomsoever much is given, of him shall much be required." But those who give in accordance with this rule will reap a proportionate blessing. "The liberal soul shall be made fat." "The liberal deviseth liberal things; and by liberal things shall he stand." By Mrs. E. G. White. [Cf: ST 03-18-86 para. 15] p. 202, Para. 3, [1886MS].

"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: ST 03-25-86 para. 01] p. 202, Para. 4, [1886MS].

"Ye are the light of the world" said Christ to his disciples. As the sun goes forth in the heavens, dispelling the shades of night, and filling the world with brightness, so must the followers of Jesus let their light shine to dispel the moral darkness of a world lying in sin. But they have no light of themselves; it is the light of Heaven which they are to reflect to the world. [Cf: ST 03-25-86 para. 02] p. 202, Para. 5, [1886MS].

"A city that is set on a hill cannot be hid." Our thoughts and purposes are the secret springs of action, and hence determine the character. The purpose formed in the heart need not be expressed in word or deed in order to make it sin, and bring the soul into

condemnation. Every thought, feeling, and inclination, though unseen by men, is discerned by the eye of God. But it is only when the evil that has taken root in the heart reaches its fruition in the unlawful word or deed that man can judge the character of his fellow-man. The Christian is Christ's representative. He is to show to the world the transforming power of divine grace. He is a living epistle of the truth of God, known and read of all men. The rule given by Christ by which to determine who are his true followers is, "By their fruits ye shall know them." [Cf: ST 03-25-86 para. 03] p. 202, Para. 6, [1886MS].

Many professed Christians, some even who expound the sacred truths of the Bible, are yet living as though there were no God who can read the innermost recesses of the soul. They forget the dignity and solemnity of their high calling as children of the heavenly King, and their responsibility as "the light of the world." They may not now realize their sinfulness; but when summoned before the great white throne, they will in speechless terror stand condemned. With the eye of the Judge looking upon them, they will not dare to mention the excuses which they now so flippantly urge to shield themselves from the divine requirements. They knew their Master's will, but did it not. [Cf: ST 03-25-86 para. 04] p. 203, Para. 1, [1886MS].

And yet the faults and errors of church members will be no shield for the impenitent in the day of God. Those who would make them such when the claims of God are presented, evince their true character as lovers of sin. They are actuated by the same spirit as their master, whom the Bible declares to be the "accuser of the brethren." The fact that some professed Christians are not what they should be, proves nothing against religion, but only that these persons are not faithful to their profession. Neither does it prove that the church is corrupt. Does she not deal with offending members, and separate from her company those who persist in an evil way? And these persons who point so complacently to the faults of Christians are not consistent. They will make the most of a man's faults while he is a member of the church; but let him be expelled, and they turn about, and sympathize with him, declaring the church to be uncharitable and severe. [Cf: ST 03-25-86 para. 05] p. 203, Para. 2, [1886MS].

"Let your light so shine before men that they may . . . glorify your Father which is in Heaven." The Christian's godly life and holy conversation are a daily testimony against sin and sinners. But he must present Christ, not self. Christ is the great remedy for sin. Our compassionate Redeemer has provided for us the help we need. He is waiting to impute his righteousness to the sincere penitent, and to kindle in his heart such divine love as only our gracious Redeemer can inspire. Then let us who profess to be his witnesses on earth, his ambassadors from the court of Heaven, glorify Him whom we represent, by being faithful to our trust as light bearers to the world. [Cf: ST 03-25-86 para. 06] p. 203, Para. 3, [1886MS].

Every one who at last secures eternal life will here manifest zeal and devotion in the service of God. He will not desert the post of duty at the approach of trial, hardship, or reproach. He will be a diligent student of the Scriptures, and will follow the light as it shines upon his pathway. When some plain Scriptural requirement is presented, he will not stop to inquire, What will my friends say, if I take my position with the people of God? Knowing his duty, he will do it

heartily and fearlessly. Of such truehearted followers Jesus declares that he is not ashamed to call them brethren. The God of truth will be on their side, and will never forsake them. All apparent losses for Christ's sake will count to them as infinite gain. [Cf: ST 03-25-86 para. 07] p. 203, Para. 4, [1886MS].

Said our Saviour: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The word of God, believed and obeyed, exerts a transforming power upon the life and character. Its sublime truths, its pure and holy principles, strengthen the intellect, ennoble the affections, enlighten the understanding. How great the loss which they sustain who neglect this storehouse of eternal riches. But the word of God is a discernor of the thoughts and intents of the heart. This is why so many are opposed to the truths which it teaches. They love some indulgence which it condemns, and hence hate the light which reveals their sin. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." [Cf: ST 03-25-86 para. 08] p. 203, Para. 5, [1886MS].

Many whom the world styles liberal, generous-hearted, noble men, are in the sight of God wicked and corrupt. For God sees not as man sees; his thoughts are not as our thoughts. Men in their self-complacency attempt to gloss over the defects in their lives and characters, and flatter themselves that all is well. But the light of truth would reveal their danger, and strike a deathblow to their self-satisfaction. Then they would see the importance of a holy life, and their own need of Christ as a Saviour. [Cf: ST 03-25-86 para. 09] p. 204, Para. 1, [1886MS].

We have but a brief space in which to prepare for the future life; and all who expect to dwell hereafter with the pure and holy, must here obtain a fitness for such society. Then let the moments heretofore squandered in idleness and folly be henceforth devoted to prayer and the reading of God's word. This discipline every Christian may have, and, rightly improved, it will make him wise unto eternal life. [Cf: ST 03-25-86 para. 10] p. 204, Para. 2, [1886MS].

The mind grows by what it is fed upon. The understanding gradually adapts itself to the subjects which it is required to grasp. If allowed to dwell only on the things of this life, it becomes dwarfed and enfeebled. If absorbed in vanity and folly, it will after a time almost lose the power of growth. To secure strength and vigor, the mind must be tasked; and there is no other means by which this can be so successfully accomplished as by the study of the Holy Scriptures. [Cf: ST 03-25-86 para. 11] p. 204, Para. 3, [1886MS].

The means which God has provided to enable us to resist temptation are the study of his word, and earnest prayer. In his encounter with the prince of darkness in the wilderness of temptation, our Saviour prefaced every answer with the words, "It is written." It was the word of God that vanquished Satan. Those who make that word their study are arming themselves with weapons of divine power against the attacks of the foe. "Thy word," said the psalmist, "have I hid in my heart, that I might not sin against thee." [Cf: ST 03-25-86 para. 12] p. 204, Para. 4, [1886MS].

In his conversation with Nicodemus, Christ explained the nature and importance of true conversion. He solemnly declared, "Except a man be born again,"--unless he receive a new heart, new desires, purposes, and motives, leading to a new life,--"he cannot see the kingdom of God." He is no longer to be a willing subject to the enemy of Christ, to remain in subjection to the power of sin. [Cf: ST 03-25-86 para. 13] p. 204, Para. 5, [1886MS].

Those who have experienced the new birth have but entered upon the Christian life. To such are addressed the words of the apostle, "As ye have received the Lord Jesus Christ, so walk ye in him." In the temptations and trials of life, it is often hard to maintain the patience and gentleness of Christ; but let not those be discouraged who are sorely tried, and who feel that they have not strength enough to cope single-handed with the power of evil. God has promised grace according to our day. By patient endurance we may become strong, by failure we may learn success, and through apparent defeat we may conquer. [Cf: ST 03-25-86 para. 14] p. 204, Para. 6, [1886MS].

All the people of God should become co-laborers with him. None need wait for great opportunities nor ask for extraordinary talents. The ability that God has given them is all that he requires. He would have us each quietly, faithfully do what we can, and leave the result with him. Our daily life may be a light to the world, a living testimony to the power of divine grace; and the influence of that testimony will widen and deepen, so long as we are connected with the God of wisdom and power. [Cf: ST 03-25-86 para. 15] p. 204, Para. 7, [1886MS].

"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." This is the rule of life laid down in the Holy Scriptures. And those who practice it will not love darkness rather than light; but they will come to the "light, that their deeds may be made manifest that they are wrought in God." By Mrs. E. G. White. [Cf: ST 03-25-86 para. 16] p. 205, Para. 1, [1886MS].

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: ST 04-01-86 para. 01] p. 205, Para. 2, [1886MS].

It is the nature of sin to spread and increase. Since the first sin of Adam, from generation to generation it has spread like a contagious disease. While the world was yet in its infancy, sin became fearful in its proportions. Hatred of God's law, and, as the sure result, hatred of all goodness, became universal. God, who had created man, and given him with an unsparing hand the bounties of his providence, was dishonored by the beings he had created, slighted and despised by the recipients of his gifts. But though sinful man forgot his benevolent Benefactor, God did not forget the creature he had formed. Not only did

he send "rain from heaven, and fruitful seasons," filling man's heart with "food and gladness," but he sent him also messages of warning and entreaty. Man's wickedness was fully set before him, and the result of transgressing the divine law. [Cf: ST 04-01-86 para. 02] p. 205, Para. 3, [1886MS].

In the days of Noah, the wickedness of the world became so great that God could no longer bear with it; and he said, "I will destroy man whom I have created, from the face of the earth." But he pitied the race, and in his love provided a refuge for all who would accept it. He gave the message to Noah to be given to the people: "My Spirit shall not always strive with man." Noah was directed to build an ark, and at the same time to preach that God would bring a flood of waters upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved; but a continued resistance of the entreaties and warnings from God through his servant Noah, would separate them from God, and as a result infinite mercy and love would cease its pleadings. The Spirit of God continued to strive with rebellious man until the time specified had nearly expired, when Noah and his family entered the ark, and the hand of God closed its door. Mercy had stepped from the golden throne, no longer to intercede for the guilty sinner. [Cf: ST 04-01-86 para. 03] p. 205, Para. 4, [1886MS].

All the men of that generation were not in the fullest sense of the term heathen idolaters. Many had a knowledge of God and his law; but they not only rejected the message of the faithful preacher of righteousness themselves, but used all their influence to prevent others from being obedient to God. To every one comes a day of trial and of trust. That generation had their day of opportunity and privilege while Noah was sounding the note of warning of the coming destruction; but they yielded their minds to the control of Satan rather than of God, and he deceived them, as he did our first parents. He set before them darkness and falsehood in the place of light and truth; and they accepted his sophistry and lies, because they were acceptable to them, and in harmony with their corrupt lives, while truth that would have saved them was rejected as a delusion. [Cf: ST 04-01-86 para. 04] p. 205, Para. 5, [1886MS].

Numbers were not on the side of right. The world was arrayed against God's justice and his laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Great men, worldly, honored, and wise men, repeated the same story, "Ye shall not surely die." "The threatenings of God," they said, "are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it, and the punishment of the beings he has created, will never take place. Be at peace; fear not. Noah is crazy; he is the wildest fanatic." So the people did not humble their hearts before God, but continued their disobedience and wickedness, the same as though God had not spoken to them through his servant. [Cf: ST 04-01-86 para. 05] p. 206, Para. 1, [1886MS].

But Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by his holy integrity and unwavering

faithfulness. While the world around him were disregarding God, and were indulging in all manner of extravagant dissipation which led to violence and crimes of every kind, the faithful preacher of righteousness declared to that generation that a flood of water was to deluge the world because of the unsurpassed wickedness of its inhabitants. He warned them to repent and believe, and find refuge in the ark. [Cf: ST 04-01-86 para. 06] p. 206, Para. 2, [1886MS].

The message of Noah was to him a reality. Amid the scoffs and jeers of the world, he was an unbending witness for God. His meekness and righteousness were in bright contrast to the revolting crimes, intrigue, and violence continually practiced around him. A power attended his words; for it was the voice of God to man through his servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn warning voice fell upon the ears of the men of that generation in regard to events, which, so far as human wisdom could judge, seemed impossible. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule that they partook of the same spirit, resisted the invitations of mercy, refused to reform, and were soon among the boldest and most defiant scoffers; for none are so reckless, and go to such lengths in sin, as those who have once had light, but have resisted the convicting Spirit of God. Thus while God was working to draw man to himself, man, in his rebellion, was drawing away from God, and continually resisting the pleadings of infinite love. [Cf: ST 04-01-86 para. 07] p. 206, Para. 3, [1886MS].

The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. The rivers and brooks had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the Hand that had stayed the waters, saying, Thus far shalt thou go, and no farther. [Cf: ST 04-01-86 para. 08] p. 206, Para. 4, [1886MS].

As time passed on without any apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned then as many reason now, that nature was above the God of nature, and that her ways were so fixed that God himself could not change them. Reasoning that if the message of Noah was correct nature would be turned out of her course, they made that message, in the minds of the world, a delusion, a grand deception. They manifested their indifference and contempt of the solemn warning of God by doing just as they had done before the warning had been given. They continued their festivities, their gluttonous feasts, eating and drinking, planting and building, in reference to the advantage they hoped to gain in the far future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Almighty before their eyes. [Cf: ST 04-01-86 para. 09] p. 206, Para. 5, [1886MS].

How simple and childlike, amid the unbelief of a scoffing world, was the faith of Noah. His faith was indeed the "substance of things hoped for, the evidence of things not seen." It was a faith that was perfected and made evident by his works. He gave to the world an example of believing just what God said. In accordance with the

directions of God, he commenced to construct the ark, an immense boat, on dry ground. Multitudes came from every direction to see this strange sight, and to hear the earnest, fervent words of this singular man, who seemed to believe every word he uttered. Noah was indeed singular. He was one in the world, but not one of the world. He made himself the object of contempt and ridicule by his steadfast adherence to the words of God; yet he obeyed without a questioning doubt. What a marked contrast to the prevailing unbelief and disregard of God's law. [Cf: ST 04-01-86 para. 10] p. 207, Para. 1, [1886MS].

The time of Noah prefigures the present age. Christ tells us that as it was in the time of Noah, so shall it be in the days that immediately precede his appearing in the clouds of heaven. Human nature in our day, uninfluenced by the Spirit of God, is the same as in the age of Noah. And Satan is not asleep; he is as active and vigilant now as he was then. While the voice of God is making itself heard through his servants in warning and entreaties, he is mustering his forces. He engages his host with gigantic energies to make, through his sophistry, cruelties, and oppression, the words of warning of none effect. The people are tested, and the great mass will be found on the side of the great deceiver, and will be overwhelmed in swift and irretrievable destruction. But those that heed the warnings of God, and in their lives bring forth fruits meet for repentance, shall "dwell in the secret place of the Most High;" they "shall abide under the shadow of the Almighty." For them is the promise: "With long life will I satisfy him, and show him my salvation." By Mrs. E. G. White. [Cf: ST 04-01-86 para. 11] p. 207, Para. 2, [1886MS].

The work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [Cf: ST 04-08-86 para. 01] p. 207, Para. 3, [1886MS].

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word. And instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in a plain, simple style to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children. [Cf: ST 04-08-86 para. 02] p. 207, Para. 4, [1886MS].

Both parents and children should be under the control of God. There should be no oppression on the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in

the training of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion, and then indulging their children, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self-denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration. [Cf: ST 04-08-86 para. 03] p. 207, Para. 5, [1886MS].

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he could not forget the duties which rested upon him in regard to his own family. He enquires of the people whether they will serve the Lord fully and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day. [Cf: ST 04-08-86 para. 04] p. 208, Para. 1, [1886MS].

Parents have before them the example of Abraham, the father of the faithful. The God of Heaven says: "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of Heaven, and that Satan does not gain control over the members of his family. [Cf: ST 04-08-86 para. 05] p. 208, Para. 2, [1886MS].

Not until the parents themselves walk in the law of the Lord with perfect hearts will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "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 maidservant, nor thy cattle, nor thy stranger that is within thy gates." [Cf: ST 04-08-86 para. 06] p. 208, Para. 3, [1886MS].

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined, and God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they write business letters, and even collect debts, pay

bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath. [Cf: ST 04-08-86 para. 07] p. 208, Para. 4, [1886MS].

How blind are the Christian world to their own highest interest! They could see if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies and to become a scattered and hated people, because they transgressed his commands and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest day. [Cf: ST 04-08-86 para. 08] p. 208, Para. 5, [1886MS].

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath-observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day? How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions? Can the Lord regard as guiltless the man who thus unites with transgressors? [Cf: ST 04-08-86 para. 09] p. 209, Para. 1, [1886MS].

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of Heaven to strike them dead on the spot if their position is wrong. See the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error! [Cf: ST 04-08-86 para. 10] p. 209, Para. 2, [1886MS].

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of Heaven that we may have spiritual health and strength. The truth of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. It must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds. [Cf: ST 04-08-86 para. 11] p. 209, Para. 3, [1886MS].

There is such a thing as holding the truth in unrighteousness; professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to

believe the Bible do not exemplify its teachings in their business relations with their fellowmen. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles in the public and private walks of life. [Cf: ST 04-08-86 para. 12] p. 209, Para. 4, [1886MS].

We have no time now to confer with flesh and blood. No time to study profits and losses, and to cut the sharp corners of truth so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will others think and say? but, What has God said in his word? What will the effect of my example be upon the world and upon the members of my own family? [Cf: ST 04-08-86 para. 13] p. 209, Para. 5, [1886MS].

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children, by precept and by example, the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God. [Cf: ST 04-08-86 para. 14] p. 210, Para. 1, [1886MS].

Many Christian parents fail to *command* their children after them, and they wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. [Cf: ST 04-08-86 para. 15] p. 210, Para. 2, [1886MS].

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way. [Cf: ST 04-08-86 para. 16] p. 210, Para. 3, [1886MS].

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They must not leave the children to guess at what is right; but they must point out the way in

unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and Heaven. A religion of simple faith in the all-atoning sacrifice of Christ, and of implicit obedience of God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that guide who came from Heaven to earth to lead erring man to the mansions above. [Cf: ST 04-08-86 para. 17] p. 210, Para. 4, [1886MS].

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God their standard, their rule of life. What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline. Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered. [Cf: ST 04-08-86 para. 18] p. 210, Para. 5, [1886MS].

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle," The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." [Cf: ST 04-08-86 para. 19] p. 211, Para. 1, [1886MS].

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection, or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it, were guilty before God, and he would accept no sacrifice or offering for their transgression. There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects! Parents allow the defects in their children to pass uncorrected, until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil. [Cf: ST 04-08-86 para. 20] p. 211, Para. 2, [1886MS].

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own

family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today. *Basel, Switzerland, March 4, 1886.* By Mrs. E. G. White. [Cf: ST 04-08-86 para. 21] p. 211, Para. 3, [1886MS].

David says: "The law of the Lord is perfect." "Concerning thy testimonies, I have known of old that thou hast founded them forever." And Paul testifies: "The law is holy, and the commandment holy, and just, and good." [Cf: ST 04-15-86 para. 01] p. 211, Para. 4, [1886MS].

As the Supreme Ruler of the universe, God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws which cannot be disregarded. There are no exceptions to this rule; for nothing that the divine hand has made has been forgotten by the divine mind. But while everything in nature is governed by natural law, man alone, as an intelligent being, capable of understanding its requirements, is amenable to moral law. To man alone, the crowning work of his creation, God has given a conscience to realize the sacred claims of the divine law, and a heart capable of loving it as holy, just, and good; and of man prompt and perfect obedience is required. Yet God does not compel him to obey; he is left a free moral agent. [Cf: ST 04-15-86 para. 02] p. 211, Para. 5, [1886MS].

The subject of man's personal responsibility is understood by but few; and yet it is a matter of the greatest importance. We may each obey and live, or we may transgress God's law, defy his authority, and receive the punishment that is meet. Then to every soul the question comes home with force, Shall I obey the voice from Heaven, the ten words spoken from Sinai, or shall I go with the multitude who trample on that fiery law? To those who love God it will be the highest delight to keep his commandments, and to do those things that are pleasing in his sight. But the natural heart hates the law of God, and wars against its holy claims. Men shut their souls from the divine light, refusing to walk in it as it shines upon them. They sacrifice purity of heart, the favor of God, and their hope of Heaven, for selfish gratification or worldly gain. [Cf: ST 04-15-86 para. 03] p. 212, Para. 1, [1886MS].

Says the psalmist, "The law of the Lord is perfect." How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! It is so brief that we can easily commit every precept to memory, and yet so far-reaching as to express the whole will of God, and to take cognizance, not only of the outward actions, but of the thoughts and intents, the desires and emotions, of the heart. Human laws cannot do this. They can deal with the outward actions only. A man may be a transgressor, and yet conceal his misdeeds from human eyes; he may be a criminal,--a thief, a murderer, or an adulterer,--but so long as he is not discovered, the law cannot condemn him as guilty. The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [Cf: ST

04-15-86 para. 04] p. 212, Para. 2, [1886MS].

The law of God is simple, and easily understood. There are men who proudly boast that they believe only what they can understand, forgetting that there are mysteries in human life and in the manifestation of God's power in the works of nature,--mysteries which the deepest philosophy, the most extensive research, is powerless to explain. But there is no mystery in the law of God. All can comprehend the great truths which it embodies. The feeblest intellect can grasp these rules; the most ignorant can regulate the life, and form the character after the divine standard. [Cf: ST 04-15-86 para. 05] p. 212, Para. 3, [1886MS].

If the children of men would, to the best of their ability, obey this law, they would gain strength of mind and power of discernment to comprehend still more of God's purposes and plans. And this advancement would be continued, not only during the present life, but during eternal ages; for however far we may advance in the knowledge of God's wisdom and power, there is always an infinity beyond. [Cf: ST 04-15-86 para. 06] p. 212, Para. 4, [1886MS].

The divine law requires us to love God supremely and our neighbor as ourselves. Without the exercise of this love, the highest profession of faith is mere hypocrisy. "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. On these two commandments," says Christ, "hang all the law and the prophets." [Cf: ST 04-15-86 para. 07] p. 212, Para. 5, [1886MS].

The law demands perfect obedience. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Not one of those ten precepts can be broken without disloyalty to the God of Heaven. The least deviation from its requirements, by neglect or willful transgression, is sin, and every sin exposes the sinner to the wrath of God. Obedience was the only condition upon which ancient Israel was to receive the fulfillment of the promises which made them the highly favored people of God; and obedience to that law will bring as great blessings to individuals and nations now as it would have brought to the Hebrews. [Cf: ST 04-15-86 para. 08] p. 213, Para. 1, [1886MS].

Obedience to the law is essential, not only to our salvation, but to our own happiness and the happiness of all with whom we are connected. "Great peace have they which love thy law; and nothing shall offend them," says the inspired word. Yet finite man will present to the people this holy, just, and good law, this law of liberty, which the Creator himself has adapted to the wants of man, as a yoke of bondage, a yoke which no man can bear. But it is the sinner who regards the law as a grievous yoke; it is the transgressor that can see no beauty in its precepts. For the carnal mind "is not subject to the law of God, neither indeed can be." [Cf: ST 04-15-86 para. 09] p. 213, Para. 2, [1886MS].

"By the law is the knowledge of sin:" for "sin is the transgression of the law." It is through the law that men are convicted of sin; and they must feel themselves sinners, exposed to the wrath of God, before they

will realize their need of a Saviour. Satan is continually at work to lessen man's estimate of the grievous character of sin. And those who trample the law of God under their feet are doing the work of the great deceiver; for they are rejecting the only rule by which they can define sin, and bring it home to the conscience of the transgressor. [Cf: ST 04-15-86 para. 10] p. 213, Para. 3, [1886MS].

The law of God reaches to those secret purposes, which, though they may be sinful, are often passed over lightly, but which are in reality the basis and the test of character. It is the mirror into which the sinner is to look if he would have a correct knowledge of his moral character. And when he sees himself condemned by that great standard of righteousness, his next move must be to repent of his sins, and seek forgiveness through Christ. Failing to do this, many try to break the mirror which reveals their defects, to make void the law which points out the blemishes in their life and character. [Cf: ST 04-15-86 para. 11] p. 213, Para. 4, [1886MS].

We are living in an age of great wickedness. Multitudes are enslaved by sinful customs and evil habits, and the fetters that bind them are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be mentioned, are of daily occurrence. And yet men professing to be watchmen on the walls of Zion will teach that the law was designed for the Jews only, and passed away with the glorious privileges that ushered in the gospel age. Is there not a relation between the prevailing lawlessness and crime, and the fact that ministers and people hold and teach that the law is no longer of binding force? [Cf: ST 04-15-86 para. 12] p. 213, Para. 5, [1886MS].

The condemning power of the law of God extends, not only to the things we do, but to the things we do not do. We are not to justify ourselves in omitting to do the things that God requires. We must not only cease to do evil, but we must learn to do well. God has given us powers to be exercised in good works; and if these powers are not put to use, we shall certainly be set down as wicked and slothful servants. We may not have committed grievous sins; such offenses may not stand registered against us in the book of God; but the fact that our deeds are not recorded as pure, good, elevated, and noble, showing that we have not improved our intrusted talents, places us under condemnation. [Cf: ST 04-15-86 para. 13] p. 213, Para. 6, [1886MS].

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever." [Cf: ST 04-15-86 para. 14] p. 214, Para. 1, [1886MS].

By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which "shall stand fast forever," all the world is to be judged in the rapidly approaching day of God. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; he will not always bear with them. Soon they will receive the reward of their doings, the death that is the wages of sin; while the righteous nation, that have kept

the law, will be ushered through the pearly gates of the celestial city, and will be crowned with immortal life and joy in the presence of God and the Lamb. By Mrs. E. G. White. [Cf: ST 04-15-86 para. 15] p. 214, Para. 2, [1886MS].

When Adam and Eve were created, and placed in their Eden home, they had a knowledge of the law that was to govern them. Its precepts were imprinted on their hearts by Jehovah himself, and they were acquainted with its claims upon them. When they transgressed that law, fell from that state of happy innocence, and became sinners in the sight of God, the dark future of the fallen race was not relieved by a single ray of hope. Because of the transgression of the divine law, paradise was lost to man, the curse was pronounced upon the earth, and the reign of death commenced. [Cf: ST 04-22-86 para. 01] p. 214, Para. 3, [1886MS].

But Heaven pitied man, and the plan of salvation was devised. When the curse was pronounced upon the race, in connection with the curse there was given the promise of pardon through a Saviour who was to come. This promise was the star of hope that lighted up the gloom, that, like the pall of death, hung over the future of man, and of the world which was given him as his dominion. The gospel was first preached to Adam and Eve in Eden. They sincerely repented of their guilt, believed the promise of God, and were saved from utter ruin. [Cf: ST 04-22-86 para. 02] p. 214, Para. 4, [1886MS].

Those who lived before the flood were favored in receiving instruction from Adam, who had conversed with God and angels in Eden. He lived nearly a thousand years, and by his teachings, and his example of humble obedience, he exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a promised Saviour; but he found from sad experience that it was easier to open the flood gates of sin and woe upon the world, than to resist and press back the tide of moral wretchedness that was pressing in upon mankind in consequence of his transgression. [Cf: ST 04-22-86 para. 03] p. 214, Para. 5, [1886MS].

Enoch also was a preacher of righteousness, and sought to turn men from their evil ways. For three hundred years he walked with God, giving to the world the example of a pure and spotless life, one which was in marked contrast with the lives of the men of that self-willed and perverse generation, who openly disregarded God's holy law, and boasted of their freedom from its restraints. But his testimony and his example were alike unheeded; because men loved sin better than holiness. Enoch served God with singleness of heart; and the Lord communicated to him his will, and through holy vision revealed to him the great events connected with Christ's second appearing. And then this favored servant of the Lord was borne to Heaven by angels without seeing death. [Cf: ST 04-22-86 para. 04] p. 214, Para. 6, [1886MS].

At length the wickedness of man became so great that God could no longer bear with it; and he made known to Noah that because of the continual transgressions of his law, he would destroy man, whom he had created, by a flood of water which he would bring upon the earth. Noah and his family were obedient to the divine law, and for their loyalty to the God of Heaven they were saved from the destruction that overwhelmed the ungodly world around them. Thus the Lord preserved to himself a people in whose hearts was his law. [Cf: ST 04-22-86 para.

05] p. 215, Para. 1, [1886MS].

Noah warned the people. He believed that the threatened punishment would come upon the world, and he made every effort to turn that sinful generation from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. [Cf: ST 04-22-86 para. 06] p. 215, Para. 2, [1886MS].

The terrible judgments of God in the destruction of the antediluvians should be a sufficient warning to all who have since lived upon the earth, that God will surely punish those who disregard his law. But the human heart is prone to evil; and as people multiplied upon the earth after the flood, they soon became bold in their transgressions. Idolatry existed, and increased to a fearful extent, until finally the Lord left the hardened transgressors to follow their evil ways, while he chose Abraham, and made him the depository of his law for future generations. [Cf: ST 04-22-86 para. 07] p. 215, Para. 3, [1886MS].

Abraham was called out from an idolatrous family, and was appointed of God to preserve his truth amid the prevailing and increasing corruptions of that idolatrous age. The Lord appeared to Abraham, and said: "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." [Cf: ST 04-22-86 para. 08] p. 215, Para. 4, [1886MS].

The Lord communicated his will to Abraham, and gave him a distinct knowledge of the requirements of the moral law, and of the salvation that would be accomplished through himself. It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world,--of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. This is the testimony of God concerning his chosen servant, as it stands registered on the sacred page: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And again: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Cf: ST 04-22-86 para. 09] p. 215, Para. 5, [1886MS].

It is God that speaks. He who understands the thoughts afar off, and places the right estimate upon men, says, "I know him." There will be on the part of Abraham no betraying of the truth for selfish purposes. He will keep the law, and deal justly and righteously; for he knows that he must answer to God for his conduct. And he will not only fear the Lord himself, but he will cultivate religion in his home. He will instruct his family in righteousness; the law of his God will be the rule in his household. Would that this testimony could be borne of all who in this day have the knowledge of the way of the Lord, and profess to walk in it. [Cf: ST 04-22-86 para. 10] p. 215, Para. 6, [1886MS].

God conferred upon his faithful servant special honor and blessings. Through vision, and through the angels that walked and talked with him as friend with friend, he was made acquainted with the purposes as well

as with the will of God. When judgments were about to be visited upon Sodom, the fact was not hidden from Abraham. "The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" And at the request of Abraham, he would have spared that wicked city, had even ten righteous persons been found in it. [Cf: ST 04-22-86 para. 11] p. 216, Para. 1, [1886MS].

The blessings upon the patriarch Abraham are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." [Cf: ST 04-22-86 para. 12] p. 216, Para. 2, [1886MS].

God gave to Abraham and to his seed the rite of circumcision as a token that he had separated them from all other nations as his peculiar treasure. By this sign, they solemnly agreed to fulfill the terms of the covenant made with Abraham and repeated to Isaac and Jacob. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. [Cf: ST 04-22-86 para. 13] p. 216, Para. 3, [1886MS].

God revealed to Abraham that his posterity would become bondmen to an idolatrous nation. But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries and their promises to be obedient reached Heaven. Their prayers were answered in a most wonderful manner, and Israel was brought forth from Egypt, and the covenant made with their fathers was renewed to them. [Cf: ST 04-22-86 para. 14] p. 216, Para. 4, [1886MS].

Thus was the knowledge of the law of God preserved through successive generations from Adam to Noah, from Noah to Abraham, and from Abraham to Moses. By Mrs. E. G. White. [Cf: ST 04-22-86 para. 15] p. 216, Para. 5, [1886MS].

When the Lord was about to deliver his people from Egyptian bondage, he selected Moses as their leader. Moses was learned in all the knowledge of the Egyptians, and was a skilled and mighty warrior. He had also been fitted for his duties by long years of quiet meditation and communion with God in the wilderness of Horeb. Through Moses the Lord wrought many signs and wonders in the land of Egypt. He brought his people out of the house of bondage "by a mighty hand, and by a stretched out arm, and by great terrors," even parting the waters of the Red Sea to make a way for them. [Cf: ST 05-06-86 para. 01] p. 216, Para. 6, [1886MS].

At length they came to the wilderness of Sinai, and camped before the mount; and there, in the most solemn manner, the Lord made a covenant with them. Moses was called up into the mountain, and given this message for the people: "Ye have seen what I did unto the Egyptians,

and how I bore you on eagles' wings, and brought you unto myself. 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; . . . and ye shall be unto me a kingdom of priests, and a holy nation." Moses returned to the camp, and laid before the people all the words that the Lord had commanded him to utter; and they answered together, and said, "All that the Lord hath spoken we will do." [Cf: ST 05-06-86 para. 02] p. 216, Para. 7, [1886MS].

The Lord then graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak with an audible voice, in the hearing of all the people, the law which had been from the beginning the foundation of his government. He would not permit even angels to communicate these sacred precepts to men, nor did he trust them to the memory of a people who were prone to forget his requirements. He would remove all possibility of misunderstanding, of mingling any tradition with the ten commandments of the moral law, or of confusing the divine requirements with the practices of men; and to do this, he not only spoke the ten words of the moral law in the hearing of all Israel, but he wrote them with his own finger upon tables of stone. [Cf: ST 05-06-86 para. 03] p. 217, Para. 1, [1886MS].

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. They were required to sanctify themselves and wash their clothes, and "be ready against the third day," when the Lord would "come down in the sight of all the people upon Mount Sinai." Bounds were set about the mountain that was so soon to be honored with the divine presence; and it was commanded that if so much as a beast touched the mountain it should be stoned or thrust through with a dart. [Cf: ST 05-06-86 para. 04] p. 217, Para. 2, [1886MS].

The third day came; and there were "thunders and lightnings, and a thick cloud upon the mount." "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The glory of the Lord was like a devouring fire on the top of the mount in the sight of the assembled multitudes. So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake." [Cf: ST 05-06-86 para. 05] p. 217, Para. 3, [1886MS].

Then above the warring elements was heard the voice of Jehovah, speaking the ten precepts of his law. The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. They entreated Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." For as God's great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt in the sight of a pure and holy God. [Cf: ST 05-06-86 para. 06] p. 217, Para. 4, [1886MS].

Speaking out of the thick darkness that enshrouded him, as he stood upon the mount surrounded by a retinue of angels, the Lord made known

his law. Moses, describing the scene, says: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." Thus were the sacred precepts of the decalogue spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of his law with these exhibitions of his power and glory, that his people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of the heavens and the earth. He would also show to all men the sacredness, the importance, and the permanence of his law. [Cf: ST 05-06-86 para. 07] p. 217, Para. 5, [1886MS].

The law of ten precepts was by no means given exclusively to the Hebrews, but God highly honored them by making them the depositaries of his law for future generations. Those who trample upon God's authority, and show contempt for the law given in such grandeur at Sinai, virtually despise and set at naught the Lawgiver. For that law is Heaven's great standard of right, with which we are to compare our lives and characters. Because the law points out our sins and declares our guilt, we are not to trample it under our feet, nor to turn away when our characters stand revealed in all their moral deformity. But we are called upon to exercise repentance toward God, and faith toward our Lord Jesus Christ. We must be doers of the word, and not hearers only. The heart, the seat of the affections, must be transformed; the moral nature must be renewed by grace. [Cf: ST 05-06-86 para. 08] p. 218, Para. 1, [1886MS].

It is a precious truth that the only one who can give peace to the weary, sin-sick soul is the originator of the law the sinner has violated. Christ knows the enormity of man's guilt; and for this reason he came to earth to open a way by which man may be released from the bondage of sin, and render acceptable obedience to the divine law. Thus may we become a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into his marvelous light. [Cf: ST 05-06-86 para. 09] p. 218, Para. 2, [1886MS].

But He who so freely pardons and receives the penitent sinner, will by no means justify those who remain willfully and persistently disobedient. The children of Israel, who had transgressed the first and second commandments, were charged not to be seen near the mount when God was about to descend to write the law a second time upon tables of stone, lest they should be consumed by the burning glory of his presence. And when Moses returned to the camp after spending forty days in the mount, communing with his Maker, they could not even look upon his face for the glory of his countenance. Even Aaron shrank from him in terror. How much less can transgressors look upon the Son of God when he shall appear in the clouds of heaven, in the glory of his Father, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot the blood of Christ. By Mrs. E. G. White. [Cf: ST 05-06-86 para. 10] p. 218, Para. 3, [1886MS].

The Lord gave the Israelites evidences of his presence with them, that they might know that he was leading them, and that they might fear his name and obey his voice. Great and radical changes were to be wrought

in the lives of these demoralized people, upon whose characters, habits, and appetites, servitude and the idolatrous associations of Egypt had left their mark. God was lifting them to a higher moral level by giving them a knowledge of himself through the manifestations of divine power seen in his dealings with them, and an acquaintance with his will as expressed in the laws given for their government. [Cf: ST 05-13-86 para. 01] p. 218, Para. 4, [1886MS].

Moses, who under the divine direction was leading the children of Israel through to the promised land, understood the character and value of the law of God. He assured the people that no other nation had such wise, righteous, and merciful rules as had been given to the Hebrews. "Behold," he says, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." [Cf: ST 05-13-86 para. 02] p. 218, Para. 5, [1886MS].

Moses called their attention to the "day that thou stoodest before the Lord thy God in Horeb." "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments." And he challenged the Hebrew host: "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [Cf: ST 05-13-86 para. 03] p. 219, Para. 1, [1886MS].

When Moses was about to relinquish the position that he had so long held as the visible leader of the hosts of Israel, he rehearsed in the hearing of the people the dealings of God with them and the rules and regulations he had given them. He endeavored to impress upon their minds the importance of obeying the law of God, and urged them to make its sacred precepts the rule of their daily life. As children of God, they should be willing to suffer any inconvenience, rather than to break one of his commandments. Such a course would be more pleasing to him than mere professions of loyalty or words of praise. [Cf: ST 05-13-86 para. 04] p. 219, Para. 2, [1886MS].

Obedience to God would preserve harmony between man and man and between man and his Maker, and would cause Israel to be regarded as a wise and understanding people. And in the path of obedience alone was there safety for them either as individuals or as a nation; for nothing but obedience would secure the divine favor, and insure to them happiness and prosperity in the land to which they were going. God had plainly stated this to them. If they did not keep his commandments, he would not--he could not--fulfill the rich promises which were given them on condition of obedience. [Cf: ST 05-13-86 para. 05] p. 219, Para. 3, [1886MS].

Israel was highly honored of God, and the surrounding nations looked upon them with wonder and admiration. Their laws and discipline, when compared with the laws of other nations, seemed, even to their enemies, in every way superior to their own. And Moses, as their visible leader

and lawgiver, appears on the page of history as superior in wisdom and integrity to all the sovereigns and statesmen of earth; yet Moses ever recognizes that he is the servant of God, speaking and acting according to divine direction. He claims no credit for himself, but points the people to God as the source of power and wisdom. [Cf: ST 05-13-86 para. 06] p. 219, Para. 4, [1886MS].

When the law was given to Israel, the Sabbath was made specially prominent. It had been instituted in Eden as a memorial of God's creative work. After he had wrought six days, God rested on the seventh; and he blessed and sanctified that day, setting it apart as a day of rest and worship for mankind. And at Sinai he commanded: "Remember the Sabbath day, to keep it holy." "In it thou shalt not do any work." Man was to rest from his labor, and as he should look upon the earth beneath, and the heavens above, his thoughts were to be directed toward Him who brought all these wonderful and beautiful things into existence; and his heart was to be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom and goodness. [Cf: ST 05-13-86 para. 07] p. 219, Para. 5, [1886MS].

The Sabbath was placed in the decalogue as the seal of the living God, pointing out the Lawgiver, and making known his right to rule. It was a sign between God and his people, a test of their loyalty to him. Moses was commanded to say to them from the Lord: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep my commandments and my laws?" [Cf: ST 05-13-86 para. 08] p. 220, Para. 1, [1886MS].

Particular directions were given in regard to the manner of observing the Sabbath. All unnecessary work was strictly forbidden, and the day before the Sabbath was made a day of preparation, that everything might be in readiness for its sacred hours. "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Cf: ST 05-13-86 para. 09] p. 220, Para. 2, [1886MS].

The Israelites were not in any case to do their own work on the Sabbath. The divine direction was, "Six days thou shalt work, but on the seventh day thou shalt rest. In earing time and in harvest thou shalt rest." In the busiest seasons of the year, when their fruits and grains were to be secured, they were not to trespass on holy time. They were to remember that their temporal blessings came from the bountiful hand of their Creator, and he could increase or diminish them according to their faithfulness or unfaithfulness in his service. [Cf: ST 05-13-86 para. 10] p. 220, Para. 3, [1886MS].

The Lord places a high estimate upon his Sabbath. Through his prophet he has promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage

of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 05-13-86 para. 11] p. 220, Para. 4, [1886MS].

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. He claims the Sabbath as his own, and will not let his blessing rest upon those who disregard his holy day; yet the Sabbath institution was designed as a blessing to mankind. Man was not made to fit the Sabbath; the Sabbath was made after his creation, to meet the necessities of his nature. The Sabbath should stand before the people in its moral power, answering its original design--to keep in remembrance the living God, the Creator of the heavens and the earth. But the Sabbath has been treated with great disrespect. Men have dared to detract from its dignity; they have ventured to remove the sanctity placed upon it by the Creator himself. [Cf: ST 05-13-86 para. 12] p. 220, Para. 5, [1886MS].

Temporal affairs must come under divine restrictions. The Sabbath is not to be moulded to meet men's business arrangements, but business affairs are to be arranged to meet God's great standard of righteousness. But the god of this world has confused the minds of many on this subject. They need to come into the divine presence, and listen to the voice of the great I AM. [Cf: ST 05-13-86 para. 13] p. 220, Para. 6, [1886MS].

With God there is no respect of persons. Those who fear him and work righteousness are precious in his sight; but he requires his people to show their allegiance by strict obedience to all the precepts of the moral law, the Sabbath commandment with the rest. God is jealous of his honor, and let men beware how they remove one jot or tittle of that law that he spoke with his own voice and wrote with his own finger upon tables of stone, and that he has pronounced holy, just, and good. By Mrs. E. G. White. [Cf: ST 05-13-86 para. 14] p. 221, Para. 1, [1886MS].

As long as the children of Israel obeyed God, they were prosperous; but when they departed from him in disobeying his law, they brought upon themselves humiliation and distress. They were made to realize that their defense was of God, and that when his protection was withdrawn they were feeble, exposed to the ravages of their enemies. But though they were carried away into captivity, the eye of God was upon them; for they were to preserve the knowledge of his law until the promised Messiah should come. [Cf: ST 05-20-86 para. 01] p. 221, Para. 2, [1886MS].

One of the principal ways in which the Jews departed from God was in the desecration of the Sabbath. The heathen around them disregarded God's holy day, and through association with these idolatrous neighbors many had been led to imitate their example. Some not only traded with heathen merchants on the Sabbath day, but tried to overcome the scruples of their more conscientious countrymen, and lead them into the sin of Sabbath-breaking. Thus to a great extent the sacredness of the Sabbath was destroyed. [Cf: ST 05-20-86 para. 02] p. 221, Para. 3, [1886MS].

At this time Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging; but Nehemiah was

a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God. [Cf: ST 05-20-86 para. 03] p. 221, Para. 4, [1886MS].

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed the goodness of God in his dealings with them, and their ingratitude and sins as a nation. Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, the Israelites covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out; and the priests, the Levites, and the princes "sealed unto it." They had a clear understanding of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act. [Cf: ST 05-20-86 para. 04] p. 221, Para. 5, [1886MS].

The church of today has followed in the steps of the Jews of old setting aside the commandments of God. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. [Cf: ST 05-20-86 para. 05] p. 221, Para. 6, [1886MS].

We need Nehemiahs now, faithful men who shall arouse the people to see how far they are from God through their transgressions. Said the psalmist, "It is time for thee, Lord, to work; for they have made void thy law." These words are as applicable at the present time as they were in the days of the psalmist. The whole Christian world should search the Scriptures for themselves; for the law of God is made void by the teaching in the pulpits. The papal power has thought to change the law by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to interfere with the claims of God, for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" is sufficient to settle all controversy. [Cf: ST 05-20-86 para. 06] p. 221, Para. 7, [1886MS].

He who instituted the Sabbath has never changed it to another day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. The position that God blessed and sanctified a seventh part of time, and no day in particular, is a deception. By this means many have become so confused that they regard God's holy rest day as possessing no special sacredness. Because the world do so, they feel at liberty to set the Bible Sabbath aside, and select one that suits their own convenience; and ministers of the gospel assure their congregations that this course is right. [Cf: ST 05-20-86 para. 07] p. 222, Para. 1, [1886MS].

There is need of a Sabbath reform among those who profess to observe God's holy rest day. Many seek to please themselves rather than to honor God. Some discuss business matters and lay plans on the Sabbath; and God looks upon this in the same light as though they engaged in the

actual transaction of business. Others enter into partnership with men who have no respect for the Sabbath. If, for the sake of gain, a Sabbath-keeper allows the business in which he has an interest to be carried on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. He should not allow men in his employ, paid by his money, to work on the Sabbath. Men may think they cannot afford to obey God in their business affairs; but they cannot afford to disobey him. He will not allow carelessness in the observance of the Sabbath to pass unpunished. If we would enjoy his blessing, the Sabbath must be kept holy. [Cf: ST 05-20-86 para. 08] p. 222, Para. 2, [1886MS].

Divine mercy has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of necessity, and no violation of the Sabbath. But all unnecessary work should be avoided. Many carelessly put off until the beginning of the Sabbath little things that should have been done on the day of preparation. This should not be. Any work that is neglected until the commencement of holy time, should remain undone until the Sabbath is past. This course might help the memory of these thoughtless ones, and make them more careful to do their own work on the six working days. [Cf: ST 05-20-86 para. 09] p. 222, Para. 3, [1886MS].

To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. Yet it is not necessary that we shut ourselves away from nature, and deprive ourselves of the free, invigorating air of heaven. The Sabbath was made to be a blessing to man, by calling his mind from secular labor to contemplate the goodness and glory of God. It is necessary that the people of God assemble statedly for his worship, to interchange thoughts in regard to the truths of his word, and to devote a portion of time to prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out-of-doors. [Cf: ST 05-20-86 para. 10] p. 222, Para. 4, [1886MS].

Parents, why not make use of the precious lessons God has given you in the book of nature to give your children a correct idea of his character? Go and sit with them in the groves or bright sunshine, and give their restless minds something to feed upon by conversing with them on the wonderful works of God. Call their attention to the tokens of God's love to man as seen in his creative works, and their young minds will be attracted and interested, and their hearts will be inspired with love and reverence. [Cf: ST 05-20-86 para. 11] p. 222, Para. 5, [1886MS].

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. But by exalting the Sabbath in the family, it may be made the most interesting day in the week, so that its weekly return will be hailed with joy by every member of the family. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their children and to interest them in spiritual things, giving them correct views of the character of God and what he requires of them in order to attain to eternal life. Parents, make the Sabbath a delight, that your children

may look forward to it, and have a welcome for it in their hearts. Thus will God be honored in the home. [Cf: ST 05-20-86 para. 12] p. 223, Para. 1, [1886MS].

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; and his hope, his energy, his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose that animated him. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage. [Cf: ST 05-20-86 para. 13] p. 223, Para. 2, [1886MS].

Here is a lesson for ministers and others who are laboring for the salvation of souls. Christian laborers should manifest the same zeal and earnestness that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager. [Cf: ST 05-20-86 para. 14] p. 223, Para. 3, [1886MS].

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with energy, thought, and earnest prayer. Faithful standardbearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will highly prize its righteous, restraining influences. Contempt and reviling increase their love for the precepts of Jehovah. With David they will say: "I love thy commandments above gold; yea, above fine gold." By Mrs. E. G. White. [Cf: ST 05-20-86 para. 15] p. 223, Para. 4, [1886MS].

During all the wanderings of the children of Israel in the wilderness, Jesus, who was equal with the Father, was their leader and guide. Enshrouded in a pillar of cloud by day and a pillar of fire by night, his presence was ever with them. There were symbols and shadowy types pointing to a Saviour to come; there was also a present Saviour, who gave commands directly to Moses for the children of Israel, and who was set forth before them as the only channel of blessings. The sacrificial system was designed to typify the Saviour, who was to become the perfect offering for sinful man. [Cf: ST 06-03-86 para. 01] p. 223, Para. 5, [1886MS].

In the Jewish age, all the revealings of God to his people, everything relating to his worship, was closely connected with the sanctuary,-- with the tabernacle in the wilderness, and afterward with the temple. Here God was worshiped; here the sacrificial offerings were presented before him. Here was the breastplate of the high priest, set with precious stones, from which messages from Jehovah were received. Here, in the holy of holies, overshadowed by the wings of cherubim, dwelt the perpetual token of the presence of the Holy One, the Creator of the

heavens and the earth. Here was the ark of the covenant, containing the tables of the law,--the ark which was to Israel the symbol of the divine presence, and the pledge of victory in battle. Idols could not stand before the sacred ark of God, and death was the penalty of a rash, irreverent touch or the glance of curiosity. [Cf: ST 06-03-86 para. 02] p. 224, Para. 1, [1886MS].

All through the pages of sacred history, where the dealings of God with his chosen people are recorded, there are burning traces of the great I AM. Never has he given to the sons of men more open manifestations of his power and glory than when he alone was acknowledged as Israel's ruler, and gave the law to his people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful. [Cf: ST 06-03-86 para. 03] p. 224, Para. 2, [1886MS].

Truly this was a wonderful dispensation, and those who speak derisively of the old Jewish law and the Dark Ages, should remember that they are treading on holy ground. While we rejoice today that our Saviour has appeared on earth, and that the offering for sin typified in the ceremonial law has become a reality, we are not excusable in harboring feelings of disrespect for that period when Christ himself was the leader of his people. Those who do this may not know what they are doing; but they are showing themselves ignorant both of the Scriptures and of the power of God. They show that they need divine enlightenment, a more intelligent knowledge of God and his word. [Cf: ST 06-03-86 para. 04] p. 224, Para. 3, [1886MS].

The Christ typified in the rites and ceremonies of the Jewish law is the very same Christ that is revealed in the gospel. The clouds that enshrouded his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He came just as the prophecies foretold that he would come. In his life and death, type met antitype, and the rites and ceremonies of the Jewish church found their fulfillment. He appeared among men, not as the Messiah that the Jews expected,--a king coming in power and glory to conquer their enemies and to exalt their favored nation, but as a man of sorrows and acquainted with grief. He, the Majesty of Heaven, condescended to be our friend, our counselor, our guide, our perfect pattern, as well as our redeemer. "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." [Cf: ST 06-03-86 para. 05] p. 224, Para. 4, [1886MS].

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power to meet the wants of man in the different ages. Commencing with the fall, down through the patriarchal and Jewish ages, even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. Noah, Abraham, Isaac, Jacob, and Moses understood the gospel through Christ; they looked for the salvation of the race through man's substitute and surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face, as a man talks with his friend. [Cf: ST 06-03-86 para. 06] p. 224, Para. 5, [1886MS].

Through the sacred record, we may hold converse with the patriarchs, and listen to Moses as he legislates for Israel. We hear to the warnings of the prophets as they look down through the ages, and reveal scenes that are to take place even down to the close of time. And as we see the events which they have foretold transpiring just as they predicted, we are brought into closer sympathy with these men of God, who spake as they were moved by the Holy Ghost. [Cf: ST 06-03-86 para. 07] p. 225, Para. 1, [1886MS].

As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the inspired word, and we study its sacred pages with a deeper and more absorbing interest. We see the significance of the Jewish economy, and the character and purposes of God are made manifest in his dealings with his chosen people. How grand was the arrangement of God to preserve the knowledge of himself, and of his law, which is the foundation of his government in Heaven and upon earth. Although darkness covered the earth, and gross darkness the people, the Lord would not leave himself without a witness. [Cf: ST 06-03-86 para. 08] p. 225, Para. 2, [1886MS].

In the solemn service of the temple, the grand truths were typified which were to be revealed through successive generations. The cloud of incense bore upward the prayer of the contrite heart. The bleeding victim on the altar of sacrifice testified of a Redeemer to come, and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of idolatry and apostasy, the star of hope was kept shining in the darkened moral heavens, until the time came for the advent of the promised Messiah. Now, Christ, the true sacrifice, has shed his blood for the remission of sins, and is presenting it before the Father in our behalf. But the increased light that shines upon our pathway should not tempt us to despise the beginning. Every additional ray of light that we receive gives us a clearer and more distinct understanding of the plan of redemption, which is the working out of the divine will in the salvation of man. [Cf: ST 06-03-86 para. 09] p. 225, Para. 3, [1886MS].

God made man in his own image. He laid the foundations of the earth, and dressed it in the garb of beauty; he created all the wonders of the land and the sea. And he requires man to reverence his commandments, which were spoken amid such displays of divine power and majesty, and to obey them without questioning the feasibility or convenience of such obedience. The example of Adam and Eve should be a sufficient warning to us against any disobedience of the divine law. Their sin in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and, had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. [Cf: ST 06-03-86 para. 10] p. 225, Para. 4, [1886MS].

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, but have walked directly contrary to it. God will not more lightly pass over any violation 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 law of God 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: ST 06-03-86 para. 11] p. 225, Para. 5, [1886MS].

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own temporal interests. "I, the Lord thy God, am a jealous God," is thundered from Sinai; and we may not disregard that voice because the words were spoken more than three thousand years ago, and were addressed to the lineal descendants of Abraham. 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 of them that love him and keep his commandments. [Cf: ST 06-03-86 para. 12] p. 226, Para. 1, [1886MS].

There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. The Bible gives us an account of the dealings of God with man from the creation to the coming of the Son of man in the clouds of heaven; it carries us even farther in the future, and opens before us the glories of the city of God, and the beauty and perfection of the earth made new, the saints' secure abode. But although the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past. [Cf: ST 06-03-86 para. 13] p. 226, Para. 2, [1886MS].

All the truths of revelation are of value to us; and in contemplating things of eternal interest, we shall gain true perceptions of the character of God. The cultivation of reverence for him will affect the daily life. The entire character will be elevated and transformed. The soul will be brought into harmony with Heaven. The believer will become Christlike, and will finally obtain an abundant entrance into the city of God. By Mrs. E. G. White. [Cf: ST 06-03-86 para. 14] p. 226, Para. 3, [1886MS].

Said Christ: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." No one can neglect the word of God, and yet attain to Christian perfection. But by carefully searching that word, we become acquainted with the divine Model; and in order to imitate the Pattern, it must be frequently and closely inspected. [Cf: ST 06-10-86 para. 01] p. 226, Para. 4, [1886MS].

As we study the life of Christ, we discover in ourselves defects of character; our unlikeness to him is so great that we cannot be his followers without a very great change in our life. Still we study, with a desire to be like our great Exemplar; we catch the looks, the spirit, of our beloved Master. By beholding, by "looking unto Jesus, the author and finisher of our faith," we become changed into the same image. We cannot imitate the life of Christ while we are looking away from him; we must do it by dwelling upon and talking of him, by seeking to refine the taste and elevate the character, by trying through earnest, persevering effort, through faith and love, to approach the perfect

Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chiefest among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar; and by gaining a knowledge of Christ, of his words, his habits, his lessons of instruction, and by imitating the virtues of the character we have so closely studied, we become imbued with the spirit of the Master, which we have so much admired. [Cf: ST 06-10-86 para. 02] p. 226, Para. 5, [1886MS].

Those who know the blessedness of a union with God should not fail to exemplify the life of Christ in their daily conversation, in pure and virtuous characters. By doing good, by being courteous and beneficent, they adorn the Christian doctrine, and show that the truth of heavenly origin beautifies the character and ennobles the life. Christ's followers are "living epistles, known and read of all men." Their daily lives recommend the truth of God to those who have been prejudiced against it by nominal professors, who have a form of godliness, while their lives testify that they know nothing of its sanctifying power. [Cf: ST 06-10-86 para. 03] p. 227, Para. 1, [1886MS].

The word of God has been sadly neglected, instead of being appreciated as it should have been. This book, revealing the will of God to man, deserves to be held in the highest esteem; for it gives instruction of inestimable value to all classes. Its teachings are so plain that even the humblest and most ignorant can understand them, and learn to so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of their Redeemer. If they have living faith in God, they will not by their inconsistencies furnish occasion to bring the truth into disrepute when it should be a savor of life unto life. [Cf: ST 06-10-86 para. 04] p. 227, Para. 2, [1886MS].

The truths of God's word, received into the heart, have an animating power; and those who will frame any excuse for neglecting to become acquainted with the Scriptures will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. [Cf: ST 06-10-86 para. 05] p. 227, Para. 3, [1886MS].

The injunction of our Saviour to search the Scriptures should be religiously regarded by every man, women, and child who professes his name. The student in the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. Teachers in the Sabbath-school have a missionary work given them; it is to teach the Scriptures, not, parrot-like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"--the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with a spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, "Sanctify them through thy truth; thy word is truth." If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of that word. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewels of truth, which will enrich the mind, and fortify the soul against the wiles of

the archdeceiver. [Cf: ST 06-10-86 para. 06] p. 227, Para. 4, [1886MS].

Parents plead trifling excuses for not interesting themselves in the Bible lessons with their children, and they fail to become conversant with the Scriptures. Fathers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and his word is the example they give their children, which moulds their minds after the worldly standard, and not after the exalted standard erected by Christ. Mothers, too, are unfaithful to their trust. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. Their own minds and the minds of their children are starved in order to follow custom and fashion. [Cf: ST 06-10-86 para. 07] p. 227, Para. 5, [1886MS].

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible; but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. [Cf: ST 06-10-86 para. 08] p. 228, Para. 1, [1886MS].

Jesus, the greatest teacher the world has ever seen, recognized the value of the Holy Scriptures, and expounded them to his disciples. After his resurrection, he drew near to two of them as they were on the way to Emmaus, talking, as they went, of the disappointed hopes occasioned by the death of the beloved Master. They told him of the prophet mighty in word and deed who had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and the prophets, "he expounded unto them in all the Scriptures the things concerning himself." [Cf: ST 06-10-86 para. 09] p. 228, Para. 2, [1886MS].

Jesus reproved the disciples for not being acquainted with the scriptures that testified of the Messiah. Had they been familiar with the Scriptures, their faith would have been sustained in the hour of trial, and their hope would have remained unshaken; for the treatment Christ would receive at the hands of those he came to save was plainly stated in the prophecies. The disciples were astonished that they had not recognized Jesus at once, as soon as he spoke with them by the way, and that they had failed to remember the scriptures which he had brought to their mind. They had lost sight of the divine word; but when the things spoken by the prophets were brought to their remembrance, faith revived, and hope again sprang up in their hearts. And when he was parted from them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Cf: ST 06-10-86 para. 10] p. 228, Para. 3, [1886MS].

The apostle tells us: "All Scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten as they dwell upon the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and who walked with him,--in dwelling upon the virtue and piety of these holy men of old,--the spirit which inspired them would kindle a flame of love and holy fervor in the hearts of those who would be like them in character. By Mrs. E. G. White. [Cf: ST 06-10-86 para. 11] p. 228, Para. 4, [1886MS].

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: ST 06-17-86 para. 01] p. 228, Para. 5, [1886MS].

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." [Cf: ST 06-17-86 para. 02] p. 228, Para. 6, [1886MS].

It is the design of God that improvement shall be the lifework of all his people, and that in all their aims they shall be guided and controlled by Christian principle and correct experience. But many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in ministering to their happiness. Intellect is a mightier force than wealth or physical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. When made a minister of vice, great intellect is a curse to the possessor and to all within its influence. [Cf: ST 06-17-86 para. 03] p. 229, Para. 1, [1886MS].

One's claim to a true manhood must be determined by the use of the powers which God has given him. Lord Byron had rare intellectual gifts; but he was not a man, according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which ripened into a harvest of corruption. His lifework lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord acknowledged him only as one who had abused his God-given talents. Many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Nero was acknowledged by the world as a great man; but did God regard him as such? No! he was not connected by living faith to the great heart of humanity. He and others like him in the world ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Wherever went these monsters in human form, bloodshed and destruction marked their pathway. They were lauded while living, but when they were buried, the world rejoiced. In contrast with the lives of such men, is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow-men.

[Cf: ST 06-17-86 para. 04] p. 229, Para. 2, [1886MS].

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It should be our lifework to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God, remembering that the efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood, will not only promote the happiness of his fellow-creatures in this life, but will aid them to secure an eternal reward in the life to come. [Cf: ST 06-17-86 para. 05] p. 229, Para. 3, [1886MS].

Nor should any duty be regarded as small and unimportant. It is difficult for human beings to give attention to lesser matters while the mind is engaged in business of greater importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when in reality they lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes. [Cf: ST 06-17-86 para. 06] p. 229, Para. 4, [1886MS].

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the Spirit of Christ. [Cf: ST 06-17-86 para. 07] p. 230, Para. 1, [1886MS].

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did not become weary in his efforts to save fallen men; and our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet; and we must wait and watch, submissive to God's will, ready and willing to respond to every call of duty. [Cf: ST 06-17-86 para. 08] p. 230, Para. 2, [1886MS].

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: ST 06-17-86 para. 09] p. 230, Para. 3, [1886MS].

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull, and whose conduct

is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when inclination would lead us to serve and please ourselves. Although our fellow-men may never appreciate our efforts, we are to work on. [Cf: ST 06-17-86 para. 10] p. 230, Para. 4, [1886MS].

Fellow-Christians, search carefully, and see whether the work of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of Scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and are in great peril. [Cf: ST 06-17-86 para. 11] p. 230, Para. 5, [1886MS].

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. But from the lips of Jesus we have the assurance: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." By Mrs. E. G. White. [Cf: ST 06-17-86 para. 12] p. 230, Para. 6, [1886MS].

Through the psalmist God declares, "Whoso offereth praise glorifieth me." Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship. There is also the preaching service, conducted by those whose work it is to instruct the congregation in the word of God. Although all are not called to minister in word and doctrine, they need not be cold and responseless listeners. When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it. [Cf: ST 06-24-86 para. 01] p. 231, Para. 1, [1886MS].

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people. [Cf: ST 06-24-86 para. 02] p. 231, Para. 2, [1886MS].

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his

ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. They show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind, and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things, and the Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ. [Cf: ST 06-24-86 para. 03] p. 231, Para. 3, [1886MS].

Those who profess to be guided by the word of God may be familiar with the evidences of their faith, and yet be like the pretentious fig tree, which flaunted its foliage in the face of the world, but, when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the word of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" [Cf: ST 06-24-86 para. 04] p. 231, Para. 4, [1886MS].

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous as the principles of the truth are carried out in his daily life. [Cf: ST 06-24-86 para. 05] p. 231, Para. 5, [1886MS].

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in the Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church. [Cf: ST 06-24-86 para. 06] p. 232, Para. 1, [1886MS].

God requires that the first, the best, and the most useful talents

shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting-rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty. [Cf: ST 06-24-86 para. 07] p. 232, Para. 2, [1886MS].

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say: My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church. [Cf: ST 06-24-86 para. 08] p. 232, Para. 3, [1886MS].

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness. [Cf: ST 06-24-86 para. 09] p. 232, Para. 4, [1886MS].

What can we say to arouse those who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world? Who will deny self, and make some sacrifice to save souls for whom he died? [Cf: ST 06-24-86 para. 10] p. 232, Para. 5, [1886MS].

In every act of life Christians should seek to represent Christ,--seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unvarying. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating our 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 Jesus Christ. [Cf: ST 06-24-86 para. 11] p. 232, Para. 6, [1886MS].

Love to Jesus will be seen, will be felt. It cannot be hidden. 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 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. The soul that is not imbued with this love for Jesus is none of his. [Cf: ST 06-24-86 para. 12] p. 233, Para. 1, [1886MS].

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment, as well as the words, of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life. [Cf: ST 06-24-86 para. 13] p. 233, Para. 2, [1886MS].

Then let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully, in the service of our Master. Let us praise him, not only by our words in the congregation of his saints, but by a well ordered life and godly conversation,--a life of active, noble Christian effort. Let us give diligence to make our calling and election sure, remembering that we shall triumph at last, if we do not become weary in well-doing. By Mrs. E. G. White. [Cf: ST 06-24-86 para. 14] p. 233, Para. 3, [1886MS].

In the words, "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace," the psalmist sums up the results of careful home training. It should be the object of every parent to secure to his children a well-balanced, symmetrical character. And this is a work of no small magnitude and importance, but one that will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward. [Cf: ST 07-01-86 para. 01] p. 233, Para. 4, [1886MS].

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble, but to impress upon a human soul the image of the Divine. [Cf: ST 07-01-86 para. 02] p. 233, Para. 5, [1886MS].

Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring his blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mould and fashion the disposition and habits of her children. Let her watch carefully the development of character, repressing traits that are too prominent, encouraging those that are deficient. [Cf: ST 07-01-86 para. 03] p. 233, Para. 6, [1886MS].

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that his wisdom may guide and his grace assist you, in a work

which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God. [Cf: ST 07-01-86 para. 04] p. 234, Para. 1, [1886MS].

I speak the more freely and earnestly, because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness, and they do not see the defects of their children as they would if their own eyes were beholding and admiring the perfection of Christ's character. [Cf: ST 07-01-86 para. 05] p. 234, Para. 2, [1886MS].

Parents, for Christ's sake, for the sake of your children, seek to conform your own lives to the divine standard. Set a pure and noble example before your precious charge. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, and out of season. Give your children intellectual culture, and moral training. Let their young hearts be fortified with firm, pure principles. Teach them to exert every faculty of mind and body. While you have the opportunity, lay the foundation for a noble manhood and womanhood, and your labor will be rewarded a thousandfold. [Cf: ST 07-01-86 para. 06] p. 234, Para. 3, [1886MS].

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the character to become deformed and unbalanced. Teach the children that they must have a new heart; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word. [Cf: ST 07-01-86 para. 07] p. 234, Para. 4, [1886MS].

Family prayer receives too little attention. In many cases, the morning and evening worship is little more than a mere form, a dull monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit he will not despise. The opening of our hearts to our Heavenly Father, the acknowledgment of our entire dependence the expression of our wants, the homage of grateful love,--this is true prayer. When we come pleading the merits of Christ's blood, and trusting with implicit faith his promises, we shall secure the blessing of the Lord. [Cf: ST 07-01-86 para. 08] p. 234, Para. 5, [1886MS].

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in his strength. You may have Christ as a guest in your home. Be not satisfied merely to bear the name of Christ. Be in truth followers of Jesus. Let your hearts be warmed with his love. Make him your friend, your helper, your counselor. [Cf: ST 07-01-86 para. 09] p. 234, Para. 6, [1886MS].

The most valuable rules for social and family intercourse, are to be found in the Bible. There is not only the best and purest standard of morality, but the most valuable code of politeness. Our Saviour's

sermon on the mount contains instruction of priceless worth to old and young. It should be often read in the family circle, and its precious teachings exemplified in the daily life. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the spirit of Christ will manifest politeness at home, a spirit of benevolence even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree. [Cf: ST 07-01-86 para. 10] p. 235, Para. 1, [1886MS].

Few realize the influence of the little things of life upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price. [Cf: ST 07-01-86 para. 11] p. 235, Para. 2, [1886MS].

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the cornerstones of Christian character, we would see fewer church trials, less hardness and animosity between brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation. If we would not be consumed as dross, we must have the love of God--the gold that has been tried--abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, open the door to Satan's temptations, and lead many away from God. The holy Scriptures give us a safe and profitable rule for thought and conversation. "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." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example. [Cf: ST 07-01-86 para. 12] p. 235, Para. 3, [1886MS].

"Charity suffereth long, and is kind." It "thinketh no evil,"--another fruit borne on the tree of love. Our souls must be stayed upon God, imbued with his Spirit, if we would learn these sacred lessons. Said the apostle, "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope, and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed his will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love him, and choose to obey him. [Cf: ST 07-01-86 para. 13] p. 235, Para.

4, [1886MS].

Parents and guardians must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young; new impressions are made upon their hearts. The associations they form, the books they read, the habits they cherish,--all must be guarded; for the interests of the children, for this life and the next, are at stake.--"What now you do, you know not, But shall hereafter know, When the seeds your hands are sowing, To a ripened harvest grow." [Cf: ST 07-01-86 para. 14] p. 236, Para. 1, [1886MS].

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!" [Cf: ST 07-01-86 para. 15] p. 236, Para. 2, [1886MS].

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The day's of incessant toil, of burden bearing, and of fear and anguish, are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor, have obtained a fitness for Heaven. The lifework performed on earth is acknowledged in the heavenly courts as a work well done. [Cf: ST 07-01-86 para. 16] p. 236, Para. 3, [1886MS].

With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. Fathers, mothers, shall the voices of your children swell the song of gladness in that day? By Mrs. E. G. White. [Cf: ST 07-01-86 para. 17] p. 236, Para. 4, [1886MS].

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Cf: ST 07-08-86 para. 01] p. 236, Para. 5, [1886MS].

None of us should feel content to save merely our own souls. Jesus, our perfect Pattern, left the royal courts of Heaven. He gave up his high command, and the glory that he had with the Father, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall look upon the saints redeemed, he will see of the travail of his soul, and be satisfied. [Cf: ST 07-08-86 para. 02] p. 236, Para. 6, [1886MS].

Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellowmen, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth cooperate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God. [Cf: ST 07-08-86 para. 03] p. 237, Para. 1, [1886MS].

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with wholehearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mould of a perfect Christian. The heart will not be sere and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten, and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of life, and must be in harmony with the Creator. [Cf: ST 07-08-86 para. 04] p. 237, Para. 2, [1886MS].

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and half-caring know not true happiness and peace. They are losing, even in this life; and what glory they lose in the future immortal life! I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw

strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be. [Cf: ST 07-08-86 para. 05] p. 237, Para. 3, [1886MS].

It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burden and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptance of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work. [Cf: ST 07-08-86 para. 06] p. 238, Para. 1, [1886MS].

The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying, and weeping, sowing the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries. [Cf: ST 07-08-86 para. 07] p. 238, Para. 2, [1886MS].

He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the service of his believing people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all

waters, will in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God. [Cf: ST 07-08-86 para. 08] p. 238, Para. 3, [1886MS].

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright like the palm tree in the desert. The sky may be as brass, the desert sand may beat about the palm tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded by corrupting influences, their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the Fountain of life. [Cf: ST 07-08-86 para. 09] p. 238, Para. 4, [1886MS].

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, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the mansions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing. By Mrs. E. G. White. [Cf: ST 07-08-86 para. 10] p. 239, Para. 1, [1886MS].

"Wisdom is justified of her children." [Cf: ST 07-15-86 para. 01] p. 239, Para. 2, [1886MS].

The healing of the impotent man at the pool of Bethesda teaches an important lesson,--a lesson of priceless value to the Christian and of fearful import to the unbelieving and the skeptical. As the paralytic lay beside the pool, helpless and well-nigh hopeless, Jesus drew near, and asked, in tones of pity, "Wilt thou be made whole?" Be made whole!--this had been the burden of his desire and prayers for long, weary years. With trembling eagerness he told the story of his trials and disappointments to the sympathizing Son of God. No friend was near to bear him to the healing fountain at the troubling of the waters. His

agonizing appeals for help fell unheeded. All around him were those who sought the coveted boon of health for their own loved ones; and while he painfully sought to reach the pool, another would be hurried down before him. [Cf: ST 07-15-86 para. 02] p. 239, Para. 3, [1886MS].

Jesus said to the sufferer, "Rise, take up thy bed, and walk." There was no assurance of divine help, no manifestation of miraculous power. What marvel had the man replied, "It is impossible! How can I be expected to use my limbs, that have not obeyed my will for thirty-eight years?" From a merely human point of view, such reasoning would appear consistent. The sufferer might have given place to doubt, and thus have permitted that God-given opportunity to pass unimproved. But no; without indulging a questioning thought, he seized his only opportunity. As he attempted to do what Christ had commanded, strength and vigor came; he was made whole. [Cf: ST 07-15-86 para. 03] p. 239, Para. 4, [1886MS].

Reader, is your mind filled with doubts and misgivings, and yet do you desire to receive the blessing of the Lord? Cease to question his word and distrust his promises. Obey the Saviour's bidding, and receive strength. If you hesitate, and wait to enter into a discussion with Satan, or to consider the difficulties and improbabilities, your opportunity will pass, perhaps forever. [Cf: ST 07-15-86 para. 04] p. 239, Para. 5, [1886MS].

The miracle at Bethesda should have convinced the Jews that Jesus was the Son of God; but they desired only a pretext for unbelief, and it was not hard to find what they sought. At the command of the Saviour, the impotent man had borne away the simple bed, or mat, on which he had so long lain; and Satan, ever ready with his insinuations, suggested that this act might be construed into a violation of the Sabbath. The Jews, by their customs and traditions, had perverted this sacred rest day from its original design, making its observance a burden rather than a blessing. It was hoped that a controversy on this point would destroy the faith inspired in some hearts by the healing of this poor paralytic. [Cf: ST 07-15-86 para. 05] p. 239, Para. 6, [1886MS].

As the restored one went on his way with quick, elastic step, his pulses bounding with the vigor of renewed health, his countenance glowing with hope and joy, he was met by the Pharisees, who told him, with an air of great sanctity, that it was not lawful to carry his bed on the Sabbath day. There was no rejoicing on their part at the deliverance of that long-imprisoned captive, no grateful praise that one was among them who could heal all manner of diseases. Their traditions had been disregarded, and this fact closed their eyes to the evidence of divine power. Bigoted and self-righteous, they would not admit that they could have misapprehended the true design of the Sabbath. Instead of this, they chose to condemn Jesus, notwithstanding the mighty miracle he had performed. There are men of the same spirit today, who are blinded by error, and yet they flatter themselves that they are right, and that all who differ from them are in the wrong. [Cf: ST 07-15-86 para. 06] p. 240, Para. 1, [1886MS].

The man who had been healed entered into no controversy with his accusers. He simply answered, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Pharisees, pretending ignorance, still urged, "What man is that which said unto thee, Take up

thy bed, and walk?" It was their policy to question and cavil, that they might perplex and entangle him, and lead him to doubt, or else cast discredit upon his testimony. [Cf: ST 07-15-86 para. 07] p. 240, Para. 2, [1886MS].

When the Jews were informed that it was Jesus of Nazareth who had performed the miracle of healing, they sought to put him to death, "because he had done these things on the Sabbath day." To their charges, Jesus calmly replied, "'My Father worketh hitherto, and I work.' Through the operations of nature, and by the ministration of angels, God is constantly working to sustain and bless humanity. I am working in perfect harmony with my Father." This answer furnished another pretext to condemn him. Murder was in their hearts, and they waited only for a plausible excuse to take his life. But Jesus steadily continues to assert his true position. "The Son," he says, "can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth." [Cf: ST 07-15-86 para. 08] p. 240, Para. 3, [1886MS].

Ample evidence had been presented that Jesus was the promised Messiah; yet all who desired to doubt found opportunity. God works through whom he will, by ways and means of his own choosing; but there are ever some to act the part of the criticising Pharisees, who could make the healing of a poor sufferer the occasion of a murderous outbreak. They cannot deny that the power of God is manifested through his servants; but still in some points the work does not accord with their judgment, and if they can find but the semblance of an excuse, they are free to question, doubt, and oppose. [Cf: ST 07-15-86 para. 09] p. 240, Para. 4, [1886MS].

Unbelief will always find an excuse for its existence. If men could criticise and condemn the Saviour's work, when they had such evidence of divine power as the miracle at Bethesda, can we wonder that they criticise and condemn today? God would have men believe, not because there is no possibility of doubt, but because there is abundant evidence upon which to base an intelligent faith. [Cf: ST 07-15-86 para. 10] p. 240, Para. 5, [1886MS].

Christ bade the Pharisees, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." The Jewish teachers professed to expound the word of God; but had they prayerfully studied and rightly understood its teachings, they would not have substituted their own traditions for the divine law. [Cf: ST 07-15-86 para. 11] p. 241, Para. 1, [1886MS].

Jesus continued; "Ye will not come to me that ye might have life." "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The word of God is slighted and looked upon with distrust for the same reason as was its Author--because it reproves and condemns sin. Many who are unwilling to obey its requirements, endeavor to overthrow its authority. They read the Bible, or listen to its truths as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels, simply through their willful neglect of duty. Others are led to adopt skeptical principles from pride or indolence. They do not love close application, and will not

put forth the effort necessary to accomplish anything noble or really useful; but they desire to be thought sharp and critical, to secure a reputation for superior wisdom. Turning their attention to the Bible, they find much which the finite mind, unenlightened by wisdom from above, is powerless to comprehend. Here is a field for the display of their talents, where they can gain a reputation for wit and sharpness without much effort; and they begin to express their doubts and cavilings. [Cf: ST 07-15-86 para. 12] p. 241, Para. 2, [1886MS].

These scoffers may utter many sharp, witty, apt things; but the "poison of asps is under their lips." The father of lies lends them his power and his Satanic cunning. Christians should avoid controversy with these men. We may feel that we are in no danger from their influence; but others will gather about to listen, and some soul may be led into the path of doubt and skepticism. Treat them kindly, but give them no opportunity to parade their infidelity. Give no place for Satan to insinuate his presence. Do not take one step on the enemy's ground. [Cf: ST 07-15-86 para. 13] p. 241, Para. 3, [1886MS].

God would have his people shun the society of infidels, atheists, and spiritualists. He has warned us of their character and their fate: "The fool hath said in his heart, There is no God." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." [Cf: ST 07-15-86 para. 14] p. 241, Para. 4, [1886MS].

The great adversary will attempt to overthrow the faith of every follower of Christ. To some he appears as a roaring lion; to others he comes clothed in angel garments, his voice subdued to the gentlest whisper. Our only safety is in clinging with unwavering faith to the word of God, and promptly and resolutely shunning whatever that word condemns, no matter how pleasing its appearance or how specious its pretenses. Though the truth of God may be to the "Jews a stumblingblock, and to the Greeks foolishness," to them that believe it is the "power of God and the wisdom of God;" for "wisdom is justified of her children." By Mrs. E. G. White. [Cf: ST 07-15-86 para. 15] p. 241, Para. 5, [1886MS].

"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." [Cf: ST 07-22-86 para. 01] p. 241, Para. 6, [1886MS].

God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father. Through the inspired psalmist he declares: "Sacrifice and offering thou didst not desire;" "burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." But men are lulled to sleep by the deceptions of Satan, who suggests excuses and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." They forget that the word of the Lord is steadfast, and that every transgression will receive a "just recompense of reward." [Cf: ST 07-22-86 para. 02] p. 242, Para. 1, [1886MS].

The Lord made a covenant with Abraham and his seed, and gave them the rite of circumcision as a token that he had separated them from all nations as his peculiar treasure. Had the descendants of Abraham faithfully kept this covenant, they would have escaped a great temptation to indulge in the sinful practices of other nations, and would not have been seduced into idolatry. By mingling with idolaters, they lost, to a great extent, their peculiar, holy character. To punish them, the Lord brought a famine upon their land, which compelled them to go down into Egypt to preserve their lives. The Lord suffered them to be oppressed by the Egyptians; but because of his covenant with Abraham, he did not forsake his people. He gave them an opportunity to turn to him in their distress, choose his righteous and merciful government, and obey his requirements. [Cf: ST 07-22-86 para. 03] p. 242, Para. 2, [1886MS].

The Lord heard the cries of his people in the land of their captivity, and delivered them, that they might be free to serve him. After they had left Egypt, and the waters of the Red Sea had been divided before them, he proved them, to see if they would trust in Him who by signs and wonders had delivered them from the house of bondage. But they failed to endure the trial. They murmured against God because of the difficulties in the way, and wished to return again to Egypt. Because of their dissatisfied, impatient, and rebellious spirit, they wandered for forty years in the wilderness. But the Lord was not chargeable with this delay in possessing Canaan. He was more grieved than they because he could not bring them into immediate possession of the promised land, and thus display before all nations his mighty power in the deliverance of his people. With their distrust of God, with their pride and unbelief, they were not prepared to enter Canaan. They would in no way represent that people whose God is the Lord; for they did not bear his character of purity, goodness, and benevolence. [Cf: ST 07-22-86 para. 04] p. 242, Para. 3, [1886MS].

The children of Israel forfeited the divine favor by their disobedience. Had they submitted to the authority of God, as a nation being governed by his judgments, and as individuals walking in his ordinances, they would have been a prosperous, holy, happy people. By their own perversity of spirit, the Israelites made it impossible for God to manifest his power in protecting them from the nations that opposed their passage to Canaan. When those who had been chosen of God as his peculiar people, who had witnessed so many displays of his greatness and the majesty of his power, imitated the iniquities of the heathen, their guilt was as much greater than that of the idolatrous nations as were their privileges. Not one of the good things that God had promised to his people would have failed, had they complied with the conditions upon which these blessings were to be bestowed; but God could not sanction sin, nor protect iniquity. [Cf: ST 07-22-86 para. 05] p. 242, Para. 4, [1886MS].

The history of the children of Israel is written for our admonition. We are probationers, as they were. God has given us his commandments, as he gave them to his people anciently. We may become strong in the strength of Israel's God, if we will believe and obey his word. But if we are disobedient, doubting, and rebellious, as were the multitudes who fell in the wilderness, we shall be found unworthy to possess those mansions which Christ has gone to prepare for his people. [Cf: ST 07-22-86 para. 06] p. 243, Para. 1, [1886MS].

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, and greeted him with flattering self-congratulations. Said he, Blessed be thou of the Lord; I have performed the commandment of the Lord." But the prophet immediately responded, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" [Cf: ST 07-22-86 para. 07] p. 243, Para. 2, [1886MS].

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 reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out Saul's transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong, and again excused his sin by pleading that he had reserved the best of the cattle to sacrifice unto the Lord. [Cf: ST 07-22-86 para. 08] p. 243, Para. 3, [1886MS].

The king's persistency in refusing to see and confess his sin grieved Samuel to the heart. He sorrowfully asked, "Hath the Lord as great delight in burnt offering 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." "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." And for his transgression, the kingdom of Israel was rent from the hands of Saul, and given to a neighbor that was better than he, even David, the son of Jesse. [Cf: ST 07-22-86 para. 09] p. 243, Para. 4, [1886MS].

God is no less particular now than he was in ancient times. His eye is upon all his people, and over all the work of their hands. He will accept of no partial obedience; he will sanction no compromise with self. Nor will he suffer those who disobey his word to go unpunished. Though he may bear long with the transgressor, retribution will surely come at last. [Cf: ST 07-22-86 para. 10] p. 243, Para. 5, [1886MS].

God spoke to the children of Israel by the mouths of prophets and apostles; but there never was a time when men were more fully informed than they now are concerning his will and the course he would have them pursue. But will they profit by his teachings? Will they receive his reproofs and heed the warnings? [Cf: ST 07-22-86 para. 11] p. 243, Para. 6, [1886MS].

Disobedience hardens the heart and deadens the conscience of the guilty, and it also tends to corrupt the faith of others. That which at first looks very wrong to them, gradually loses this appearance, till finally they question whether it is really sin, and unconsciously fall into the same error. When a duty presents itself, we should not delay to meet its demands. Delay gives time for doubts to arise, unbelief creeps in, the judgment is perverted, the understanding darkened; and at length the reproofs of God's Spirit do not reach the heart of the deluded one, who has become so blinded as to feel that they cannot possibly be intended for him or apply to his case. [Cf: ST 07-22-86 para. 12] p. 243, Para. 7, [1886MS].

Precious probationary time is passing, and few realize its worth. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin, while a preparation for eternity, the great object for which they were given, is entirely overlooked. The law of God is slighted and forgotten; yet its precepts are none the less binding, and every transgression will receive its merited punishment. For purpose of worldly gain men desecrate the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point. He has peremptorily forbidden us to labor on the Sabbath; he has set it apart as a day sanctified to himself. [Cf: ST 07-22-86 para. 13] p. 244, Para. 1, [1886MS].

Those who would walk in the path of obedience to God's commandments will encounter many hindrances. 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 these obstacles from before the feet of his faithful, humble children, 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. Light from Heaven will illuminate the pathway of those who, no matter what trials and perplexities they may encounter, go forward in the way of obedience, looking to Jesus for help and guidance. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 07-22-86 para. 14] p. 244, Para. 2, [1886MS].

The law of God is changeless. For this reason, Christ died, taking upon himself the guilt of the transgressor, and making it possible for every penitent, repenting sinner to take hold of his strength, and through him to make peace with the offended Lawgiver. [Cf: ST 07-29-86 para. 01] p. 244, Para. 3, [1886MS].

"Sin is the transgression of the law," and "the wages of sin is death." It was sin that brought death into the world. Had there been no sin, there would have been no death. Christ died as the sinner's substitute, to save him from the penalty of his disobedience. Could the law of God have been changed or abolished, Christ need not have died; for death was not necessary in order to abolish the law. The fact that God spared not his own sinless, beloved Son from the penalty he pledged himself to bear as the sinner's substitute, is the most telling argument that could be produced to show that the claims of his law will not be released, even in the slightest degree, to save the transgressor. So in the death of Christ we have evidence, not only of God's love for sinful man, but of the changeless character of his law. The law could not be abolished; one precept could not be altered to save the sinner and meet man in his fallen condition; but God so loved the world that he gave his Son to suffer the penalty of its transgression in the sinner's stead. [Cf: ST 07-29-86 para. 02] p. 244, Para. 4, [1886MS].

It is by grace that the sinner is saved, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of his holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of his precious blood. The sin of Adam and Eve lost holy Eden for themselves and their posterity, and those who continue to

live in the transgression of God's law will never regain the lost paradise. But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored. [Cf: ST 07-29-86 para. 03] p. 244, Para. 5, [1886MS].

There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ. [Cf: ST 07-29-86 para. 04] p. 245, Para. 1, [1886MS].

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of his family in Heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure. [Cf: ST 07-29-86 para. 05] p. 245, Para. 2, [1886MS].

Christ came to teach men the way of salvation; and we might expect that when the shadowy service was no longer of any value, if the law of ten commandments were no longer binding, he would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. But this was not the work of Him who came to seek and to save that which was lost. In his memorable sermon on the mount, in which he announced to his followers the object of his mission, he expressly declared the perpetuity of the moral law His solemn warnings to the neglecters and despisers of the law of God, echo down even to our time in the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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." [Cf: ST 07-29-86 para. 06] p. 245, Para. 3, [1886MS].

These are the words of the great Teacher, but they are often perverted, and made to mean something altogether different from the lesson he designed to give to his disciples, and through them to all who should believe on his name. He came to fulfill the demands of the law, to magnify and make it honorable, to show to all that God will not remit the penalty of its transgression. The Most High will fulfill his word; it shall not return unto him void. [Cf: ST 07-29-86 para. 07] p. 245, Para. 4, [1886MS].

After his resurrection, when Jesus revealed himself to the two disciples who were on the way to Emmaus and to those assembled in Jerusalem, he did not point to the mighty works which he had done, to revive their faith in him as the promised Messiah; but he went back to Moses and the prophets, and explained the scriptures concerning himself. Holy prophets had foretold the manner of his birth, the events of his life, his mission, and his death and resurrection; and Jesus impressed upon his disciples the fact that in his life and death these prophecies had met their fulfillment. Hope revived in the hearts of the disciples, as for them the words of the prophets were clothed with new life and power, and they were ready to accept Jesus of Nazareth as the Son of God, the long-expected Messiah. [Cf: ST 07-29-86 para. 08] p. 246, Para. 1, [1886MS].

There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated, that his coming destroyed the claims of God's law. On the contrary, in the very last message to his church, by way of Patmos, he pronounces a benediction upon those who keep his Father's law: "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: ST 07-29-86 para. 09] p. 246, Para. 2, [1886MS].

The world is full of evidences of the greatness, majesty, and benevolence of God; but the strongest evidence of his love for fallen man is contained in the gift of his Son, who took the nature of man, descended to the office of a servant, tasted life's bitterest pain, and even died a terrible and ignominious death, that through him we might be restored to obedience and the favor of God, and gain eternal life. Christ, as our exemplar, kept his Father's law. As he overcame, so may we. And he has promised: "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." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 07-29-86 para. 10] p. 246, Para. 3, [1886MS].

After the ascension of Christ, when his followers no longer enjoyed his personal presence and instruction, his disciples took up the work where he left it; and the words of truth, as they received them from Him who spake as never man spake, have come down to us clothed with divine power. Paul declared that he had taught the Ephesians "publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."

Peter and the other apostles preached the same gospel. [Cf: ST 08-05-86 para. 01] p. 246, Para. 4, [1886MS].

Why should the apostles teach repentance toward God?--Because the sinner is in trouble with the Father. He has transgressed the law; he must see his sin, and repent. What is his next work?--To look to Jesus, whose blood alone can cleanse from all sin. Faith in Christ is necessary; for there is no saving quality in law. The law condemns, but it cannot pardon the transgressor. The sinner must depend on the merits of the blood of Christ. "Let him take hold of my strength," says our merciful Redeemer, "that he may make peace with me, and he shall make peace with me." Our Lord declared that he would love most to whom most was forgiven; and he only will feel that he needs forgiveness who sees himself as he is, defiled by sin, a transgressor of God's holy law. He who has the fullest conviction of the sacred claims of the law, will most clearly see the enormity of his offenses, and will feel that he is indeed forgiven much. [Cf: ST 08-05-86 para. 02] p. 246, Para. 5, [1886MS].

We are nearing the close of time; and a broader, clearer light than others have been favored with shines upon us. The mists are rolling away, and if we are humble students of the divine word, its truths will be clearly revealed to us. But Satan and his host are warring against the commandments of God as never before. Every attempt is made to blind men's eyes to the truth. If it were possible, even the elect would be deceived. This is no common deception. Satan's great success consists in keeping men in ignorance of his devices; for then, through his subtlety, he can confuse the minds of the unwary, and, as it were, lead them blindfolded. He is close on the track of all who make profession of Bible truth. He is constantly planning their overthrow, and his temptations are soliciting them on every hand. [Cf: ST 08-05-86 para. 03] p. 247, Para. 1, [1886MS].

If there is one in a position to have a controlling influence over others, Satan works in a masterly manner to confuse that man's mind, and make right appear wrong, and wrong right. His suggestions are always designed to lessen the importance of God's requirements, and to set the mind at rest while the daily walk is contrary to the divine law, until finally the victim of his delusions flatters himself that he is walking with God, while he is all the time going contrary to his law. [Cf: ST 08-05-86 para. 04] p. 247, Para. 2, [1886MS].

Such persons think they have faith; but it is presumption. The great adversary has woven a snare for their feet; and when once they become entangled, he has no lack of agencies to involve them still more deeply in his toils. Thus the deception grows stronger and stronger until souls are involved in irretrievable ruin. [Cf: ST 08-05-86 para. 05] p. 247, Para. 3, [1886MS].

As Satan, the god of this world, tempted Christ in the wilderness, so he will tempt every son and daughter of Adam. Our faith will be proved, our motives and principles will be tested; and if we have not a daily, living experience in the truth, and a union with Christ, we shall be swept away from our steadfastness into the error of the wicked. [Cf: ST 08-05-86 para. 06] p. 247, Para. 4, [1886MS].

If we could always remember that Satan comes to us in disguise, his

motives concealed, and he himself clad in garments of light, we would be on our guard, and would not fall a prey to his devices. A defense has been furnished us. Says the apostle: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Cf: ST 08-05-86 para. 07] p. 247, Para. 5, [1886MS].

This is a safe armor, but it is not safer than we need; for the apostle continues: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," We should study the nature, character, and extent of this spiritual wickedness in high places, lest we become the dupes of the powers of darkness. But how difficult it is to awaken minds to realize the continual activity and great earnestness of our wily foe, notwithstanding the warnings and cautions of the Bible, and the experience of many who have been overthrown by his subtlety. The testimony loses its force; the warning passes out of the mind. Men cease to watch and pray; they do not solicit the aid of holy angels, who would lift up for them a standard against the enemy. [Cf: ST 08-05-86 para. 08] p. 247, Para. 6, [1886MS].

When this earth's history shall close, there will be only two divisions,--the righteous and the wicked. Every man, woman, and child will be found in one of these two armies. Jesus will be the leader of the righteous, and Satan of the opposing hosts. The angels who kept not their first estate, but left their own habitation, are rebels against the law of God, and enemies to all who love and obey his commandments; and all who are breaking, and teaching others to break, the law of God, the foundation of his government in Heaven and on earth, are cooperating with these fallen angels in their work, and are marshaled under the same chief, who directs their operations in opposition to the government of God. These will seek to strengthen their forces by gathering as many as possible into their ranks; and they will annoy and harass, falsify and misrepresent, all whom they cannot influence to join them in their work. [Cf: ST 08-05-86 para. 09] p. 248, Para. 1, [1886MS].

When Christ was upon the earth, there were some who bitterly opposed him. They did not like his teaching; his holy life was a rebuke to them. The apostles had the same spirit of opposition to meet. Spies were upon the track of these early preachers of righteousness, who caught up every word where there was the least chance to wrest the meaning. Paul, the great apostle to the Gentiles, was an especial object of wrath. His work and its results were falsely stated. His enemies sought to excite the malice of both Jews and Gentiles; and had it not been for the care of God, through the ministration of holy angels, his life would have been sacrificed long before it was, and his work cut short. [Cf: ST 08-05-86 para. 10] p. 248, Para. 2, [1886MS].

God has a people in the world now, whom he has set for the defense of his law; and we need not be surprised, or in any way discouraged, if we have to meet the same spirit of enmity. Christ said to the religious teachers in his day: "Woe unto you, scribes and Pharisees, hypocrites!" Why was this woe pronounced upon them? Was it because they kept the law of God?--No; "For ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." There are just such teachers now. They will not obey the

plainest requirements of the word of God; and after they have turned from the light themselves, they use all their influence to lead others to reject it also. They will not enter the path of obedience, and they are very earnest to hedge up the way that others may not enter. [Cf: ST 08-05-86 para. 11] p. 248, Para. 3, [1886MS].

They pervert the Scriptures, even teaching that it is a denial of Christ to keep the moral law. Error is cherished as precious light, while plain truth, so clear and pointed in the word of God, marking out the course they should pursue, is regarded as an idle tale. They may be professedly serving Christ; but they have changed masters, and are wholly on the enemy's side. The reason is given by the apostle, when he says: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." These false teachers manifest the same spirit toward those who keep the commandments of God that the scribes and Pharisees manifested toward Christ. [Cf: ST 08-05-86 para. 12] p. 248, Para. 4, [1886MS].

Some who are unacquainted with the Bible think that what the ministers tell them must be true. They do not, like the noble Bereans, search the Scriptures for themselves; but they accept the statements of those who have studied the word of God, not to learn the truth, but to sustain false doctrines, to justify their own theories. Many times these false theories are a jumble of inconsistencies; and if men would use their reason, and take the Bible as it reads, they would see the absurdity of their positions. The plain "Thus saith the Lord," would dispel their errors, as the mist is dispelled by the glories of the rising sun. [Cf: ST 08-05-86 para. 13] p. 248, Para. 5, [1886MS].

As Protestants, the Bible, and the Bible alone, is the foundation of our faith; but by many "the Fathers" are quoted as authority. They do not come as humble learners in the school of Christ, saying, "Lord, what I know not, teach me. 'Open thou mine eyes, that I may behold wondrous things out of thy law.'" [Cf: ST 08-05-86 para. 14] p. 249, Para. 1, [1886MS].

Says the wise man: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Men may close their eyes to the plainest truths in the word of God, they may trample his law under their feet; but the law, instituted in the beginning, proclaimed from Sinai, and engraven on tables of stone, will judge them in the last day. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 08-05-86 para. 15] p. 249, Para. 2, [1886MS].

In an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with indifference, and even contempt, special pains should be taken to teach the youth to study and to reverence and obey the divine will as revealed to man. Through the medium of the press, knowledge of every kind is placed within the reach of all; and yet how large a proportion in every community are depraved in morals, and superficial in mental attainments. This is because the words of God to men, which should receive our first attention, are neglected for the utterances of human wisdom. The fear of the Lord is fading from the minds of the youth because of their neglect of Bible

study. If all, both old and young, would become Bible readers and students, we should see a different state of things. [Cf: ST 08-12-86 para. 01] p. 249, Para. 3, [1886MS].

In our schools and colleges, moral and religious influences should not be put in the background. The study of the sciences, taken alone, cannot give students the discipline they need. A broader foundation must be laid. The student must receive such discipline as will afford the fullest and noblest development of character. An education is needed that will demand from teachers and principal such thought and effort as mere instruction in the sciences does not require. [Cf: ST 08-12-86 para. 02] p. 249, Para. 4, [1886MS].

The young should every day be impressed with a sense of their obligation to God. His law is continually violated, even by the children of religious parents. As a general thing the youth have but very little moral strength, because their education in this direction has been neglected; and a knowledge of the character of God, and of our obligations to him should not be regarded as of minor importance. [Cf: ST 08-12-86 para. 03] p. 249, Para. 5, [1886MS].

Morality and religion should receive special attention in our educational institutions; for the religion of the Bible is the only safeguard of the young. This is the education that is so much needed at the present time. [Cf: ST 08-12-86 para. 04] p. 249, Para. 6, [1886MS].

If morality and religion are to live in a school, it must be through a knowledge of God's word. As an educating power, the Bible is without a rival. This sacred word is the will of God revealed to men, and its study will ennoble every thought, feeling, and aspiration. Here we learn what God requires of the creatures formed in his image. Here we learn how to improve the present life so as to secure the future, immortal life. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we may behold the Majesty of the Heavens, as he humbles himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor. No other book can satisfy the questionings of the mind and the cravings of the heart. [Cf: ST 08-12-86 para. 05] p. 249, Para. 7, [1886MS].

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies the sacred word until he is imbued with its sacred spirit, will learn that human intellect is not omnipotent; that without the help that none but God can give, human strength and wisdom are but weakness and ignorance. [Cf: ST 08-12-86 para. 06] p. 250, Para. 1, [1886MS].

Connected with God, every teacher will exert an influence to lead his pupils to study God's word and to obey his law. He will direct their minds to the contemplation of eternal interests, opening before them vast fields of thought, grand and ennobling themes, which the most vigorous intellect may put forth all its powers to grasp, and yet feel that there is an infinity beyond. How important it is, then, that

teachers be persons capable of exerting a right influence; that they be men and women of religious experience, daily receiving divine light to impart to their pupils. [Cf: ST 08-12-86 para. 07] p. 250, Para. 2, [1886MS].

The object of our institutions of learning is to educate and train young men and women for lives of usefulness. This can only be accomplished by ever keeping before them their high and holy calling, the exalted claims which God has upon them, and by properly cultivating the mind and talents to meet the high standard of God's word. We cannot overestimate the importance of having a right class of educators. They should be men and women of irreproachable morals, who have stability of character, a clear conception of duty, and a depth of experience which will enable them to guide, counsel, and properly educate the youth under their care. [Cf: ST 08-12-86 para. 08] p. 250, Para. 3, [1886MS].

Everything connected with the work and influence of educators of youth is of importance. If they are lax in morals, if they are trifling in their deportment, if they are wanting in devotion, if they are not spiritual, the same want will be seen in the students under their care. If teachers bear the stamp of a pampered, petted life, if their parents have neglected the work of properly bringing them up, and educating them to meet the great moral standard of God's law, to bow in obedience to its claims, they will not be inclined to see the necessity of strict discipline in our schools, of yielding obedience to the ruler themselves, and thus giving a worthy example to their students. Those who have never been taught to yield to discipline, to be subordinate to authority, who have been left to their own head, their own master, will not be the ones to wisely discipline others, to preserve order in the schoolroom, and require obedience to the laws of the school. If this work is left to them, any amount of disorder and irregularity will be allowed to come in and demoralize the school. [Cf: ST 08-12-86 para. 09] p. 250, Para. 4, [1886MS].

Very much is at stake. Teachers should rule with all wisdom, observing invariably the laws of Christian politeness, courtesy, and kindness, at the same time possessing a firmness and dignity that will not be trampled upon. Educators should be men and women who value the souls of those placed under their charge; they are all to be treated as younger members of the Lord's family, as the purchase of the blood of Christ, his property. Teachers should not manifest preferences, nor have pets; but they should treat all with equity, without partiality. Life and immortality are brought to light in the gospel, and for every one who believes in Christ there is an immortal life in the future world. This fact gives dignity to every human being. All the instruction and every act of the teacher should be with the view of so educating the pupils under his charge as to not disappoint the expectations of Christ in these youth; for they are the purchase of his blood. [Cf: ST 08-12-86 para. 10] p. 250, Para. 5, [1886MS].

Teachers should ever bear in mind that in their lives, and characters, they should represent Christ's character, exemplifying his meekness, lowliness, and purity. They should always have one aim, one object in life,--the perfection of character according to the Divine Model, and the purpose to so teach, so educate, so labor, that they will, through the Mighty Helper, present every youth under their charge perfect in

Christ Jesus. They may fail in some instances; for not all the youth will be subordinate. Some have so long chosen their own wills, that they will act without reference to God or man, they will not bring their lives within the line of law or duty. Self, undisciplined, rough, coarse and untamable, will seek for the mastery; and when the will is crossed they will lose self-control, and take the bit in their own mouth. Persuasion, counsel, prayers, entreaties are of no account with them. They are as unreasonable as the inebriate, and Satan controls their thoughts and their actions. The demon within them is enraged and they are as verily under his control as the person whose reason is dethroned by the intoxicating glass. [Cf: ST 08-12-86 para. 11] p. 251, Para. 1, [1886MS].

When these persons come to a better state of mind, they will consider how much they have lost. In the place of bruising Satan under their feet, they have opened the door of their lips and permitted him to control their tongues; they have opened the door of their minds and permitted him to take possession of them; they opened the door of their hearts and permitted him to occupy the highest seat in the soul temple. After these inglorious defeats, they will ever carry the wounds and scars with them. Even if Christ has mercy upon them, and pardons their sins, the scars remain; they were conquered instead of conquering. In such conflicts with the enemy they are taken captives by Satan at his will. [Cf: ST 08-12-86 para. 12] p. 251, Para. 2, [1886MS].

Many times parents are justly censurable for the failures of their children. They have neglected their duty, and the teacher should not be expected to do the parent's work. The parents have the first and most favorable opportunity to control and train their children, when the spirit is teachable, and the mind and heart easily impressed. But sometimes they neglect these golden opportunities, and permit their children to follow their own will until they become hardened in an evil course; and then they send these undisciplined children to school, to receive the training which should have been given them at home. If the teachers succeed in reforming these wayward youth, they receive but little credit; but if the youth choose the society of the evil-disposed, and go on from bad to worse, the teachers are censured, and the school is denounced. [Cf: ST 08-12-86 para. 13] p. 251, Para. 3, [1886MS].

In our conversation one with another, our influence is constantly at work. Every one is dependent upon others, and there are obligations resting upon all,--something every day to receive, something to impart. By the human associations around us we are bound to one another, as by cords, in one great web of mutual obligations. These attachments are firm and strong and genuine. We may ignore or abuse them, but we cannot possibly break one of them. We may be disloyal to every one of them, but they exist all the same, and our accountability and responsibility are the same. Every teacher should impress these principles upon all who are under his influence. If the teacher is a Christian, he will reveal these principles in his everyday life. As one connected with God, as a representative of Jesus Christ, he will not require of the student that which he does not exemplify in his own life,--purity, impartiality, nobility of soul. He may then, as Christ's servant, teach all under his charge what is really a Christian life. By Mrs. E. G. White. [Cf: ST 08-12-86 para. 14] p. 251, Para. 4, [1886MS].

Just before his death, Joshua called upon the children of Israel to decide whether or not they would be loyal to the God of Heaven. Said he, "Choose you this day whom ye will serve." The decision made by Israel that day is one that all are called upon to make; for there are still rival powers in the world. Let us consider the characters of these powers that are claiming the homage of men. [Cf: ST 08-19-86 para. 01] p. 252, Para. 1, [1886MS].

Christ, the loved commander of the hosts of Heaven, left the world of glory and the honor that he had with the Father, and came to this earth to live as a man among men, that he might rescue man from the pit of destruction into which he had fallen. He might have appeared with all the display of royalty, attended by ten thousand times ten thousand of his ministering angels; but he did not do this. He humbled himself, not only to take our nature, but to take upon him the form of a servant, to become a man of sorrows and acquainted with grief. He came to do good, to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, "If ye love me, keep my commandments." [Cf: ST 08-19-86 para. 02] p. 252, Para. 2, [1886MS].

There is another who claims to be the prince of this world; and very few have any idea of his activity and subtlety. He seeks the destruction of the children of men; the ruin of souls is his delight and his only employment. But his step is noiseless, his movements stealthy, and his batteries masked. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer. [Cf: ST 08-19-86 para. 03] p. 252, Para. 3, [1886MS].

Many have forgotten the past record of our old adversary; soon they will cease to regard him as an enemy at all, but will look upon him as a friend, one who is doing a good work. Under his specious, bewitching influence they will obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that the independence of which they boast is one of the heaviest fetters that Satan can rivet on unbalanced minds. [Cf: ST 08-19-86 para. 04] p. 252, Para. 4, [1886MS].

When Christ was in the world, Satan was constantly working to turn men's minds from him; and he succeeded to a great degree, because the natural heart chooses to do evil rather than good. There was an unceasing battle between Satan and his angels, and Christ and his angels. Our Saviour himself encountered this wily foe in the wilderness of temptation. During the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means which he could devise, to overcome the Saviour of the world. He even disguised himself as an angel of light, a Heaven-sent friend, and offered to show him an easier way to gain his object than the path of trial and suffering upon which he had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe. [Cf: ST 08-19-86 para. 05] p. 252, Para. 5, [1886MS].

And now Satan comes with his temptations to the children of men, who are often ignorant of his devices, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. It is not very long since I was asked, "Do you believe in a personal devil?" "I do," was the reply. "Well," rejoined the questioner, "I do not believe that there is any such being; our evil thoughts and impulses are all the devil we know anything about!" "But," I asked, "who suggests these thoughts? Whence do they originate, if not from Satan?" [Cf: ST 08-19-86 para. 06] p. 253, Para. 1, [1886MS].

Christian friends, do not be deceived by the fast-spreading delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have also a personal adversary, cruel and cunning, who ever watches our steps, and plots to lead us astray. Wherever the opinion is entertained that he does not exist, there he is most busy. When we least suspect his presence, he is gaining advantage over us. I feel alarmed as I see so many yielding to his power while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge. They would resist the wiles of the adversary. They would pray much for wisdom, grace, and strength, and would seek most earnestly to overcome every evil trait of character. They would walk in the path that Jesus trod, and shun that which Satan urges them to choose. [Cf: ST 08-19-86 para. 07] p. 253, Para. 2, [1886MS].

The tempter often whispers that the Christian life is one of exaction, of rigorous duties; that it is hard to be on the watch continually, and there is no need of being so particular. It was thus that he deceived and overthrew Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted, like himself. His object is the same now that it was then. He desires to deceive and ruin us. [Cf: ST 08-19-86 para. 08] p. 253, Para. 3, [1886MS].

It is true that our Saviour represents his service as a yoke, and the Christian life as one of burden bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, he exclaims, "My yoke is easy, and my burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties without Jesus as a helper, the yoke is galling, and the burden intolerably heavy. But it is not necessary that we should do this. We should study the life of Christ, cherish his spirit, and copy his example; then we shall be like him, and his peace will rule in our hearts. And the more we become like him, the more clearly shall we discern the temptations of Satan, and the more successfully resist his power. [Cf: ST 08-19-86 para. 09] p. 253, Para. 4, [1886MS].

Jesus invites us: "Come unto me, and I will give you rest." "Learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." True happiness is to be found, not in self-indulgence and self-pleasing, but in learning of Christ, taking his yoke, and bearing his burden. Those who trust to their own wisdom and follow their own ways, go complaining at every step, because the burden which selfishness imposes upon them is so heavy and its yoke so galling. Selfishness cannot exist in a heart where Christ dwells; if cherished, it will

crowd out everything else. It will lead persons to follow inclination rather than duty, to make self the subject of thought, and to gratify and indulge themselves, instead of seeking to be a blessing to others. Their wants, their pleasures, must come before everything else. In all this they exemplify the spirit of Satan. By their words and deeds they represent his character, instead of the character of Christ. [Cf: ST 08-19-86 para. 10] p. 253, Para. 5, [1886MS].

All this might be changed; for the grace of Christ is sufficient, if they would come to him. If they would lay off their self-imposed burden, renounce their allegiance to Satan, and take the burden which Jesus gives them, and let his yoke bind them to him in willing service, hope and joy would spring up in their hearts. [Cf: ST 08-19-86 para. 11] p. 254, Para. 1, [1886MS].

Jesus loves the purchase of his blood, and he longs to see them possess the peace which he alone can impart. He bids them learn of him meekness and lowliness of heart. This precious grace is rarely seen at the present day, even in those who profess to be Christians. Their own ways seem right in their eyes. In accepting the name of Christ, they do not accept his character, or submit to wear his yoke; therefore they know nothing of the joy and peace to be found in his service. [Cf: ST 08-19-86 para. 12] p. 254, Para. 2, [1886MS].

If we have become the disciples of Christ, we shall be learning of him--every day learning how to overcome some unlovely trait of character, every day copying his example, and coming a little nearer the pattern. If we are ever to inherit those mansions that he has gone to prepare for us, we must here be forming characters in accordance with our high destiny,--characters that will not mar the bliss of Heaven. [Cf: ST 08-19-86 para. 13] p. 254, Para. 3, [1886MS].

We now have the privilege of deciding whether we will be numbered with the servants of Christ or the servants of Satan; and every day we show by our conduct whose service we have chosen. If we are wise, we shall decide as did Joshua: "As for me and my house we will serve the Lord." By Mrs. E. G. White. [Cf: ST 08-19-86 para. 14] p. 254, Para. 4, [1886MS].

There is at the present time an unparalleled interest in the subject of education. The wide diffusion of knowledge through the agency of the press, placing the means of self-culture within the reach of all, has awakened a general desire for mental improvement. But while we gratefully acknowledge our increased educational facilities, we should not ignore the defects in our present school systems. In many cases, physical as well as moral training has been neglected in the too eager desire to secure intellectual culture; and the youth have left school with morals debased and physical powers enfeebled, with no knowledge of practical life, and little strength to perform its duties. [Cf: ST 08-26-86 para. 01] p. 254, Para. 5, [1886MS].

As these evils have come under my observation, the inquiry has arisen, Must our sons and daughters become moral and physical weaklings, in order to have the advantages afforded by an education in our schools? This should not be; and it need not be if teachers and students will but be true to the laws of nature, which are also the laws of God. A right education will make the youth strong, well-balanced men and

women, by developing and calling into active exercise all the powers of mind and body. It will make them a blessing to the world; for it will enable them to attain a true and noble manhood and womanhood. [Cf: ST 08-26-86 para. 02] p. 254, Para. 6, [1886MS].

Many times students are so anxious to complete their education that they are not thorough in anything that they undertake. They do not understand the true object of education, and so fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to happiness and success in life. Many who can explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, take not the slightest interest in their own bodies. Others can correctly describe every organ of the body, and tell how many bones there are in the human frame, and yet they are as ignorant of the laws of health, and the cure of disease, as though life were controlled by blind fate, instead of definite and unvarying law. [Cf: ST 08-26-86 para. 03] p. 254, Para. 7, [1886MS].

Sound health lies at the very foundation of the student's success. Without it, he can never see the fruition of his ambitions and his hopes. Hence a knowledge of the laws by which health is secured and preserved is of preeminent importance. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is taxed, the muscles also should have their proportion of exercise. Every young person should learn how to regulate his dietetic habits,--what to eat, when to eat, and how to eat. He should also learn how many hours may be spent in study, and how much time should be given to physical exercise. [Cf: ST 08-26-86 para. 04] p. 255, Para. 1, [1886MS].

It is a duty which every student owes to himself, to society, and to God, to properly regulate his habits of eating, sleeping, study, and exercise; but there are few who have the moral courage and the self-control to act from principle. The student who studies hard, sleeps and exercises little, and eats irregularly of an improper or inferior quality of food, is obtaining mental discipline at the expense of health and morals, of spirituality, and, it may be, of life itself. [Cf: ST 08-26-86 para. 05] p. 255, Para. 2, [1886MS].

Young persons are naturally active, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control; they are thus led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of dissipation. And many who leave their homes innocent, are corrupted by their associations at school. Much could be done to obviate these evils, if every institution of learning would make provision for manual labor on the part of the students,--for actual practice in agriculture and the mechanic arts. Competent teachers should be provided to instruct the youth in various industrial pursuits, as well as in their studies in the school room. While a part of each day is devoted to mental improvement and physical labor, devotional exercises and the study of the Scriptures should not be overlooked. [Cf: ST 08-26-86 para. 06] p. 255, Para. 3, [1886MS].

Students trained in this manner would have habits of self-reliance, firmness, and perseverance, and would be prepared to engage successfully in the practical duties of life. They would have courage and determination to surmount obstacles, and moral stamina to resist evil influences. [Cf: ST 08-26-86 para. 07] p. 255, Para. 4, [1886MS].

If young persons can have but one set of faculties disciplined, which is most important, the study of the sciences, with the disadvantages to health and morals under which such knowledge is usually obtained, or a thorough training in practical duties, with sound morals and good physical development? In most cases both may be secured if parents will take a little pains; but if both cannot be had, we would unhesitatingly decide in favor of the latter. [Cf: ST 08-26-86 para. 08] p. 255, Para. 5, [1886MS].

Where useful labor is combined with study, there is no need of gymnastic exercises; and much more benefit is derived from work performed in the open air than from indoor exercise. The farmer and the mechanic each have physical exercise; yet the farmer is much the healthier of the two, for nothing short of the invigorating air and sunshine will fully meet the wants of the system. The farmer finds in his labor all the movements that were ever practiced in the gymnasium. And his movement room is the open fields; the canopy of heaven is its roof, and the solid earth its floor. A farmer who is temperate in all his habits usually enjoys good health. His work is pleasant; and his vigorous exercise causes full, deep, and strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through arteries and veins. [Cf: ST 08-26-86 para. 09] p. 255, Para. 6, [1886MS].

In what contrast to the habits of the active farmer are those of the student who neglects physical exercise. The student sits day after day in a close room, bending over his desk or table, his chest contracted, his lungs crowded. His brain is taxed to the utmost, while his body is inactive. He cannot take full, deep inspirations; his blood moves sluggishly; his feet are cold, his head hot. How can such a person have health? It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws. Let them take regular exercise that will cause them to breathe deep and full, and they will soon feel that they have a new hold on life. [Cf: ST 08-26-86 para. 10] p. 256, Para. 1, [1886MS].

Young ladies, too, should be taught how to work. Experienced teachers should be employed to instruct them in the mysteries of the kitchen. A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that girls learn painting, fancy work, music, or even the more solid branches of study, as it is that they learn to cut, make, and mend their own clothing, and how to prepare palatable and wholesome food. That was a wise father, who, when asked what he intended to do with his daughters, replied, "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives and mothers, heads of families, and useful members of society." [Cf: ST 08-26-86 para. 11] p. 256, Para. 2, [1886MS].

Every young woman should be so educated that if called to fill the

position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children, and to direct her household affairs. It is her duty to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless other things that intimately concern the well-being of her household. Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness and well-being. They may talk of woman's rights and her elevated sphere; yet they themselves fall far below the true sphere of woman. [Cf: ST 08-26-86 para. 12] p. 256, Para. 3, [1886MS].

Ignorance of useful employment is contrary to the design of God in the creation of man, and is by no means an essential characteristic of the true gentleman or lady. Idleness is sin, and ignorance of common duties is the result of folly,--a folly which the afterlife will give ample occasion to bitterly regret. [Cf: ST 08-26-86 para. 13] p. 256, Para. 4, [1886MS].

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," will be the rule of life with students who desire to serve and honor God. Such students will preserve their integrity in the face of temptation; they will come from school with well-developed intellects, and with health of body and soul, and the world will be the better for their influence and labors. By Mrs. E. G. White. [Cf: ST 08-26-86 para. 14] p. 256, Para. 5, [1886MS].

Paul writes to the Philippians: "Let this mind be in you which was also in Christ Jesus." "Look not every man on his own things, but every man also on the things of others." He admonishes his Hebrew brethren: "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." To the Corinthians he writes: "Let no man seek his own, but every man another's wealth." These exhortations are needed; for naturally "all seek their own and not the things which are Jesus Christ's" or their neighbors. [Cf: ST 09-02-86 para. 01] p. 257, Para. 1, [1886MS].

In the end it does not profit any one to be selfish; for God marks all such acts, and he will render to every man according to his works. "Whatsoever a man soweth, that shall he also reap." "He which soweth sparingly shall reap also sparingly." [Cf: ST 09-02-86 para. 02] p. 257, Para. 2, [1886MS].

Our mission in this world is to live for the good of others. And it is little things which test the character. It is the unpretending acts of daily self-denial, performed heartily and cheerfully, that God smiles upon. We should cherish love and forbearance, and should be a blessing to others by our forgetfulness of self and our care for their welfare. [Cf: ST 09-02-86 para. 03] p. 257, Para. 3, [1886MS].

Hospitality should be practiced. We should entertain those who need our care, and the benefit of our society and our homes, even though it be at some inconvenience. Some one must bear these necessary burdens; but many close their eyes to the good which they have opportunity to do

for others, and by their neglect they lose the blessing which they might obtain, and those who have willing hearts, and who cheerfully make the cases of the needy their own, are burdened. The Lord has work enough to employ all his followers. All can show forth his glory if they will, but the majority refuse to make the necessary sacrifice. They profess faith, but have not works; and their faith is dead, being alone. They shun responsibilities and burdens, and will be rewarded as their works have been. [Cf: ST 09-02-86 para. 04] p. 257, Para. 4, [1886MS].

The work of the Lord is a great work, and wise men are needed to engage in it. God calls for earnest, unselfish, disinterested laborers, who will keep up the various branches of the work. Sacrifice, self-denial, toil, and disinterested benevolence characterized the life of Christ, who is our example in all things. He laid aside his glory, his high command, his honor, and his riches, and humbled himself to our necessities. The work and character of a true laborer will be in accordance with the life of Christ. We cannot equal the example, but we should copy it. Love for souls for whom our Lord made this great sacrifice should stimulate his people to self-denying effort for their salvation. When this spirit actuates ministers and people, their labors will be fruitful; for the power of God will be seen upon them in the gracious influences of his Holy Spirit. [Cf: ST 09-02-86 para. 05] p. 257, Para. 5, [1886MS].

God would have his people arouse, and summon strength and courage to surmount obstacles. He would have them, if need be, labor, as did the apostle Paul, in weariness, in painfulness, in watching, forgetting infirmities in the deep interest felt in souls for whom Christ died. Many could do a good work in his cause if they were consecrated, having no selfish interests of their own to serve. [Cf: ST 09-02-86 para. 06] p. 257, Para. 6, [1886MS].

All are required to have an unselfish interest in the work of God, to labor for its advancement, and to give of their means for its support. Anciently the covetousness of some led them to make stinted offerings, and to withhold that which the Lord required. This was recorded against them in Heaven, and they were cursed in their harvests and their flocks just in proportion as they had withheld from the cause of God. Some were visited with affliction in their families. God would not accept a stinted offering nor one that was lame. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a freewill offering, if they would have the blessing of the Lord rest upon their families and their possessions. [Cf: ST 09-02-86 para. 07] p. 258, Para. 1, [1886MS].

Hearts will be tested and proved by the calls for means. This is a constant, living test, and one that it will be hard for the naturally selfish and covetous to bear. It is a test that enables each one to understand his own heart, to see whether the love of the truth or the love of the world predominates. [Cf: ST 09-02-86 para. 08] p. 258, Para. 2, [1886MS].

When the young man came to Jesus, and asked him what he should do to gain eternal life, Jesus told him to keep the commandments. The young man declared that he had done this from his youth, and Jesus said to him: "One thing thou lackest. Go thy way, sell whatsoever thou hast,

and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." The result was, that the young man went away sorrowful; "for he had great possessions." There are many like this young man. They desire eternal life; but the true spirit of sacrifice, which alone is acceptable to God, they do not possess. They love the world better than they love the truth. They are not being fitted up and made ready for the kingdom of God; and because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. [Cf: ST 09-02-86 para. 09] p. 258, Para. 3, [1886MS].

God is acquainted with every heart. Every selfish motive is known to him; and he suffers circumstances to arise to try the hearts of his professed people, to prove them, and develop character. The lives of the professed people of God should testify that they are sincere. Unless their faith is shown by their works, it is dead; and nothing but a living faith will save them in the great day of final accounts. [Cf: ST 09-02-86 para. 10] p. 258, Para. 4, [1886MS].

It is time for those who have large possessions to begin to work fast. They should not only lay by them in store as God is now prospering them, but as he has prospered them. In the days of the apostles, arrangements were made that all should share equally in the burdens of the church, according to their several abilities. They did not think it consistent that some should be eased and others burdened. [Cf: ST 09-02-86 para. 11] p. 258, Para. 5, [1886MS].

Those who, like Judas, have set their hearts on their earthly treasure, will complain as he did when calls are made for the cause of God. His heart coveted the costly ointment poured upon Jesus, and he sought to hide his selfishness under the disguise of a pious, conscientious regard for the poor. "Why," he asked, "was not this ointment sold for three hundred pence, and given to the poor?" He wished that he had the ointment in his possession; it would not thus be lavished upon the Saviour. He would sell it for money, and apply it to his own use. [Cf: ST 09-02-86 para. 12] p. 258, Para. 6, [1886MS].

As Judas brought up the poor as an excuse, so professed Christians whose hearts are covetous will seek to hide their selfishness under a pretended conscientiousness. They quote: "Let not thy left hand know what thy right hand doeth." "Take heed that ye do not your alms before men, to be seen of them." And they urge that these texts teach that they must be secret in their works of charity. They seem to have a conscientious desire to follow the Bible plan exactly, just as they understand it; but they entirely ignore the plain texts that enjoin liberal giving. The left hand does not know what the right hand does; for the right hand does nothing worthy of the notice of the left hand. [Cf: ST 09-02-86 para. 13] p. 259, Para. 1, [1886MS].

These persons do very little excusing themselves because they do not know how to give. But Jesus explained the matter so that there need be no misapprehension. "When thou doest thine alms," he says, "do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward." They gave to be regarded noble and generous by men. They received the praise they sought, and this was all the reward they would have. This lesson was designed to rebuke those

who wished to receive glory of men. They gave large sums with this object in view, and the means given was often obtained by oppressing the hireling in his wages, and grinding the face of the poor. [Cf: ST 09-02-86 para. 14] p. 259, Para. 2, [1886MS].

Scripture testimony will harmonize when it is rightly understood. And our Saviour says: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." "By their fruits ye shall know them." The good works of the children of God are the most effectual preaching that the unbeliever has. He thinks that there must be a strong motive to actuate the Christian to deny self, and use his means to benefit his fellowmen, and advance the cause of God. It is unlike the spirit of the world. Such fruits testify to the genuineness of Christianity. [Cf: ST 09-02-86 para. 15] p. 259, Para. 3, [1886MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." By Mrs. E. G. White. [Cf: ST 09-02-86 para. 16] p. 259, Para. 4, [1886MS].

The principle inculcated by the injunction, "Be ye kindly affectioned one to another," lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It is cheap, but it has power to soften natures which would grow hard and rough without it. The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. The wife and mother may bind the hearts of her husband and children to her own by the strong chords of love, if in her intercourse with them she will manifest unvarying love in gentle words and courteous deportment. [Cf: ST 09-09-86 para. 01] p. 259, Para. 5, [1886MS].

Marked diversities of disposition and character frequently exist in the same family; for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings, and respect the rights of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day. [Cf: ST 09-09-86 para. 02] p. 259, Para. 6, [1886MS].

In many cases homes are made unhappy by the useless repining of the wife and mother, who turns with distaste from the simple, homely tasks of her domestic life. She looks upon her cares and duties as hardships, and the ministrations which might be made pleasant and interesting become the merest drudgery. [Cf: ST 09-09-86 para. 03] p. 260, Para. 1, [1886MS].

Many a woman goes through the routine of her daily duties with fidelity and exactness, while she is all the time comparing her lot with that of others whom she considers more favored, and is cherishing unsanctified longings for an easier position, where she will be free from the petty cares and exactions that vex her spirit. She little

dreams that in that widely different sphere to which she aspires, trials fully as vexatious, though perhaps of a different nature, would certainly beset her. And while she is fruitlessly yearning for a different life, she is, by her sinful discontent, casting from her the blessings which a kind Providence has already granted. [Cf: ST 09-09-86 para. 04] p. 260, Para. 2, [1886MS].

Others become so occupied with their household cares that they forget the little courtesies which make life pleasant to their husbands and children. While their time and energies are absorbed in the preparation of something to eat or to wear, their husbands and sons come in and go out as strangers. And very many, finding nothing attractive at home, perhaps being greeted with continual scolding and murmuring, seek comfort and amusement in the dram-shop, or in other forbidden places. [Cf: ST 09-09-86 para. 05] p. 260, Para. 3, [1886MS].

The true wife and mother will pursue an entirely different course. She will perform her duties with dignity and cheerfulness, not considering it degrading to do with her own hands whatever it is necessary to do in a well-ordered household. [Cf: ST 09-09-86 para. 06] p. 260, Para. 4, [1886MS].

In order to be a good wife, it is not necessary that woman's nature should be utterly merged in that of her husband. Every individual has a life distinct from all others, an experience differing essentially from theirs. It is not the design of our Creator that our individuality should be lost in another's; he would have us possess our own characters, softened and sanctified by his sweet grace. He would hear our words fresh from our own hearts. He would have our yearning desires and earnest cries ascend to him marked by our own individuality. All do not have the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. [Cf: ST 09-09-86 para. 07] p. 260, Para. 5, [1886MS].

If woman looks to God for strength and comfort, and in his fear seeks to perform her daily duties, she will win the respect and confidence of her husband, and see her children coming to maturity honorable men and women, having moral stamina to do right. But mothers who neglect present opportunities, and let their duties and burdens fall upon others, will find that their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect. There is no chance work in this life; the harvest will be determined by the character of the seed sown. [Cf: ST 09-09-86 para. 08] p. 260, Para. 6, [1886MS].

Many who do well under favorable circumstances seem to undergo a transformation of character when trials and adversity come; they deteriorate in proportion to their troubles. God never designed that we should thus be the sport of circumstances. We are not responsible for circumstances over which we have no control, and it is useless to deny that these often affect our lifework; but we sin when we permit circumstances to subvert principle, when we are unfaithful to our high trust, and neglect known duty. [Cf: ST 09-09-86 para. 09] p. 261, Para. 1, [1886MS].

The first and most urgent duty which the mother owes to her Creator is

to train for him the children that he has given her. Infant children are a mirror for the mother in which she may see reflected her own habits and deportment. How careful, then, should be her language and behavior in the presence of these little learners. Whatever traits of character she wishes to see developed in them, she must cultivate in herself. [Cf: ST 09-09-86 para. 10] p. 261, Para. 2, [1886MS].

When the mother has gained the confidence of her children, and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Saviour, as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child, faintly mirrors the love of Jesus for his faithful people. [Cf: ST 09-09-86 para. 11] p. 261, Para. 3, [1886MS].

Mothers, awake to the fact that your influence and example are affecting the character and destiny of your children; and in view of your responsibility, develop a well-balanced mind, and a pure character, reflecting only the true, the good, and the beautiful. Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers, and to render you the assistance which you need. He knows the burdens of every mother's heart, and is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. When upon earth, he had a mother that struggled with poverty, having many anxious cares and perplexities, and he sympathizes with every Christian mother in her cares and anxieties. That Saviour who took a long journey for the purpose of relieving the anxious heart of a woman whose daughter was possessed by an evil spirit, will hear the mother's prayers, and will bless her children. [Cf: ST 09-09-86 para. 12] p. 261, Para. 4, [1886MS].

He who gave back to the widow her only son as he was carried to the burial, is touched today by the woe of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, and gave back to Martha and Mary their buried brother; who pardoned Mary Magdalene; who remembered his mother when he was hanging in agony upon the cross; who appeared to the weeping women, and made them his messengers to spread the first glad tidings of a risen Saviour,--he is woman's best friend today, and is ready to aid her in all the relations of life. [Cf: ST 09-09-86 para. 13] p. 261, Para. 5, [1886MS].

Our Saviour, who understands our heart-struggles, and knows the weakness of our natures, pities our infirmities, forgives our errors, and bestows upon us the graces which we earnestly desire. Joy, peace, longsuffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruit of the Spirit, and the Christian's crown and shield. Where these graces reign in the home, the sons are "as plants grown up in their youth," and the daughters "as cornerstones polished after the similitude of a palace." These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. Nothing can give more perfect contentment and satisfaction than the cultivation of a Christian character; the most exalted aspirations can aim at nothing higher. By Mrs. E. G. White. [Cf: ST 09-09-86 para. 14] p. 261, Para. 6, [1886MS].

He who died to redeem man from death, loves with a divine love; and he

says to his followers: "This is my commandment that ye love one another as I have loved you." Christ showed his love for the fallen race by his actions. The true child of God will be Christlike; and as he grows in the knowledge of the truth, and is sanctified through the truth, he will be more and more like Christ, and more desirous to save souls, and purchase of his blood. [Cf: ST 09-16-86 para. 01] p. 262, Para. 1, [1886MS].

Some can do more than others; but all can do something. Women should not feel that they are excused because of their domestic cares. They should become intelligent as to how they can work most successfully and methodically in bringing souls to Christ. If all would realize the importance of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, hundreds would be engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing, or at most but very little. [Cf: ST 09-16-86 para. 02] p. 262, Para. 2, [1886MS].

In many cases the rubbish of the world has clogged the channels of the soul. Selfishness controls the mind and warps the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others. [Cf: ST 09-16-86 para. 03] p. 262, Para. 3, [1886MS].

Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service to the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beauteous character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him. [Cf: ST 09-16-86 para. 04] p. 262, Para. 4, [1886MS].

Christian women are called for. There is a wide field in which they may do good service for the Master. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have tact, perception, and good ability, and could make successful Christian workers. There is work neglected or done imperfectly that could be thoroughly accomplished through the help that they are able to give. They could reach a class that ministers cannot reach. There are offices in the church that they could fill acceptably, and many branches of the church work that they could attend to if properly instructed. [Cf: ST 09-16-86 para. 05] p. 262, Para. 5,

[1886MS].

Women can do good work in the missionary field, by writing to friends, and learning their true feelings in relation to the cause of God. Very valuable items are brought to light through this means. The workers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be devoted to the cause of God, and used to bring the light of truth to those who are in the darkness of error. The souls saved through their efforts will be more precious to them than costly and fashionable dress. The white robes and jeweled crown given them by Christ as the reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God. [Cf: ST 09-16-86 para. 06] p. 263, Para. 1, [1886MS].

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. When the love of God and his truth is an abiding principle, they will let nothing deter them from duty, or discourage them in their work. They will fear God, and will not be diverted from their labors in his cause by the temptation of lucrative situations and attractive prospects. They will preserve their integrity at any cost to themselves. These are the ones who will correctly represent the religion of Christ, whose words will be fitly spoken, like apples of gold in pictures of silver. Such persons can in many ways do a precious work for God. He calls upon them to go out into the harvest field, and help gather in the sheaves. [Cf: ST 09-16-86 para. 07] p. 263, Para. 2, [1886MS].

Intelligent Christian women may use their talents to the very highest account. They can show by their life of self-denial, and by their willingness to work to the best of their ability, that they believe the truth, and are being sanctified through it. Many need a work of this kind to develop the powers they possess. Wives and mothers should in no case neglect their husbands and their children; but they can do much without neglecting home duties, and all have not these responsibilities. [Cf: ST 09-16-86 para. 08] p. 263, Para. 3, [1886MS].

Who can have so deep a love for the souls of men and women for whom Christ died, as those who are partakers of his grace? Who can better represent the religion of Christ than Christian women, women who are earnestly laboring to bring souls to the light of truth? Who else is so well adapted to the work of the Sabbath school? The true mother is the true teacher of children. If with a heart imbued with the love of Christ, she teaches the children of her class, praying with them and for them, she may see souls converted, and gathered into the fold of Christ. I do not recommend that woman should seek to become a voter or office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing reading matter, conversing with families and praying with the mother and children, she may do much, and be a blessing. [Cf: ST 09-16-86 para. 09] p. 263, Para. 4, [1886MS].

The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" They may be instruments of righteousness, rendering holy service. It was Mary who first preached a risen Jesus; and the refining, softening influence of Christian women is needed in the great work of preaching the truth now. If there were twenty women where now there is one who would make the saving of souls their cherished work, we should see many more converted to the truth. Zealous and continued diligence in the cause of God would be wholly successful, and would astonish them with its results. The work must be accomplished through patience and perseverance, and in this is manifested the real devotion to God. He calls for deeds, and not words only. [Cf: ST 09-16-86 para. 10] p. 263, Para. 5, [1886MS].

The work of God is worthy of our best efforts. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. He taught the erring and sinful ones whom he came to save, and wrestled in earnest prayer to his Father in their behalf; and we should engage in the same work. If it was not beneath the dignity of the Son of God, the Creator of worlds, should it be considered too humiliating or too self-sacrificing for his followers?--No, indeed. However aspiring we may be, there is no calling that is higher, holier, and more ennobling than to be a co-laborer with the Son of God. [Cf: ST 09-16-86 para. 11] p. 264, Para. 1, [1886MS].

Often we are so wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women are needed who are not self-important, but gentle in manners and lowly of heart, who will work with the meekness of Christ wherever they can find anything to do for the salvation of souls. All who have been made partakers of the heavenly benefits, should be earnest and anxious that others, who do not have the privileges which they have enjoyed, should have the evidences of the truth presented before them. And they will not merely *desire* that others should have this benefit, but will see that they *do* have it, and will do their part toward the accomplishment of this object. [Cf: ST 09-16-86 para. 12] p. 264, Para. 2, [1886MS].

Those who become co-laborers with God will increase in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Christian women, the youth, the middle-aged, and those of advanced years, may have a part in the work of God for this time; and in engaging in this work as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus, and will realize the blessedness of the service. And soon the time will come when "they that sow in tears shall reap in joy." By Mrs. E. G. White. [Cf: ST 09-16-86 para. 13] p. 264, Para. 3, [1886MS].

We are indebted to God for all the powers of mind that we possess. To each of us he has intrusted talents, and for their proper use he holds us responsible. It is his will that we so educate ourselves as to be able to use these talents in a manner to accomplish the greatest good in the world and to reflect glory to the Giver; and our faculties may

be so cultivated, so discreetly directed and controlled, as to accomplish this object. [Cf: ST 10-28-86 para. 01] p. 264, Para. 4, [1886MS].

We are not all constituted alike. We have varied minds; some are strong upon certain points, and very weak upon others. These deficiencies, which are often so very evident, need not and should not exist. If those who have them would take pains to strengthen the weak points in their character by cultivation and exercise, they would soon find these inequalities disappearing. And when all the faculties are in harmonious exercise, the intellect will be clear and strong and the judgment sound. [Cf: ST 10-28-86 para. 02] p. 264, Para. 5, [1886MS].

It is duty to so educate the mind as to bring out all its energies and develop every faculty. If certain faculties are used to the neglect of others, the design of God is not fully carried out in us; for in a great measure our faculties are mutually dependent, each having a bearing upon all the rest. One set of faculties cannot be effectually used while the others are weak and inactive. If all the attention is given to those faculties that are already strong, while the others are permitted to lie dormant, the development will be strong in one direction, and there will be extremes in the character, because the mental balance has not been preserved. And many minds are dwarfed because all their powers have not been cultivated. [Cf: ST 10-28-86 para. 03] p. 264, Para. 6, [1886MS].

It is agreeable, but not most profitable, to exercise those faculties that are naturally the strongest, to the neglect of those that are weak, and need to be strengthened. We are dependent upon God for the preservation of our faculties, and we have no right to neglect any of the powers that he has given us. There are monomaniacs all over the country. It is frequently the case that many are sane upon every subject but one. Their minds are unbalanced because one organ was specially exercised, while the others were permitted to lie dormant. The one that was in constant use became worn and diseased, and the others were weakened through inaction. God is not glorified when such a course is pursued, and his creatures become wrecked through an injudicious use of the powers that he has given them. [Cf: ST 10-28-86 para. 04] p. 265, Para. 1, [1886MS].

Many are not doing the greatest amount of good of which they are capable, because they exercise their minds in one direction, and neglect to give careful attention to those things for which they think they are not adapted. Faculties that are weak are thus allowed to remain so, because the work that would call them into exercise, and give them strength, is not pleasant. And yet the power to concentrate the mind upon one subject to the exclusion of all others, is well in a degree, if it is not carried so far that the mind cannot act healthfully. [Cf: ST 10-28-86 para. 05] p. 265, Para. 2, [1886MS].

Ministers should be guarded, lest they concentrate their minds and energies upon one subject, to the exclusion of others that may be of equal importance. They are in danger of narrowing down the work of God, and becoming one-idea men. Many times all the strength of their being is concentrated on the subject to which the attention is called for the time, and every other consideration is lost sight of. This one favorite theme is the burden of their thoughts and the subject of their

conversation. All the evidence which has a bearing upon that subject is eagerly seized upon and appropriated, and dwelt upon at so great length that minds are wearied in following them. [Cf: ST 10-28-86 para. 06] p. 265, Para. 3, [1886MS].

Those who put the whole strength of their mind into one subject, are greatly deficient on other points. The subject before them enchains their attention, and they are led on and on, and go deeper and deeper into the matter. They become interested and absorbed, and see new light and beauty as they advance. But there are few minds that can follow them, unless they have given the subject the same careful thought. There is danger of such men planting the seed of truth so deep that the tender, precious blade will never find the surface. [Cf: ST 10-28-86 para. 07] p. 265, Para. 4, [1886MS].

Much hard labor is often expended that is not called for, and that will never be appreciated. Time is lost in explaining points which are either self-evident or really unimportant, and which would be taken for granted without proof. But while time should not be spent on unnecessary and trifling arguments, the really vital points should be made as plain and forcible as language and proof can make them. [Cf: ST 10-28-86 para. 08] p. 265, Para. 5, [1886MS].

The most essential points of Bible truth may be made indistinct by giving attention to every minute particular. Some, in their writings, need to be constantly guarded, lest they make blind points that are plain in themselves, by covering them up with many arguments which will not be of lively interest to the reader. If they linger tediously upon points, giving every particular which suggests itself to the mind, their labor will be nearly lost; for the interest of the reader will not be deep enough to lead him to pursue the subject to its close. Much ground may be covered; but the work upon which so much labor is expended is not calculated to do the greatest amount of good, because it fails to awaken a general interest. [Cf: ST 10-28-86 para. 09] p. 265, Para. 6, [1886MS].

In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up by a few strong proofs, is better and more effective than if its advocates were to search extensively, and bring forth an overwhelming array of evidence; for the simple propositions do not then stand so clear and distinct in many minds as before the objections and evidences were brought before them. There are some who take many things for granted, and assertions will go farther with them than long, labored arguments. [Cf: ST 10-28-86 para. 10] p. 266, Para. 1, [1886MS].

This is a busy world. Men and women who engage in the business of life have not time to meditate, nor even to read the word of God thoroughly enough to understand all its important truths. Long, labored arguments will interest but few; for the people read as they run. It is better to keep a reserve of arguments and proof than to pour out a depth of knowledge on a subject that is in itself clear and plain. [Cf: ST 10-28-86 para. 11] p. 266, Para. 2, [1886MS].

Christ's ministry lasted only three years; but a great work was done in that short period. In these days there is also a great work to be done in a short time; and while many are getting ready to do something,

souls will perish for the want of light and knowledge. [Cf: ST 10-28-86 para. 12] p. 266, Para. 3, [1886MS].

If men who are engaged in presenting and defending the truth of the Bible, undertake to investigate the statements, and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up opponents enough to keep their pens constantly employed, while other branches of the truth of God will be left to suffer. [Cf: ST 10-28-86 para. 13] p. 266, Para. 4, [1886MS].

Said Nehemiah, when his enemies sought to entice him from his post of duty: "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" We, too, are doing a great work, and we cannot come down. And we need more of the spirit of those men who were engaged in building the walls of Jerusalem. If Satan sees that he can keep men answering the objections of opponents, and thus keep their voices silent, and hinder them from doing the most important work for this time, he rejoices; for his object is accomplished. [Cf: ST 10-28-86 para. 14] p. 266, Para. 5, [1886MS].

The world needs laborers now. From every direction is heard the Macedonian cry, "Come over and help us." Our success consists in reaching common minds. Plain, pointed arguments, standing out as mile-posts, will do more toward convincing people than will a large array of arguments which none but investigating minds will have interest to follow. And if the laborers are pure in heart and life, if they use to the glory of God the talents that he has committed to their keeping, they will have God on their side and heavenly angels to work with their efforts. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 10-28-86 para. 15] p. 266, Para. 6, [1886MS].

When Darius set over the provinces of his kingdom a hundred and twenty princes, and over these, three presidents, to whom the princes were to give account, we read that "Daniel was preferred above the presidents and princes, because an excellent spirit was found in him; and the king thought to set him over the whole realm." But evil angels, fearing the influence of this good man over the king and in the affairs of the kingdom, stirred up the presidents and princes to envy. These wicked men watched Daniel closely, that they might find some fault in him which they could report to the king; but they failed. "He was faithful, neither was there any error or fault found in him." [Cf: ST 11-04-86 para. 01] p. 266, Para. 7, [1886MS].

Then Satan sought to make Daniel's faithfulness to God the cause of his destruction. The presidents and princes came tumultuously together unto the king, and said, "All the presidents of the kingdom, the governors and the princes, the counselors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." The king's pride was flattered. He was ignorant of the mischief purposed against Daniel, and he granted their request. The decree was signed, and became one of the unalterable laws of the Medes and Persians. [Cf: ST 11-04-86 para. 02] p. 267, Para. 1, [1886MS].

These envious men did not believe that Daniel would be untrue to his

God, or that he would falter in his firm adherence to principle; and they were not mistaken in their estimate of his character. Daniel knew the value of communion with God. With full knowledge of the king's decree, he still bowed in prayer three times a day, "his windows being open in his chamber toward Jerusalem." He did not seek to conceal his act, although he knew full well the consequences of his fidelity to God. He saw the dangers that beset his path; but his steps faltered not. Before those who were plotting his ruin, he would not allow even the appearance that his connection with Heaven was severed. [Cf: ST 11-04-86 para. 03] p. 267, Para. 2, [1886MS].

In all cases where the king had a right to command, Daniel would obey. He was willing to obey so far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that no man, not even his king, had a right to come between his conscience and his God, and interfere with the worship due to his Maker. [Cf: ST 11-04-86 para. 04] p. 267, Para. 3, [1886MS].

Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He had an opportunity to testify in favor of the true God, and to present the reasons why he alone should receive worship, and the duty of rendering him praise and homage, and nobly did he improve it. Had he respected the king's decree in this instance, he would have dishonored God. He was surrounded by proud idolaters; but he was a faithful witness for the truth. His dauntless adherence to a right course of action, was as a bright light amid the moral darkness of that heathen court. [Cf: ST 11-04-86 para. 05] p. 267, Para. 4, [1886MS].

On account of his praying to God, Daniel was cast into the lion's den. Envious and wicked men thus far accomplished their purpose. But Daniel continued to pray, even among the lions. Did God forget his faithful servant, and suffer him to be destroyed? Oh, no; Jesus, the mighty Commander of the hosts of Heaven, sent his angels to close the mouths of those hungry lions, that they should not hurt the praying man of God; and all was peace in that terrible den. The king witnessed the miraculous preservation of Daniel, and brought him out with honors; while those who had plotted his destruction were utterly destroyed, with their wives and children, in the terrible manner in which they had planned to destroy Daniel. [Cf: ST 11-04-86 para. 06] p. 267, Para. 5, [1886MS].

Through the moral courage of this one man who chose, even in the face of death, to take a right course rather than a politic one, Satan was defeated, and God honored. For the deliverance of Daniel from the power of the lions was a striking evidence that the Being whom he worshiped was the true and living God. And the king wrote unto "all people, nations, and languages, that dwell in all the earth:" "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." [Cf: ST 11-04-86 para. 07] p. 268, Para. 1, [1886MS].

Daniel was sorely tried; but he overcame because he was of a humble

and prayerful spirit. Although he was surrounded with distrust and suspicion, and his enemies laid a snare for his life, yet he maintained a serene and cheerful trust in God, never once deviating from principle. Although Daniel was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the privileges and opportunities within his reach. [Cf: ST 11-04-86 para. 08] p. 268, Para. 2, [1886MS].

Daniel was a moral and intellectual giant; yet he did not reach this pre-eminence all at once and without effort. He was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages, but they did not, like him, bend all their energies to seek wisdom,--the knowledge of God as revealed in his word and in his works. Daniel was but a youth when he was brought into a heathen court in service to the king of Babylon; and because of his extreme youth when he was exposed to all the temptations of an Eastern court, his noble resistance of wrong and his steadfast adherence to the right, throughout his long career, are the more admirable. His example should be a source of strength to the tried and tempted, even at the present day. [Cf: ST 11-04-86 para. 09] p. 268, Para. 3, [1886MS].

Daniel loved, feared, and obeyed God; yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul; for he made God his strength; and he was not forsaken of him in his hour of greatest need. [Cf: ST 11-04-86 para. 10] p. 268, Para. 4, [1886MS].

From the history of Daniel we may learn that a strict compliance with the requirements of God will prove a blessing, not only in the future, immortal life, but also in the present life. Through religious principles, men may triumph over the temptations of Satan and the devices of wicked men, even though it costs them a great sacrifice. What if Daniel had made a compromise with those heathen rulers, and had denied his God? What if, on first entering the court, he had yielded to the pressure of temptation, by eating and drinking as was customary among the Babylonians? That one wrong step would probably have led to others, until, his connection with Heaven being severed, he would have been borne away by the power of temptation. But while he clung to God with unwavering, prayerful trust, he could not be forsaken. The divine protection is pledged to those who thus seek it, and God cannot forget his word. [Cf: ST 11-04-86 para. 11] p. 268, Para. 5, [1886MS].

It was through prayer and adherence to right principles that Daniel was enabled to stand firm in the hour of trial and temptation. The prayer of faith is the great strength of the Christian, and will assuredly prevail against the devices of the hosts of darkness. Satan well knows how needful are meditation and prayer to keep Christ's followers aroused to understand his devices, and resist his temptations; so he tries to lead men to believe that prayer is useless, and but a mere form. If he can divert the mind from these important exercises, so that the soul will not lean for help on the Mighty One, and obtain divine strength to resist his attacks, he knows full well that he has gained a decided advantage. [Cf: ST 11-04-86 para. 12] p.

269, Para. 1, [1886MS].

We are living in the most solemn period of this world's history, when the last conflict between truth and error is raging; and we need courage and firmness for the right, and a prayerful trust in God no less than Daniel did. The destiny of earth's teeming millions is about to be decided; and our own future well-being, and the salvation of other souls, depend upon the course which we pursue. If we possess the same unwavering integrity that characterized the prophet of old, God will be honored through our course, and souls will be saved to shine as stars in the crown of our rejoicing. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 11-04-86 para. 13] p. 269, Para. 2, [1886MS].

As Christians we are commanded to be separate from the world; we are not to drink in its spirit or to follow its customs; but it is not necessary for us to become coarse and rough in our manners and expressions. The truth of God is designed to elevate the receiver, to refine his taste, and to sanctify his judgment. The character of the Christian should be holy, his manners comely, his words without guile. There should be a continual effort to imitate the society he hopes soon to join, that of angels who have never fallen by sin. [Cf: ST 11-11-86 para. 01] p. 269, Para. 3, [1886MS].

No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in kind words and a refined, courteous deportment. The religion of Jesus is designed to soften whatever is hard and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify to an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the character. But those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, overbearing, faultfinding 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. All these manifestations show that men are still servants of the wicked one. [Cf: ST 11-11-86 para. 02] p. 269, Para. 4, [1886MS].

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss, and are indulging in sinful tempers and selfish feelings. By neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles on which happiness depends. True happiness is not to be found in self-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, and having the control of all his powers, he cannot be miserable. With its tendrils twined about God, the heart will be full of peace and joy, and the soul will flourish amid unbelief and depravity. [Cf: ST 11-11-86 para. 03] p. 269, Para. 5, [1886MS].

Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the heart that causes the words to be gentle, and the demeanor winning, even to those in the humblest walks

of life. In forgetfulness of self, in the light and peace and happiness he is constantly bestowing on others, is seen the true dignity of the man. This is a way to gain respect, and extend the sphere of usefulness, which costs but little; and the one who pursues this course will not complain that he does not receive the honor that is his due. But Bible rules must be written on the heart; Bible rules must be carried into the everyday life. [Cf: ST 11-11-86 para. 04] p. 270, Para. 1, [1886MS].

We are none of us what we may be, what God would have us be, and what his word requires us to be. And it is our unbelief that shuts us away from God; for we may at any time lift up our souls to him, and find grace and strength. 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. [Cf: ST 11-11-86 para. 05] p. 270, Para. 2, [1886MS].

Enoch was a marked character, and many look upon his life as something far 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 the lives and characters of all who will be translated when Christ comes. His life was what the life of every individual may be if he will live near to God. We should remember that Enoch was surrounded by unholy influences. The society around him was 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 of God's requirements; he would walk with God, although surrounded by influences the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sands, and dies not; for it draws sustenance from springs beneath the surface. [Cf: ST 11-11-86 para. 06] p. 270, Para. 3, [1886MS].

Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn aside from the path of virtue, his answer was, "How shall I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite; and this is the only course of safety for Christians to pursue in our day. [Cf: ST 11-11-86 para. 07] p. 270, Para. 4, [1886MS].

The lives of these marked men were hid with Christ in God. They were loyal to God, pure amid depravity, devout and fervent when brought in contact with atheism and idolatry. Through divine grace they cultivated only such qualities as were favorable to the development of pure and holy characters. [Cf: ST 11-11-86 para. 08] p. 270, Para. 5, [1886MS].

Thus may it be with us. The spirit which Enoch, Joseph, and Daniel possessed, we may have; we may draw from the same source of strength, possess the same power of self-control, and the same graces may shine out in our lives. 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." By reflecting the light of Christ to all around us, we shall become the light of the world; but a selfish, faultfinding, uncourteous person cannot have this

sacred influence. [Cf: ST 11-11-86 para. 09] p. 270, Para. 6, [1886MS].

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 characters are meek and lowly, if our affections are in harmony with our Saviour, we show that our life is hid with Christ in God, and we leave behind us a bright track. Our life will be in such marked contrast to that of unbelievers, that our associates will discern that we have been with Jesus and learned of him. [Cf: ST 11-11-86 para. 10] p. 271, Para. 1, [1886MS].

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, and daily put in practice. That unkind word should be left unspoken; that selfish disregard of the happiness of others should give place to thoughtful sympathy. True courtesy, blended with truth and justice, will make the life not only useful, but beautiful and fragrant with love and good works. It is no evidence that the Christian has lost his religion, because he has a good report among them that are without. Virtue, honesty, kindness, and faithful integrity make noble characters; those who possess these characteristics will win esteem, even of unbelievers, and their influence in the church will be very precious. We are required to be right in important matters; but faithfulness in little things will fit us for higher positions of trust. [Cf: ST 11-11-86 para. 11] p. 271, Para. 2, [1886MS].

On the part of many, there is a great lack of true courtesy. Much is said of the improvements that have been made since the days of the patriarchs; but those living in that age could boast of a higher state of refinement, and of more true courtesy of manners, than are possessed by the people in this age of boasted enlightenment. 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 heavenly beings. All harshness and severity, coarseness and unkindness, must be overcome; and now is the time for us to do the work. We can have no second probation. But if we do not improve these hours of privilege, we would not improve a second probation, should it be granted to us. [Cf: ST 11-11-86 para. 12] p. 271, Para. 3, [1886MS].

A Christian will cultivate that charity that is not easily provoked, that suffereth long and is kind, that hopeth all things, endureth all things. If this grace be in you, if you are ruled by the Spirit of Christ, your words and actions will testify that your religion is genuine; for your life will be full of good fruits. The children of God never forget to do good and to communicate. 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: ST 11-11-86 para. 13] p. 271, Para. 4, [1886MS].

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." [Cf: ST 11-18-86 para. 01] p. 272, Para. 1, [1886MS].

We are told that Elijah "was a man subject to like passions as we are, and he prayed earnestly," and his prayer was answered. A royal decree was signed in the courts of Babylon, that if for thirty days any man asked a petition of any God or man, save of Darius the king, he should be cast into the lions' den; but Daniel, notwithstanding he knew of the decree, failed not to pray three times a day, with his windows open toward Jerusalem, as he had done before the decree was made; and the God whom he served continually, delivered him out of the power of the lions. These holy men knew the value of communion with God. [Cf: ST 11-18-86 para. 02] p. 272, Para. 2, [1886MS].

When Jesus was upon earth, and walked a man among the children of men, he prayed, and oh, how earnest were his prayers! How often he spent the whole night upon the damp, cold ground, in agonizing supplication! And yet he was the beloved and sinless Son of God. If Jesus felt the necessity of communion with his Father, and manifested so much earnestness in calling upon him, how much more should we, whom he has called to be heirs of salvation, who are subject to the fiery temptations of the wily foe, and dependent upon divine grace for strength to overcome, have our whole souls stirred to wrestle with God. The language of our souls should be, "I will not let thee go, except thou bless me." But many have allowed their hearts to become overcharged with the cares of this life, and God and his word have been neglected. [Cf: ST 11-18-86 para. 03] p. 272, Para. 3, [1886MS].

The subjects of Satan, although they hate and war with one another, are active and united in the one object of destroying souls. They are vigilant in improving every opportunity to advance their common interest, and war against the kingdom of Christ. But He who is the great Commander in Heaven and on earth, has limited their power. [Cf: ST 11-18-86 para. 04] p. 272, Para. 4, [1886MS].

Satan is ever ready to insinuate that prayer is a mere form, and avails us nothing. He cannot bear to have his powerful rival appealed to. At the sound of fervent prayer, the hosts of darkness tremble. Fearing that their captive may escape, they form a wall around him, that Heaven's light may not reach his soul. But if in his distress and helplessness the sinner looks to Jesus, pleading the merits of his blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and sends to his deliverance a re-enforcement of angels that excel in strength. And when these angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back, well knowing that their battle is lost, and that one more soul is escaping from the power of their influence. [Cf: ST 11-18-86 para. 05] p. 272, Para. 5, [1886MS].

Prayer of the Christian's life. There is a remedy for the sin-sick soul, and that remedy is in Jesus. Precious Saviour! his grace is sufficient for the weakest, and the strongest must have his help or

perish. A Christian has victory over his passions and besetments. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. It is the privilege of the Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace will pervade his mind. He will love to meditate upon God and Heaven, and to feast upon the glorious promises of the written word. [Cf: ST 11-18-86 para. 06] p. 272, Para. 6, [1886MS].

But how shall this victory over the world be obtained? Go to your closet, dear reader, and there plead with God: "Create in me a clean heart, O God, and renew a right spirit within me." Be in earnest; be sincere; Jacob-like, wrestle in prayer. Do not leave your closet until you feel strong in God. Remain until unutterable longings for salvation are awakened in your heart, and the sweet evidence is obtained of pardoned sin. Then when you leave your closet, watch; and so long as you watch and pray, the grace of God will appear in your life. [Cf: ST 11-18-86 para. 07] p. 273, Para. 1, [1886MS].

In no case neglect secret prayer; for it is the soul of religion. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Intercede with God to work in you a thorough reformation, that the fruits of the Spirit may dwell in you, and that, by your godly life, you may shine as a light in the world. When you sincerely feel that without the help of God you perish, when you pant after him as the hart panteth after the water-brooks, then will the Lord strengthen you speedily, and you will have that peace that passeth understanding. [Cf: ST 11-18-86 para. 08] p. 273, Para. 2, [1886MS].

While you pray that you may not be led into temptation, remember that your work does not end with the prayer. You must then answer your own prayer as far as possible, by resisting temptation, and leave that which you cannot do for yourselves for Jesus to do for you. We cannot be too guarded in our words and deportment, lest we invite the enemy to approach us with his temptations. With the word of God for our guide, and Jesus for our heavenly teacher, we need not be ignorant of the divine requirements or of Satan's devices. And it will be no unpleasant task to be obedient to the will of God, when we yield ourselves fully to be directed by his Spirit. [Cf: ST 11-18-86 para. 09] p. 273, Para. 3, [1886MS].

Pray in the family. Morning and evening obtain the victory at your family altar. Let not your daily labor keep you from this duty. Take time to pray. And as you pray, believe that God hears you, have faith mixed with your prayers. Let faith take hold of the blessing, and it is yours. [Cf: ST 11-18-86 para. 10] p. 273, Para. 4, [1886MS].

In the morning the Christian's first thoughts should be of God. Come before him with humility, with a heart full of tenderness, and with a sense of the temptations and dangers that surround yourself and your children. Morning and evening, by earnest prayer and persevering faith, make a hedge about your children. Patiently instruct them; kindly and untiringly teach them how to live so that they may please God. [Cf: ST 11-18-86 para. 11] p. 273, Para. 5, [1886MS].

Teach your children reverence for God and the hour of prayer. The Lord our God is holy, and his name is to be treated with great reverence. Angels are displeased and disgusted with the irreverent manner in which

the name of God, the great Jehovah, is sometimes used in prayer. They mention that name with the greatest awe, even veiling their faces when they speak the name of God; the name of Christ also is sacred, and is spoken with the greatest reverence. And those who in their prayers use the name of God in a common and flippant manner, have no sense of the exalted character of God, of Christ, or of heavenly things. [Cf: ST 11-18-86 para. 12] p. 273, Para. 6, [1886MS].

Pray in faith. "This is the victory that overcometh the world, even our faith." Prevailing prayer is the prayer of living faith; it takes God at his word, and claims his promises. Feeling has nothing to do with faith. When faith brings the blessing to your heart, and you rejoice in the blessing, then it is no more faith, but feeling. How strange it is that men will put confidence in the word of their fellow-men, and yet find it so hard to exercise living faith in God! The promises are ample; why not accept them just as they read? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: ST 11-18-86 para. 13] p. 274, Para. 1, [1886MS].

Every petition that is offered to God in faith, and with a true heart, will be answered. Such prayer is never lost; but to claim that it will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust him even though you do not see the immediate answer to your prayers. Rely upon his sure promise, "Ask, and ye shall receive." [Cf: ST 11-18-86 para. 14] p. 274, Para. 2, [1886MS].

Fervent and effectual prayer will be regarded in Heaven. It is the privilege of Christians to obtain strength from God to hold every precious gift of his Spirit. The power of God has not decreased. His grace and his Spirit will be just as freely bestowed now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, crying, "I will not let thee go, except thou bless me." Enduring faith has been dying away, and must be revived in the hearts of God's people. There must be a claiming of the blessing of God. Living faith always bears upward to God and glory; unbelief, downward to darkness and death. [Cf: ST 11-18-86 para. 15] p. 274, Para. 3, [1886MS].

"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." We can overcome, fully, entirely. Jesus died to make a way of escape for us, that by prevailing prayer by his grace, we might overcome every temptation, every subtle share of the adversary, and at last sit down with him in his kingdom. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 11-18-86 para. 16] p. 274, Para. 4, [1886MS].

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 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. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who shall give you that which is your own?" Luke 16:9-12. [Cf: ST 11-25-86 para. 01] p.

274, Para. 5, [1886MS].

The parable of the unjust steward was given to teach us a lesson in regard to our duty in temporal things. Every man is a steward of God. To each the Master has intrusted his means, and he says, "Occupy till I come." A time is coming when he will require his own with usury. He will say to each of his stewards, "Give an account of thy stewardship." But men often claim their means as their own. They seem to have no sense of the fact that the property they are using belongs to God, and that they must give him an account for the use they make of it. [Cf: ST 11-25-86 para. 02] p. 274, Para. 6, [1886MS].

Said the Saviour: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." By using our means to the glory of God here, we lay up a treasure in Heaven; and when earthly possessions are all gone, the faithful steward has Jesus and angels for his friends, to receive him home to everlasting habitations. [Cf: ST 11-25-86 para. 03] p. 275, Para. 1, [1886MS].

"He that is faithful in that which is least is faithful also in much." He that is faithful in his earthly possessions, which are least, making a judicious use of the means which God has intrusted to his care, will be faithful in every other respect. Every investment made in the cause of God will increase his love for it. He will not be the poorer in this world, and he will be "laying up in store" for himself "a good foundation against the time to come," that he "may lay hold on eternal life." [Cf: ST 11-25-86 para. 04] p. 275, Para. 2, [1886MS].

"He that is unjust in the least is unjust also in much." If he will not give of his means to support the warfare against the moral darkness that is flooding the world, he will be unfaithful in the things of God in every respect. He keeps his means from doing good in the cause of God, and often that which is committed to his trust is taken from him. [Cf: ST 11-25-86 para. 05] p. 275, Para. 3, [1886MS].

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The Christian church, as a general rule, are disowning the claims of God upon them to give alms of the things which they possess; and the work of God can never advance as it should until the followers of Christ realize their duty in this respect. If they prove unfaithful in the management of their temporal affairs, God will never give them the true riches, the immortal inheritance. [Cf: ST 11-25-86 para. 06] p. 275, Para. 4, [1886MS].

"If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life. Our heavenly Father tests us by trusting us with earthly possessions. If we use these freely to advance his cause and to benefit our fellow-men, we shall prove good stewards, and shall gain the approbation of our Lord. But we "cannot serve God and mammon;" for "if any man love the world the love of the Father is not in him." [Cf: ST 11-25-86 para. 07] p. 275, Para. 5, [1886MS].

The idea of stewardship should have a practical bearing upon all the people of God. The parable of the talents has not been fully

understood, or it would bar out covetousness, which God calls idolatry. The talents do not represent merely the ability to preach and to instruct from the word of God. The parable also applies to the temporal means which God has intrusted to his people. Those who received the five and the two talents traded, and doubled that which was committed to their trust. The servant who received the one talent, went and hid it in the earth; and that is what many of God's professed people are doing now. They claim that they have a right to do what they please with their possessions, and souls are not saved through the use they make of their Lord's money. Practical benevolence would give spiritual life to thousands of nominal professors of religion who now mourn over their darkness. It would transform them from selfish, covetous worshipers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners. [Cf: ST 11-25-86 para. 08] p. 275, Para. 6, [1886MS].

The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts of Heaven, and became poor, that we through his poverty might be made rich. All who share the salvation purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern. Christ is the chief cornerstone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. [Cf: ST 11-25-86 para. 09] p. 276, Para. 1, [1886MS].

Says Christ: "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The very vital principle, the sap which flows through the vine nourishes the branches, that they may flourish and bear fruit. The life of Christ upon earth was unselfish; it was marked with humiliation and sacrifice. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence?--No; self-denial is an essential principle of discipleship. [Cf: ST 11-25-86 para. 10] p. 276, Para. 2, [1886MS].

The people of God should act from principle. They should always have a suitable object in view, and should give, not to be seen of men, and to be praised for their liberality, but to glorify God and help their fellow-men. Sometimes the motive in giving is selfish. There are persons who make large donations to public enterprises or charities, while a poor brother may be suffering close by them, and they do nothing to relieve him. Little acts of kindness performed in secret for this needy brother would bind their hearts together, and would be noticed and rewarded in Heaven; for the true spirit of sacrifice is acceptable to God. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." [Cf: ST 11-25-86 para. 11] p. 276, Para. 3, [1886MS].

When Jesus was upon earth, he rebuked those who gave to be seen of men. He said to his disciples: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you. They have their reward." They received praise of men, and this was all

the reward they would ever have. Their alms giving was done in a very public manner, and their generosity was proclaimed before the people. In this way they often gave large sums which had been extorted from the needy by oppressing the hireling in his wages and grinding the face of the poor. The case of the Pharisees is not unlike that of many at the present time, who suppose themselves in a state of spiritual prosperity, and flatter themselves that they are in favor with God, when he despises their selfishness. [Cf: ST 11-25-86 para. 12] p. 276, Para. 4, [1886MS].

The selfish, covetous heart will be tested. Every motive is known to God, and he suffers circumstances to arise that will develop character, and show them themselves. "By their fruits ye shall know them," says the Saviour. The good deeds and generous works of the children of God are the most effectual preaching that the unbeliever has. He thinks that the Christian must have strong motives to lead him to deny self, and use his possessions for the good of others. [Cf: ST 11-25-86 para. 13] p. 276, Para. 5, [1886MS].

The principle of worldlings is to get all they can of the perishable things of this life. With them selfish love of gain is the ruling principle, and they cannot understand disinterested benevolence. There are thousands who are passing their lives in indulgence, and whose hearts are filled with repining. They are the victims of selfishness and discontent. Unhappiness is stamped upon their countenances, and behind them is a desert, because their lives are not fruitful in good works. For the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. [Cf: ST 11-25-86 para. 14] p. 277, Para. 1, [1886MS].

The principle of the cross of Christ places all who believe under heavy obligations to deny self, to impart light to others, and to give of their means to extend the light. In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease, will be overcome, and it will be our pleasure to do the will of Him whose servants we claim to be. And our happiness will be proportionate to our unselfish works, prompted by divine love; for in the plan of salvation God has appointed the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 11-25-86 para. 15] p. 277, Para. 2, [1886MS].

"Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:8-11. [Cf: ST 12-09-86 para. 01] p. 277, Para. 3, [1886MS].

Our heavenly Father presents before his finite creatures no impossibilities; he requires not at their hands that which they cannot perform. He has not set before his church a standard to which they cannot attain; yet he designs that they shall labor earnestly to reach

the high standard set before them in the text. He would have them pray that they may be "filled with the fruits of righteousness," and then expect this blessing and receive it, and in all things grow up into Christ their living Head. This was the apostle's great desire, not with reference to the church at Ephesus only, but to all the churches that he had been instrumental in raising up. [Cf: ST 12-09-86 para. 02] p. 277, Para. 4, [1886MS].

It is because the individual members of the church do not cultivate personal piety, that they do not realize more of the help of God and of their own personal responsibility. There is a higher standard for us to meet. The world has too much of our thoughts, and the kingdom of Heaven too little. God has given us talents that he requires us to use for the upbuilding of his kingdom. Reader, will you look upon these talents as a sacred trust? Will you today inquire, "What use have I made of these entrusted talents, and what use am I now making of them? Have I given to temporal, earthly things my strength of purpose, my ability to plan and devise, my tact and skill, and brought to the Lord's work only a feeble, inefficient service? Shall the eternal be made secondary to the temporal? Will the Lord accept this at my hands?" [Cf: ST 12-09-86 para. 03] p. 277, Para. 5, [1886MS].

We often hear Christians express the desire that husband, or wife, or children, may join them in serving the Lord. This desire is right. It is the true missionary spirit,--the spirit that should actuate all the followers of Christ. His first disciples felt thus when they listened to the words of life from the lips of the divine Master. They were convinced that he was the Messiah, and they wanted their relatives and friends to acknowledge his claims. [Cf: ST 12-09-86 para. 04] p. 278, Para. 1, [1886MS].

But while we desire the conversion of our friends, are we doing all we can on our part? Are we faithful in our appointed work? On the contrary, do we not often come short of the duty required of us as co-laborers with Christ? Are we setting a right example in our families and before the world? Are we, like Abraham, commanding our children and our households after us, that they may keep the way of the Lord and do justice and judgment? Is Christ dwelling in our hearts by faith? and do we show forth in our character and our daily life, the praises of Him who hath called us out of darkness into his marvelous light? If we are doers of the word, and not hearers only, we shall be earnest, thorough, wholehearted, and God will work with our efforts in behalf of our friends. [Cf: ST 12-09-86 para. 05] p. 278, Para. 2, [1886MS].

There is a work for each one to do; and none need err in that work; for the counsels of God in his word are broad and full. If we sincerely desire to make the name of God a praise in the earth, if we walk in the light that he permits to shine upon our pathway, we shall be children of the day, and not of the night. We shall know the will of God, and shall carry it out in all the transactions of our everyday life. [Cf: ST 12-09-86 para. 06] p. 278, Para. 3, [1886MS].

Many lack moral power, and know very little of the peace, and happiness, and joy of Heaven, because they do not live where Christ can be in them a well of water springing up into everlasting life. They claim to be children of God; but they are only a burden to the church, when God has given them the capacity to be great helps, and requires

them to be co-laborers with Christ in the work of saving souls. [Cf: ST 12-09-86 para. 07] p. 278, Para. 4, [1886MS].

If those who are so wanting in spiritual life would see the force of the words of the text, and would realize their duty to heed and obey the lesson here given, there would be greater power in the church. If all the members would improve their talents to the best of their ability, their light would not be hidden under a bushel, but placed on a candlestick, where its clear, steady rays would shine forth to all around them. [Cf: ST 12-09-86 para. 08] p. 278, Para. 5, [1886MS].

We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength. In this great work, not one-third is accomplished that might be done, because a few willing ones take the burden, and the careless and ease-loving shirk all responsibility. This is not in the order of God, neither is it well-pleasing to him. He has not selected a few to become efficient laborers and bear all the burdens of the cause of God, to do all the praying and all the watching, all the winning and entreating of sinners, while the majority of professed Christians have nothing to do but to look on. He does not want the powers of the workers taxed to the utmost to counteract the influence of worldly-minded, halting, doubting ones, who bear no burdens and show no efficiency as workers. [Cf: ST 12-09-86 para. 09] p. 278, Para. 6, [1886MS].

Is this indifference to continue from year to year? Is Satan always to triumph, and Christ to be disappointed in the servants whom he has redeemed at an infinite price? We are looking forward to the time when the latter rain will be poured out, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted to do more efficient work for God. But the latter rain will never refresh and invigorate indolent souls, that are not using the power God has already given them. Spiritual laziness will not bring us nearer to God. There must be energy and zeal as well as devotion and personal piety, woven into all our works. [Cf: ST 12-09-86 para. 10] p. 279, Para. 1, [1886MS].

Those who cherish this inexcusable indolence, this feeling that they have no burden of the work of God, are recorded in the books of Heaven as unfaithful servants. The "Well done, good and faithful servants," will never be spoken to them; it will be spoken to those only who have done well,--to those who have been faithful, earnest, unselfish workers in the Master's vineyard. [Cf: ST 12-09-86 para. 11] p. 279, Para. 2, [1886MS].

There is on the part of many a bustling, out-of-door piety, but little of that heart and home religion which gathers the rays of the Sun of Righteousness, and diffuses them to warm and gladden sorrowing hearts. The great need of such is a higher, purer, nobler life. A holy joy should reign in the soul, and then the daily life will be as a heavenly radiance to brighten the pathway of others. [Cf: ST 12-09-86 para. 12] p. 279, Para. 3, [1886MS].

If we love God with all the heart, we must love his children also. This love is of the Spirit of God. It is the heavenly adorning that

gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, no matter how honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love, we are deficient in true goodness, and unfit for Heaven, where all is love and unity. [Cf: ST 12-09-86 para. 13] p. 279, Para. 4, [1886MS].

When the heavenly principle of love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as to include only the home-circle, but is as broad as the world, and is in harmony with that of the angel-workers. This love cherished in the soul sweetens the entire life, and exerts a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord consisted in enduring toil and suffering for others; and we shall find true happiness in following his example, and living to do good to our fellow-men. [Cf: ST 12-09-86 para. 14] p. 279, Para. 5, [1886MS].

The mission of the church is to save souls. When Jesus was about to ascend on high, he pointed to the harvest fields, and said to his followers: "Go ye into all the world, and preach the gospel." "Freely ye have received, freely give." God calls for talents of influence and of means; he calls for earnest, faithful toil. Shall we refuse to obey? Shall we not rather deny self that the wasting harvest may be gathered? [Cf: ST 12-09-86 para. 15] p. 279, Para. 6, [1886MS].

In order to have our labors accepted, we must learn in the school of Christ; we must have practical godliness. When we have the saving power of truth in our own souls, we cannot forbear communicating to others the practical truths that have made our own hearts joyful in God. [Cf: ST 12-09-86 para. 16] p. 280, Para. 1, [1886MS].

"Being filled with the fruits of the Spirit," said the apostle. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 12-09-86 para. 15] p. 280, Para. 2, [1886MS].

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? if thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:3-8. [Cf: ST 12-16-86 para. 01] p. 280, Para. 3, [1886MS].

Cain and Abel, the sons of Adam, were unlike in character. Cain cherished feelings of rebellion and murmuring against God because of the curse pronounced upon the ground and upon the human race for Adam's sin; while Abel had a spirit of meekness and of submission to the authority of God. [Cf: ST 12-16-86 para. 02] p. 280, Para. 4, [1886MS].

These brothers were tested, as Adam had been tested before them, to see if they would be obedient to God's requirements. They had both been instructed in regard to the provision made for the salvation of man. Through the system of sacrificial offerings, God designed to impress upon the minds of men the offensive character of sin, and to make known to them its sure penalty, death. The offerings were to be a constant reminder that it was only through the promised Redeemer that man could come into the presence of God. Cain and Abel understood the system of offerings which they were required to carry out. They knew that in presenting these offerings they showed humble and reverential obedience to the will of God, and acknowledge faith in, and dependence upon, the Savior whom these offerings typified. [Cf: ST 12-16-86 para. 03] p. 280, Para. 5, [1886MS].

Cain and Abel erected their altars alike, and each brought an offering. Cain thought it unnecessary to be particular about fulfilling all the requirements of God; he therefore brought an offering without the shedding of blood. He brought of the fruits of the ground, and presented his offering before the Lord; but there was no token from Heaven to show that it was accepted. Abel entreated his brother to come into the presence of God only in the divinely prescribed way. But his remonstrances made Cain all the more determined to carry out his own purpose. As the eldest, he felt above being advised by his brother, and despised his counsel. [Cf: ST 12-16-86 para. 04] p. 280, Para. 6, [1886MS].

Abel brought of the firstlings of the flock, the very best, as God had commanded him. In the slain lamb he sees by faith the Son of God, appointed to death because of the transgression of his Father's law. God has respect to Abel's offering. Fire flashes from heaven, and consumes the sacrifice of the penitent sinner. [Cf: ST 12-16-86 para. 05] p. 281, Para. 1, [1886MS].

Cain now has an opportunity to see and acknowledge his mistake. He may change his course of action, and testify his obedience by presenting an offering precisely in accordance with the divine specification; and He who is no respecter of persons will have respect to the offering of faith and obedience. [Cf: ST 12-16-86 para. 06] p. 281, Para. 2, [1886MS].

After the disrespect shown to his commands, God does not leave Cain to himself; but he condescends to reason with the man that has shown himself so unreasonable. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?" [Cf: ST 12-16-86 para. 07] p. 281, Para. 3, [1886MS].

The Lord was not ignorant of the feelings of resentment cherished by Cain; but he would have Cain reflect upon his course, and, becoming convinced of his sin, repent, and set his feet in the path of

obedience. There was no cause for his wrathful feelings toward either his brother or his God; it was his own disregard of the plainly expressed will of God that had led to the rejection of his offering. Through his angel messenger, God said to this rebellious, stubborn man: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." "If thou doest well"--not having your own way, but obeying God's commandments, coming to him with the blood of the slain victim, thus showing faith in the promised Redeemer, who, in the fullness of time, would make an atonement for guilty man, that he might not perish, but have eternal life. [Cf: ST 12-16-86 para. 08] p. 281, Para. 4, [1886MS].

"And unto thee shall be his desire, and thou shalt rule over him." Abel's offering had been accepted; but this was because Abel had done in every particular as God required him to do. This would not rob Cain of his birthright. Abel would love him as his brother, and as the younger, be subject to him. [Cf: ST 12-16-86 para. 09] p. 281, Para. 5, [1886MS].

Thus the matter was plainly laid open before Cain; but his combativeness was aroused because his course was questioned, and he was not permitted to follow his own independent ideas. He was angry with God and angry with his brother. He was angry with God because he would not accept the plans of sinful man in place of the divine requirements, and he was angry with his brother for disagreeing with him. Satan presents a temptation. The thought that he suggests is a terrible one; will Cain receive it?--Yes; he is opening the door of his heart to the whisperings of Satan. Envious and jealous of the preference shown to his younger brother, he will not hesitate to take his life. [Cf: ST 12-16-86 para. 10] p. 281, Para. 6, [1886MS].

Cain invites Abel to walk with him in the fields, and he there gives utterance to his unbelief and his murmuring against God. He claims that he was doing well in presenting his offering; and the more he talks against God, and impeaches his justice and mercy in rejecting his own offering and accepting that of his brother Abel, the more bitter are his feelings of anger and resentment. [Cf: ST 12-16-86 para. 11] p. 281, Para. 7, [1886MS].

Abel defends the goodness and impartiality of God, and places before Cain the simple reason why God did not accept his offering. [Cf: ST 12-16-86 para. 12] p. 282, Para. 1, [1886MS].

The fact that Abel ventured to disagree with him and even went so far as to point out his errors, astonished Cain. It was a new experience; for Abel had hitherto submitted to the judgment of his elder brother; and Cain was enraged to the highest degree that Abel did not sympathize with him in his disaffection. Abel would yield when conscience was not concerned; but when the course of the God of Heaven was brought in question, and Cain spoke derisively of the sacrifice of faith, Abel was courageous to defend the truth. Cain's reason told him that Abel was right when he spoke of the necessity of presenting the blood of a slain victim if he would have his sacrifice accepted; but Satan presented the matter in a different light. He urged Cain on to a furious madness, till he slew his brother, and the sin of murder was laid upon his soul. [Cf: ST 12-16-86 para. 13] p. 282, Para. 2, [1886MS].

Some time had elapsed since the death of Abel. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?" How true it is that one sin leads to another; and how forcibly is this truth illustrated in the case of Cain! He seemed surprised at the question, "Where is Abel thy brother?" He had gone so far in sin, had so far yielded himself to the influence of Satan, that he had lost a sense of the presence of God, and of his greatness and knowledge. So he lied to the Lord to cover up his guilt. Cain knew very well where his brother was; and God knew where he was, for there was a witness to the bloody deed. [Cf: ST 12-16-86 para. 14] p. 282, Para. 3, [1886MS].

The spirit of Satan had entered into Cain. Satan was an accuser, and Cain began his evil course by accusing God of partiality and injustice. Satan was a deceiver, and Cain deceived Abel by inviting him into the field when murder was in his heart, that he might do the dark deed in secret. Satan "was a murderer from the beginning;" and he instigated Cain to do the same cruel work. "He is a liar, and the father of it;" and here, too, Cain showed himself an apt and proficient pupil. [Cf: ST 12-16-86 para. 15] p. 282, Para. 4, [1886MS].

Again the Lord said to Cain. "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." God had given Cain an opportunity to confess his sin before sentence should be pronounced against him. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had told to conceal it. But he was rebellious still. The hand that had been stretched out against his brother was stretched out against God; and had the power been his, he would have silenced the accusing voice of God, as he had that of his brother. [Cf: ST 12-16-86 para. 16] p. 282, Para. 5, [1886MS].

Cain has proved himself incorrigible, and sentence is no longer deferred. The divine voice that has been heard in entreaty and expostulation pronounces the terrible words: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." In remorse and anguish, but not in repentance, Cain exclaims, as many who have rejected the word of the Lord have done, and will do again, "My punishment is greater than I can bear." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 12-16-86 para. 17] p. 282, Para. 6, [1886MS].

These two brothers, Cain and Abel, represent the whole human family. They were both tested on the point of obedience, and all will be tested as they were. Abel bore the proving of God. He revealed the gold of a righteous character, the principles of true godliness. But Cain's religion had not a good foundation; it rested on human merit. He brought to God something in which he had a personal interest,--the fruits of the ground, which had been cultivated by his toil; and he presented his offering as a favor done to God, through which he expected to secure the divine approval. He obeyed in building an altar, obeyed in bringing a sacrifice; but it was only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out. [Cf: ST 12-23-86 para. 01] p. 283, Para. 1, [1886MS].

As far as birth and religious instruction were concerned, these

brothers were equal, though Cain, being the firstborn, was in some respects the favored one. Both were sinners, and both acknowledged the claims of God as an object of worship. To all outward appearance, their religion was the same up to a certain point of time; but the Bible history shows us that there was a time when the difference between the two became very great. This difference lay in the obedience of one and the disobedience of the other. [Cf: ST 12-23-86 para. 02] p. 283, Para. 2, [1886MS].

The apostle says that Abel offered unto God a more excellent sacrifice than Cain. Abel grasped the great principles of redemption. He saw himself a sinner; and he saw sin, and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law which had been transgressed. Through the shed blood he looked to the future Sacrifice, Christ dying on the cross of Calvary; and, trusting in the atonement that was there to be made, he had the witness that he was righteous and his offering accepted. [Cf: ST 12-23-86 para. 03] p. 283, Para. 3, [1886MS].

How did Abel know so well the plan of salvation?--Adam taught it to his children and grandchildren. And the apostle says that "faith cometh by hearing, and hearing by the word of God." After Adam had sinned, a feeling of terror seized him. A constant dread was upon him; shame and remorse tortured his soul. In this state of mind he wished to be as far removed as possible from the presence of God, whom he had so loved to meet in his Eden home. But the Lord followed this conscience-stricken man, and while he condemned the sin of which Adam had been guilty, gave him words of gracious promise. In pronouncing the curse upon the deceiver, God had said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Cf: ST 12-23-86 para. 04] p. 283, Para. 4, [1886MS].

This was the first gospel sermon ever preached to fallen man; this promise was the star of hope, illuminating the dark and dismal future of the race. Adam gladly received the welcome assurance of deliverance, and diligently instructed his children in the way of the Lord. This promise was presented in close connection with the altar of sacrificial offerings. The altar and the promise stand side by side, and one casts clear beams of light upon the other, showing that the justice of an offended God could be appeased only by the death of his beloved Son. The bleeding victim consuming on the altar illustrated Adam's teachings, and thus the sight of the eyes deepened the impression made by the hearing of the ear. [Cf: ST 12-23-86 para. 05] p. 283, Para. 5, [1886MS].

Abel heard these precious lessons, and to him they were like seed sown on good ground. Cain also heard them. He had the same privileges as his brother, but he did not improve them. He ventured to go contrary to the commands of God; and the result is strongly presented before us. Cain was not the victim of an arbitrary purpose; one was not elected to be chosen of God, and the other to be rejected. The whole matter rested upon doing or not doing as God had said. [Cf: ST 12-23-86 para. 06] p. 284, Para. 1, [1886MS].

In the case of Cain and Abel we have a type of two classes that will

exist in the world till the close of time; and this type is worthy of close study. There is a marked difference in the characters of these two brothers, and the same difference is seen in the human family today. Cain represents those who carry out the principles and works of Satan, by worshiping God in a way of their own choosing. Like the leader whom they follow, they are willing to render partial obedience, but not entire submission to God. Man, in the pride of his heart, would like to believe that he can confer some favor upon God; that our heavenly Father may be the receiver, and not always the giver. But God will not be bribed. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Man has nothing to give that he has not first received from God. [Cf: ST 12-23-86 para. 07] p. 284, Para. 2, [1886MS].

The Cain class of worshipers includes by far the largest number; for every false religion that has been invented has been based on the Cain principle, that man can depend upon his own merits and righteousness for salvation. [Cf: ST 12-23-86 para. 08] p. 284, Para. 3, [1886MS].

The great controversy from Adam's day down to our time has been on the point of obedience or opposition to God's law; and every soul will be found on the side of the obedient or the rebellious. Satan, who was once a mighty and lofty angel in Heaven, is the leader of the rebellion against God. From the first it has been his object to dethrone God, by breaking down the rules of his government. He had induced angels to join him in Heaven; and when Adam sinned, he thought to carry the whole human race on his side. The declaration of God, "I will put enmity between thee and the woman, and between thy seed and her seed," was the first intimation Satan received that the world would not be given over to his dark sway, but that man would have a Redeemer. There is naturally no enmity between fallen angels and fallen men. Both are evil; and evil, wherever it exists, will league against the good. [Cf: ST 12-23-86 para. 09] p. 284, Para. 4, [1886MS].

Man was promised a Redeemer, and was granted a second trial, to see if he would develop a righteous character; but he is left a free moral agent. And in all ages the multitudes have accepted the Cain principle, and have maintained that a partial obedience is all that is necessary. They have claimed a right to the favor of God, while disregarding his positive commands. This is the position of the Christian world today. God has given men a code of laws, and the fourth precept of that code enjoins the observance of the Sabbath as a memorial of creation. There is but one Sabbath of the Lord, and that is the seventh day. Special injunctions have been laid upon men to remember this day to keep it holy; but many show their contempt for the divine authority by keeping, in its place, a day which God has given them as a day of labor. [Cf: ST 12-23-86 para. 10] p. 284, Para. 5, [1886MS].

Those who cherish error have ever manifested a spirit of intolerance toward the obedient children of God. They are actuated by the spirit that led Cain to slay his brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel, the first martyr, was not old and feeble, but a youth, full of life and vigor; but he lay down his life for the truth of God. And all the way down through the ages there have been some who have lost their lives because of their adherence to religious principles. [Cf: ST 12-23-86 para. 11]

p. 285, Para. 1, [1886MS].

Our Saviour himself was a victim of religious intolerance. "He came unto his own; but his own received him not." Had he praised and exalted men, had he called corruption purity, and given license to human creeds by teaching for doctrines the commandments of men, they would have received him gladly. But his zeal for God, the righteous fervor with which he denounced every abomination that was done in the land, and, above all, the sinless purity of his own character, aroused the bitter hatred of the "whited sepulchers" who deceived the people by the appearance of great sanctity. Satan and evil angels united with evil men to destroy from the earth the champion of truth. There was a bruising of the heel of the seed of the woman, when Christ was scorned as a deceiver, and was hunted down and put to death as a criminal; but could Satan have induced him to commit one sin, there would have been a bruising of the head, and the world would have been abandoned to the power of the prince of darkness. [Cf: ST 12-23-86 para. 12] p. 285, Para. 2, [1886MS].

The religion of Christ is for men to accept, with all its inconveniences. They may invent an easier way; but it will not lead to the city of God, the saints' secure abode. Only those who "do his commandments," will have "right to the tree of life," and "enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 12-23-86 para. 13] p. 285, Para. 3, [1886MS].

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. [Cf: ST 12-30-86 para. 01] p. 285, Para. 4, [1886MS].

The Jews rejected Christ; but they were self-deceived. They hated his teachings, because he exposed the secrets of their hearts and reproved their sins. They chose darkness rather than light, and would not come to the light, fearing that their deeds would be manifest. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The Jews rejected Christ until their eyes were so blinded by the moral darkness that they thought they were doing God service in crucifying the Son whom he had sent unto them to be a messenger of light and hope. [Cf: ST 12-30-86 para. 02] p. 285, Para. 5, [1886MS].

Very many are in danger of a similar deception. God does not compel men to believe. He sets light before them, and Satan presents his darkness. While the deceiver is constantly crying, Light is here, truth is here; Jesus is saying, "I am the truth; I have the words of eternal life. If any man follow me, he shall not walk in darkness. If any man will do his will, he shall know of the doctrine." [Cf: ST 12-30-86 para. 03] p. 285, Para. 6, [1886MS].

Sufficient evidence is given to balance our minds on the side of truth. If we love God, and desire to do his will, we shall choose the light and reject the darkness. But if we desire to carry out our own plans, and maintain the independence of the natural heart, like the Jews we shall refuse to submit to God; and we shall be in danger of as great deception as came upon them, and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we

are doing the will of God. [Cf: ST 12-30-86 para. 04] p. 286, Para. 1, [1886MS].

Minds that are submitted to Satan's control are led farther and farther from the light of truth into error and darkness. He has great power to entangle souls by confusing the minds of those who do not walk in the light which a kind Providence permits to shine upon their pathway. If he gains the least advantage, he will push it to the utmost; he will watch every opportunity to advantage his cause and ruin human souls. [Cf: ST 12-30-86 para. 05] p. 286, Para. 2, [1886MS].

Christ warned his disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 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. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Here is a test which all may apply if they will. None need be left in uncertainty and doubt. There is always sufficient evidence upon which to base an intelligent faith. But God will never remove from any man all occasion for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. He who turns from the weight of evidence because there are a few things that he cannot make plain to his finite understanding, will be left to the cold, chilling atmosphere of unbelief and skepticism, and will make shipwreck of faith. [Cf: ST 12-30-86 para. 06] p. 286, Para. 3, [1886MS].

It should not be considered a virtue to be on the side of the doubting rather than on the side of the believing. Jesus never praised unbelief, never commended a doubting, questioning spirit. He gave to his nation evidence of his Messiahship in the miracles he wrought; but there were some who reasoned these evidences away, and in every good work found something to question and censure. [Cf: ST 12-30-86 para. 07] p. 286, Para. 4, [1886MS].

The centurion who desired Christ to come and heal his servant felt unworthy to have Jesus come under his roof; but his faith was so strong that he entreated him just to say the word, and the work of healing would be done. "When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." [Cf: ST 12-30-86 para. 08] p. 286, Para. 5, [1886MS].

Jesus here exalts faith in contrast with doubt. He shows the cause of stumbling on the part of the children of Israel. Their unbelief would lead to the rejection of light and would result in their condemnation and overthrow. [Cf: ST 12-30-86 para. 09] p. 287, Para. 1, [1886MS].

Thomas would not believe unless he could put his finger into the

prints of the nails, and thrust his hand into the side of his Lord. He received the evidence he desired; but Jesus reprov'd his unbelief: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." [Cf: ST 12-30-86 para. 10] p. 287, Para. 2, [1886MS].

When Christ sent out the twelve, he commanded them: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." [Cf: ST 12-30-86 para. 11] p. 287, Para. 3, [1886MS].

Jesus warned those whom he sent out to preach the gospel to beware of men; for they would be delivered up to the councils, and scourged in the synagogues. Men's hearts are no softer today than when Christ was upon the earth. They will scourge with the tongue of slander and falsehood. They will, with their evil surmisings, see fraud and dishonesty where all is right, and where perfect integrity exists. [Cf: ST 12-30-86 para. 12] p. 287, Para. 4, [1886MS].

Noah preached to the men 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. This was abundant time in which to turn from their sins, overcome bad habits, and form righteous characters. But they refused the gracious invitation to repent and be saved. They denounced the preacher of righteousness as a visionary character, a fanatic, and an alarmist, and laughed to scorn what they termed his superstitious fears and forebodings. But though the merciful warning of God was rejected with mockery and derision, their unbelief did not hinder the predicted event. They were left in darkness to follow the curse that their own sinful hearts had chosen; but the flood came, and great was the wrath of God which was seen in the general ruin. [Cf: ST 12-30-86 para. 13] p. 287, Para. 5, [1886MS].

"As it was in the days of Noah, so shall it be also in the days of the Son of man." This is the attitude of the world today. Men reject the truth of God, as they did in Noah's time. [Cf: ST 12-30-86 para. 14] p. 287, Para. 6, [1886MS].

God's word is our standard; but how few follow it. And yet we are responsible for our influence. Many lose their interest in the truth of God, because they have taken unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity; their faith is imperceptibly undermined, and finally destroyed. The influence of the world and of selfishness is carried about by many who profess to be following the Bible. They are like a cloud, chilling the atmosphere in which others move. The baleful influence of sin poisons the life of the soul, and our only safety is in separation from those who walk in its darkness. [Cf: ST 12-30-86 para. 15] p. 287, Para. 7, [1886MS].

Our religion will be of little worth to our fellow-men, if it is only

theoretical, and not practical. We must be steadfast in the faith; we must not be movable. We have our work before us, which is to cause the light of truth, as revealed in the law of God, to shine in upon other minds, and lead them out of darkness. This work requires determined, persevering energy, and a fixed purpose to succeed. [Cf: ST 12-30-86 para. 16] p. 288, Para. 1, [1886MS].

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The greatest triumph given to us by the religion of Christ is control over ourselves. Our natural propensities must be controlled. Few realize what this is. They do not know their own weakness; and the natural sinfulness of the human heart often paralyzes their best endeavors. There must be a coming out from the world, and a nearness to God, if we would be adopted into the family of Heaven as children of the great King. We must walk by faith. When we do the will of God, we shall know of the doctrine. Our feet will be planted on the rock of eternal truth, and we shall not be swept away by the doubt and skepticism of an unbelieving age. By Mrs. E. G. White. [Cf: ST 12-30-86 para. 17] p. 288, Para. 2, [1886MS].

Text: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. [Cf: RH 01-05-86 para. 1] p. 288, Para. 3, [1886MS].

As persons become convinced from the Scriptures that the claims of the fourth commandment are still binding, the question is often raised, Is it necessary in order to secure salvation that we keep the Sabbath? This is a question of grave importance. If the light has shone from the word of God, if the message has been presented to men, as it was to Pharaoh, and they refuse to heed that message, if they reject the light, they refuse to obey God, and cannot be saved in their disobedience. On the other hand, many have died conscientiously observing the first day of the week as the Sabbath of the fourth commandment. These will not be condemned, because they followed the best light they had. They will not be held responsible for light which they never received. Christ said to the scribes and Pharisees: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Again he said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." [Cf: RH 01-05-86 para. 2] p. 288, Para. 4, [1886MS].

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. Those upon whom the light of the Sabbath truth has never shone, have no condemnation. But those to whom the Scriptures have been opened are no longer in darkness. We are not living in the age in which our fathers lived. God gave them treasures of wisdom, which, through the manifestation of his Spirit, and through the testimony and example of his children from generation to generation, have come down along the lines to our time. We have all the light which they had, and additional light is continually shining, and will shine

more and more unto the perfect day. This generation is responsible, not only for all the light that God has imparted to past generations through his Spirit and word, but for the more abundant light now shining. We cannot be accepted and honored of God in rendering the same service and doing the same works that our fathers did. In order to be blessed of God as they were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them, and his claims are right and just. He will accept nothing less than he claims; all his righteous demands must be fully met, or they will remain in force against the transgressor. [Cf: RH 01-05-86 para. 3] p. 288, Para. 5, [1886MS].

If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith. [Cf: RH 01-05-86 para. 4] p. 289, Para. 1, [1886MS].

There are men who have so long rejected light and truth that, like Pharaoh, they have become hardened in heart and fastened in unbelief. They crave error; their appetite is for falsehood. They drink up scandal against those who believe the truth as an ox drinketh up water, while they reject, with demonstrations of anger, the truth, pure Bible truth, which would give health and vigor to the soul. When there are so many false teachers, who lead men away from the path of obedience into that of transgression, we need to pray constantly that we may be led into all truth, and that we may not hesitate to stand in defense of the truth. Those who transgress God's law will have much to say about charity; and when the truth is spoken they talk of the liberality and license given in God's word. But love for Christ and for the souls for whom he died, will lead to the utterance of faithful warnings and appeals by the servants of God. [Cf: RH 01-05-86 para. 5] p. 289, Para. 2, [1886MS].

Those who walk in the light will progress; they will grow up to the

full stature of men and women in Christ Jesus. This is the result of sanctification through the truth, and this is what God requires of all. Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. No one will be condemned in the day of Judgment because of a lack of knowledge which he never had an opportunity to obtain. The light which never shone upon him will never be his darkness. The truth which God's messengers have presented by pen and by voice, the treasures of the word of God which they have opened to the people, the light which has penetrated the darkened chambers of the mind, will, if rejected, be witnesses against them in the last great day. The testimony which will come with condemning power upon the sinner, and which will close his mouth before God and testify of his guilt, is the fact that he saw the light, but for various reasons in harmony with the carnal heart, would not receive it. He would not receive the truth that was given to save him. The greater the light, the greater the obligations. [Cf: RH 01-05-86 para. 6] p. 289, Para. 3, [1886MS].

If God has sent a message to the world, giving us light in regard to the true Sabbath, and showing us that the great Lawgiver is coming to judge the world in righteousness, those who refuse to accept the message and continue to cling to their errors and to their darkness and unbelief, will, like the inhabitants of the Noachian world, be punished with everlasting destruction. God sent them a message of truth, but they would not believe; nevertheless it was the truth, and their unbelief did not hinder the event. The judgments of God came just the same as Noah had predicted they would come. God has sent a message of warning to our world just prior to his coming the second time without sin unto salvation. Great light has been permitted to shine from the prophecies, and from the lessons of Christ and the apostles, but the majority refuse to walk in the light just as they did in Noah's day. If they were blind they would have no sin, but the light has been flashed into their pathway; precious truths from the word of God have been presented; but they have chosen darkness rather than light. [Cf: RH 01-05-86 para. 7] p. 290, Para. 1, [1886MS].

When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error. All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors, and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily thought that he was doing God service when he was persecuting the followers of Christ and putting them to death. He was sincere in his belief; but sincerity will not make error truth, nor truth error. "When the commandment came," says Paul, "sin revived, and I died." He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. The truth was so firmly planted in his heart that he could say, "Neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 01-05-86 para. 8] p. 290, Para. 2, [1886MS].

The prophet Malachi raises the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely, the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where are the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul, for they are pressed under a heavier weight of guilt themselves. The dens and caves of the earth afford no shelter for either deceiver or deceived. There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard, neither can man lift himself up to meet God's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may be overcomers. It is an exalted privilege to become sons and daughters of God. Says Christ, "I have kept my Father's commandments." Christ pleased his Father in all things; it was his meat and drink to do the will of his Father in heaven. We should imitate Christ in his implicit obedience to his Father's commands, and our prayers should ascend to heaven by night and by day that we may so walk that our light shall not become darkness, but that we may have the light of life, and at last be permitted to sing the song of triumph in the kingdom of glory. *Torre Pellice, Italy, Dec. 4, 1885.* By Mrs. E. G. White. [Cf: RH 01-05-86 para. 9] p. 290, Para. 3, [1886MS].

All should now endeavor to realize the shortness and solemnity of the time in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is soon to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll. "And then shall they see the Son of man coming in the clouds with power and great glory." "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." Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour when the servants are reckoned with, and retribution is awarded to all! There is no second trial. Probation is forever ended. All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees him; and every soul then realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There is none to question his authority. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. The reason of this is apparent to all. His coming is the greatest event in the world's history. Those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life. [Cf: RH 01-12-86 para. 1] p. 291, Para. 1, [1886MS].

Will not my brethren and sisters be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have

been? Shall we not begin to trade more diligently upon our intrusted talents? Many who think quite well of themselves, and approve of other's laboring and feeling the burden for souls, are doing nothing themselves. The Lord plainly states what he thinks of those who sit at ease while others do the work. They are represented by the slothful man in the parable. "I was afraid," says the delinquent, "and went and hid thy talent in the earth." "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" Then says he to them that stand by, "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. He will be of no use in my kingdom. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them and done much good; but he had no love for me or my service; his life was spent in serving self. The pound that I gave him, he wrapped in a napkin and hid in the earth, and now he says, Here, Lord, is the talent that thou gavest me. This indolent servant now sees those whom he considered far inferior to him in talents and capabilities, receiving large gifts from their Lord, and hears the awful words from the King, "Those mine enemies, which would not that I should rule over them, bring hither and slay them before me." God's claims cannot be set aside with impunity. [Cf: RH 01-12-86 para. 2] p. 291, Para. 2, [1886MS].

In this parable two classes are presented,--the workers and the idlers. All have received talents, and all can use them in the service of the Master; but many choose to use them to please themselves. They put skill, tact, perseverance, and energy into their business transactions. They see opportunities to do good, but their feelings are, "Some one who has been doing this work, understands it better than I. I will let him do the work. I will go to my farm." Another says, "I will go to my merchandise. I do not like the rigid requirements of God's word that leave a man no chance to build up his own interests." There are many who act out these words, if they do not say them. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is soon to "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." You who have hid your Lord's talents, may think that this plain, decided warning is not the way to preach the gospel of peace; but it is just the way that Christ preached it, and it will be his way of fulfilling what he has said would take place. Men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished. It is the blasphemer, the murderer, the adulterer, who deserves punishment. They themselves have really loved to hear the gospel preached. True, they have spent their lives in caring for their own interest, instead of helping to build up their Master's kingdom; yet they would be surprised to hear the words, "Take the talent from him, and give it unto him which hath ten talents." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How terrible is the self-deception of those souls who are at ease in Zion! They believe everything in God's word which flatters their self-love; but they heed not the warnings and

denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them. [Cf: RH 01-12-86 para. 3] p. 292, Para. 1, [1886MS].

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." His words and deportment are so ennobled, so elevated, that it can in truth be said of him, "He is a partaker of the divine nature, having escaped the corruption that is in the world through lust." Laying aside every weight, and the sin,--unbelief,--that doth so easily beset him, he will run the Christian race with patience. [Cf: RH 01-12-86 para. 4] p. 292, Para. 2, [1886MS].

In marked contrast to the class here mentioned are those whom Christ represented by the barren fig tree. When the cruel act of Pilate in mingling the blood of the Galileans with the sacrifices was reported to Jesus, he discovered in those who bore the news to him, a self-sufficient, self-righteous spirit; and he reproved them, saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." He then gives them the parable of the fig tree, thus impressing upon them the fact that natural endowments, national blessings, and religious privileges greatly increase individual responsibility. They had taken it for granted that their superior advantages, and the favors they had received from God, gave them a right to claim all the blessings he had promised to the faithful on condition of obedience. But they had not been obedient. They were apparently in a flourishing condition; but they were destitute of fruit. They stood in proud, pretentious display; but they failed to exert a religious influence upon others. They were satisfied with doing no positive injury; but this did not satisfy their Saviour. He expects of every one of his followers good works. But after he has waited patiently year after year, and been disappointed, the commandment is given, as to the barren tree, "Cut it down; why cumbereth it the ground?" [Cf: RH 01-12-86 para. 5] p. 292, Para. 3, [1886MS].

Let every one inquire, What is my condition before God? Is Jesus disappointed in me from year to year? Am I a fruitless tree in the Lord's garden? It is not an orchard or a vineyard that is presented before us in the parable; it is a single tree. Its history is that it bore no fruit; its destiny is, to be cut down. The work of overcoming is an individual work. During the past summer many of our brethren have in various ways received additional light, and enjoyed precious privileges. This increased light only makes your cases more aggravated and your doom more certain, if fruit does not appear. Will you now go to work for the Master, or will his solemn inspection after this additional light has shone upon you, still find you satisfied with yourselves and unconcerned for sinners. Will you now overcome the world, and, keeping close to the side of Jesus, learn to bear his yoke and lift his burdens? Will there now be found in the church burden bearers,--not those who are trying to occupy the highest position, but those who are earnest, humble workers for Jesus? Fathers and mothers in Israel are everywhere needed,--those who will honor God in their families, in the church, among unbelievers, and wherever they are.

Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. Consider, oh! consider how many years you have occupied a place in the garden of the Lord, and how little fruit you have borne. [Cf: RH 01-12-86 para. 6] p. 293, Para. 1, [1886MS].

As long as probation lasts, there will be work to do for the Master; and his rich blessing will attend the worker who keeps self out of sight, and, with his heart filled with love, labors to seek and to save that which was lost. May God's converting power come upon the churches throughout the United States and Europe, that they may feel a burden for souls, for the souls for whom Christ died. *Christiana, Norway*. By Mrs. E. G. White. [Cf: RH 01-12-86 para. 7] p. 293, Para. 2, [1886MS].

A great work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But 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: RH 01-19-86 para. 1] p. 293, Para. 3, [1886MS].

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 word 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 to them. [Cf: RH 01-19-86 para. 2] p. 293, Para. 4, [1886MS].

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. 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 scrutiny as if there were not another being on earth. [Cf: RH 01-19-86 para. 3] p. 294, Para. 1, [1886MS].

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: RH 01-19-86 para. 4] p. 294, Para. 2, [1886MS].

Would that we as a people might realize how much is pending upon our earnestness and fidelity in the service of Christ. 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 better women, that they may more faithfully perform the work which he has committed to their hands. [Cf: RH 01-19-86 para. 5] p. 294, Para. 3, [1886MS].

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: RH 01-19-86 para. 6] p. 294, Para. 4, [1886MS].

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 becometh candidates for eternity, or shall we fail to fulfill the great end of our creation? [Cf: RH 01-19-86 para. 7] p. 294, Para. 5, [1886MS].

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 Christ has made for us, we are exhorted to work out our 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 knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died. [Cf: RH 01-19-86 para. 8] p. 294, Para. 6, [1886MS].

We are free to obey or to disregard the will of God; free to pray or to live without prayer. 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: RH 01-19-86 para. 9] p. 295, Para. 1, [1886MS].

We may be assailed by powerful 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 physical and mental 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: RH 01-19-86 para. 10] p. 295, Para. 2, [1886MS].

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: RH 01-19-86 para. 11] p. 295, Para. 3, [1886MS].

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer?--No; revelation alone can solve this 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: RH 01-19-86 para. 12] p. 295, Para. 4, [1886MS].

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: RH 01-19-86 para. 13] p. 295, Para. 5, [1886MS].

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: RH 01-19-86 para. 14] p. 296, Para. 1, [1886MS].

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need

an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life. [Cf: RH 01-26-86 para. 1] p. 296, Para. 2, [1886MS].

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right. [Cf: RH 01-26-86 para. 2] p. 296, Para. 3, [1886MS].

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord; for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded. [Cf: RH 01-26-86 para. 3] p. 296, Para. 4, [1886MS].

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and

prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. [Cf: RH 01-26-86 para. 4] p. 297, Para. 1, [1886MS].

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings. [Cf: RH 01-26-86 para. 5] p. 297, Para. 2, [1886MS].

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of today are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not halfway injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts. [Cf: RH 01-26-86 para. 6] p. 297, Para. 3, [1886MS].

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases lovesick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one. [Cf: RH 01-26-86 para. 7] p. 298, Para. 1, [1886MS].

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is

known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions, and often these suggestions are followed rather than the counsel of God's word. This finely woven, dangerous net is skillfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the results, we see wrecks of humanity everywhere. [Cf: RH 01-26-86 para. 8] p. 298, Para. 2, [1886MS].

When will our youth be wise? How long will this kind of work go on? Shall children consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth. [Cf: RH 01-26-86 para. 9] p. 298, Para. 3, [1886MS].

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly. [Cf: RH 01-26-86 para. 10] p. 298, Para. 4, [1886MS].

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do. [Cf: RH 01-26-86 para. 11] p. 299, Para. 1, [1886MS].

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. [Cf: RH 01-26-86 para. 12] p. 299, Para. 2, [1886MS].

The youth trust altogether too much to impulse. They should not give themselves away to easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter. [Cf: RH 01-26-86 para. 13] p. 299, Para. 3, [1886MS].

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith. *Basel, Suisse*. By Mrs. E. G. White. [Cf: RH 01-26-86 para. 14] p. 299, Para. 4, [1886MS].

Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been? [Cf: RH 02-02-86 para. 1] p. 299, Para. 5, [1886MS].

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and

inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, lifelong unhappiness would be the result. [Cf: RH 02-02-86 para. 2] p. 300, Para. 1, [1886MS].

While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home. [Cf: RH 02-02-86 para. 3] p. 300, Para. 2, [1886MS].

Parents are entitled to the love of their children; and if the children would manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age of feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. [Cf: RH 02-02-86 para. 4] p. 300, Para. 3, [1886MS].

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,--a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come. [Cf: RH 02-02-86 para. 5] p. 300, Para. 4, [1886MS].

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, at though she had naught to do but to obey his whims. [Cf: RH 02-02-86 para. 6] p. 300, Para. 5, [1886MS].

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church. [Cf: RH 02-02-86 para. 7] p. 301, Para. 1, [1886MS].

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable. [Cf: RH 02-02-86 para. 8] p. 301, Para. 2, [1886MS].

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,--"Help us to help each other, Lord, Each other's woes to bear." [Cf: RH 02-02-86 para. 9] p. 301, Para. 3, [1886MS].

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried. [Cf: RH 02-02-86 para. 10] p. 301, Para. 4, [1886MS].

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in his cause. Satan knows

this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies which have controlled them to a greater or less degree, they will surely fail of attaining the future life. [Cf: RH 02-02-86 para. 11] p. 302, Para. 1, [1886MS].

Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. [Cf: RH 02-02-86 para. 12] p. 302, Para. 2, [1886MS].

There are many youth, who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends, those who discern and point out their deficiencies, their enemies. They cling with tenacious grasp to their impressions, and their ideas of what they must have and what they must do in order to be happy; but they lose sight of the fact that it is the Lord who rules, and that it is he who shapes circumstances. He says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Finite beings should be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. It is for them to subdue self, bringing it under the control of intelligent reason. And in faithfully doing this work, peace, rest, and happiness will surely come. "Learn of me," says the Great Teacher, "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 02-02-86 para. 13] p. 302, Para. 3, [1886MS].

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a perdition to shun. Do not, my young friends, fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood

of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. You may now be passing through a critical experience; but, I entreat of you, be not hasty, be not discouraged, but submit your case to God. Wait upon the Lord and do his will, and in this hour of trial he will work for you, and you will obtain a precious experience. Lie low at the foot of the cross. Give God a chance to work, and he will teach you precious lessons. [Cf: RH 02-02-86 para. 14] p. 303, Para. 1, [1886MS].

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future immortal life. Others are educating themselves for lofty positions where they may receive the praise and honor of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind. [Cf: RH 02-02-86 para. 15] p. 303, Para. 2, [1886MS].

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. Oh, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be molded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart. [Cf: RH 02-02-86 para. 16] p. 303, Para. 3, [1886MS].

God has intrusted the young with the ability to do a good work for the Master, if they will consecrate themselves wholly to his service. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals that its possessor has never carefully studied and correctly read the pages of his own heart. [Cf: RH 02-02-86 para. 17] p. 303, Para. 4, [1886MS].

Our home here on earth is the place in which to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, faultfinding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect, found in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that bite and sting like an adder. And this is not the record of one day in the year merely, but of day after day. Oh that these families would consider that angels of God are taking a daguerreotype of the character just as accurately as the artist takes the likeness of the human features; and that it is from this that we are to be judged! [Cf: RH 02-02-86 para. 18] p. 303, Para. 5, [1886MS].

All should cultivate patience by practicing patience. By being kind and forbearing, true love may be kept warm in the heart, and qualities will be developed that Heaven will approve. He who goes forth from such a family to stand at the head of a family of his own, will know how to advance the happiness of the one whom he has selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, instead of being the end of love, will then be as it were the very beginning of love. [Cf: RH 02-02-86 para. 19] p. 304, Para. 1, [1886MS].

If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely in one of the most effective means of ruining the usefulness of young men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 02-02-86 para. 20] p. 304, Para. 2, [1886MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: RH 02-09-86 para. 1] p. 304, Para. 3, [1886MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." [Cf: RH 02-09-86 para. 2] p. 304, Para. 4, [1886MS].

God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, in varying measure, according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity. [Cf: RH 02-09-86 para. 3] p. 304, Para. 5, [1886MS].

Our heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others. "None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth. [Cf: RH 02-09-86 para. 4] p. 304, Para. 6, [1886MS].

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern of Christ Jesus. In order to be like him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets." [Cf: RH 02-09-86 para. 5] p. 305, Para. 1, [1886MS].

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose, see not the necessity for means to advance the truth, and hear not the cries of the poor among them. [Cf: RH 02-09-86 para. 6] p. 305, Para. 2, [1886MS].

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches. [Cf: RH 02-09-86 para. 7] p. 305, Para. 3, [1886MS].

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich." [Cf: RH 02-09-86 para. 8] p. 305, Para. 4, [1886MS].

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice. [Cf: RH 02-09-86 para. 9] p. 305, Para. 5, [1886MS].

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering. [Cf: RH 02-09-86 para. 10] p. 305, Para. 6,

[1886MS].

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." [Cf: RH 02-09-86 para. 11] p. 306, Para. 1, [1886MS].

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Ye shall know them by their fruits." [Cf: RH 02-09-86 para. 12] p. 306, Para. 2, [1886MS].

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." [Cf: RH 02-09-86 para. 13] p. 306, Para. 3, [1886MS].

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,--not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. [Cf: RH 02-09-86 para. 14] p. 306, Para. 4, [1886MS].

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth. [Cf: RH 02-09-86 para. 15] p. 306, Para. 5, [1886MS].

The Majesty of heaven-yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has

intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the storehouse, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing? [Cf: RH 02-09-86 para. 16] p. 306, Para. 6, [1886MS].

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay. [Cf: RH 02-09-86 para. 17] p. 307, Para. 1, [1886MS].

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the storehouse, that there may be meat in mine house;" that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches. [Cf: RH 02-09-86 para. 18] p. 307, Para. 2, [1886MS].

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." [Cf: RH 02-09-86 para. 19] p. 307, Para. 3, [1886MS].

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house, He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. [Cf: RH 02-09-86 para. 20] p. 307, Para. 4, [1886MS].

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the firstfruits of all his bounties,--our choicest possessions, our best and holiest service. By

Mrs. E. G. White. [Cf: RH 02-09-86 para. 21] p. 307, Para. 5, [1886MS].

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 light 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 02-16-86 para. 1] p. 307, Para. 6, [1886MS].

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. This is God's 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 their 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, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth 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 02-16-86 para. 2] p. 308, Para. 1, [1886MS].

Every follower of Jesus has his or her work to do as a missionary of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists. [Cf: RH 02-16-86 para. 3] p. 308, Para. 2, [1886MS].

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality. [Cf: RH 02-16-86 para. 4] p. 308, Para. 3, [1886MS].

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should

come to all, that none may be left ignorant of its principles, and so remain in darkness; and that every one should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from places where God would have it shine. [Cf: RH 02-16-86 para. 5] p. 308, Para. 4, [1886MS].

The followers of Jesus 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. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." [Cf: RH 02-16-86 para. 6] p. 309, Para. 1, [1886MS].

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience and the knowledge it was their privilege and duty to obtain. Strength and stability lie with truehearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul. [Cf: RH 02-16-86 para. 7] p. 309, Para. 2, [1886MS].

Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested! The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man. [Cf: RH 02-16-86 para. 8] p. 309, Para. 3, [1886MS].

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. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ,

manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ 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. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer 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 02-16-86 para. 9] p. 309, Para. 4, [1886MS].

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion. Paul exhorted Timothy, "Be thou an example to 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. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 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." By Mrs. E. G. White. [Cf: RH 02-16-86 para. 10] p. 310, Para. 1, [1886MS].

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. [Cf: RH 02-23-86 para. 1] p. 310, Para. 2, [1886MS].

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these

striking illustrations of our Saviour, and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool." [Cf: RH 02-23-86 para. 2] p. 310, Para. 3, [1886MS].

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home--that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here. [Cf: RH 02-23-86 para. 3] p. 310, Para. 4, [1886MS].

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ. [Cf: RH 02-23-86 para. 4] p. 311, Para. 1, [1886MS].

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence and interest in the work of saving souls that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood at any sacrifice. What are money, houses, and lands, in comparison with even one soul? [Cf: RH 02-23-86 para. 5] p. 311, Para. 2, [1886MS].

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding that the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to

the light. But few will follow the example of our Saviour in earnest, frequent prayer to God for strength to endure the trials, and to perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer and persevering effort were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race. [Cf: RH 02-23-86 para. 6] p. 311, Para. 3, [1886MS].

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellowmen. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them. [Cf: RH 02-23-86 para. 7] p. 311, Para. 4, [1886MS].

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement. [Cf: RH 02-23-86 para. 8] p. 311, Para. 5, [1886MS].

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [afraid of what?--That the Lord would claim some portion of the small talent intrusted to him.], and went and hid thy talent in the earth: lo, there thou has that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." [Cf: RH 02-23-86 para. 9] p. 312, Para. 1, [1886MS].

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly

treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort and with their means, although they have not a large amount. [Cf: RH 02-23-86 para. 10] p. 312, Para. 2, [1886MS].

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow, to do her little, had deprived herself of even the necessaries of life. She could not see how her future needs were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount as by the proportion that is given, and the motive that prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be. [Cf: RH 02-23-86 para. 11] p. 312, Para. 3, [1886MS].

All, both high and low, rich and poor, have been trusted by the Master with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and for themselves an immortal treasure. All are moral agents, and are intrusted with the goods of heaven. The amount of talents is proportioned according to the capabilities possessed by each. [Cf: RH 02-23-86 para. 12] p. 313, Para. 1, [1886MS].

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he hath not." [Cf: RH 02-23-86 para. 13] p. 313, Para. 2, [1886MS].

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury. [Cf: RH 02-23-86 para. 14] p. 313, Para. 3, [1886MS].

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused. [Cf: RH 02-23-86 para. 15] p. 313, Para. 4, [1886MS].

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them today; but tomorrow our probation may end, and our account be forever fixed. [Cf: RH 02-23-86 para. 16] p. 313, Para. 5, [1886MS].

If our talents are invested for the salvation of our fellowmen, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for his glory? By Mrs. E. G. White. [Cf: RH 02-23-86 para. 17] p. 313, Para. 6, [1886MS].

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by divine appointment. There, above the mercy seat, overshadowed by the wings of the cherubim, dwelt the shekinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men! [Cf: RH 03-02-86 para. 1] p. 314, Para. 1, [1886MS].

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a

million of people. He who was equal with the Father in the creation of man was commander, lawgiver, and guide to his ancient people. [Cf: RH 03-02-86 para. 2] p. 314, Para. 2, [1886MS].

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His divinity is now hid, not under a cloud, but under the garb of humanity. [Cf: RH 03-02-86 para. 3] p. 314, Para. 3, [1886MS].

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the divine will in the salvation of man. [Cf: RH 03-02-86 para. 4] p. 314, Para. 4, [1886MS].

The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death." [Cf: RH 03-02-86 para. 5] p. 314, Para. 5, [1886MS].

The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old. [Cf: RH 03-02-86 para. 6] p. 315, Para. 1, [1886MS].

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom. [Cf: RH 03-02-86 para. 7] p. 315, Para. 2, [1886MS].

Noah, Abraham, Isaac, Jacob, Moses, and all the patriarchs and

prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his divine majesty. Abraham walked and talked with the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend. [Cf: RH 03-02-86 para. 8] p. 315, Para. 3, [1886MS].

From the creation and fall of man to the present time, there has been a continual unfolding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. The sacred ark, covered by the mercy seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel. [Cf: RH 03-02-86 para. 9] p. 315, Para. 4, [1886MS].

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent. [Cf: RH 03-02-86 para. 10] p. 315, Para. 5, [1886MS].

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ. [Cf: RH 03-02-86 para. 11] p. 316, Para. 1, [1886MS].

While we rejoice today that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth stand registered in the pages of Bible history. What is now needed is divine enlightenment, and a more

intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy way, O God, is in the sanctuary: who is so great a God as our God." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 03-02-86 para. 12] p. 316, Para. 2, [1886MS].

Text: "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Ps. 119:126-128. [Cf: RH 03-09-86 para. 1] p. 316, Para. 3, [1886MS].

If this prayer was appropriate in David's time, it is in a special sense appropriate now. If in his day sin and iniquity prevailed to such a degree that it was time for God to work, it certainly is time for him to work in our day; for the warring powers of darkness are prevailing to a remarkable extent. The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery. [Cf: RH 03-09-86 para. 2] p. 316, Para. 4, [1886MS].

Sin began with Satan when he was an exalted angel in heaven. He had great honor there among the angels. The first sign of his dissatisfaction was the manifestation of his desire to be equal with God, to be worshiped as God. He tried to falsify the word of God, and pervert his plan of government before the angels. He claimed that God was not just in laying rules and laws upon the inhabitants of heaven. He represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying? [Cf: RH 03-09-86 para. 3] p. 316, Para. 5, [1886MS].

Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven but of all the created worlds; and Satan thought that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds. [Cf: RH 03-09-86 para. 4] p. 316, Para. 6, [1886MS].

God in his wisdom did not immediately thrust Satan out of heaven. This act would not have changed his principles, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number with him. He must be displaced, and have time to more fully develop his principles. [Cf: RH 03-09-86 para. 5] p. 317, Para. 1, [1886MS].

Satan was artful in presenting his side of the question. As soon as he found that one position was seen in its true character, he changed it for another. Not so with God. He could work with only one class of weapons,--truth and righteousness. Satan could use what God could not,--crookedness and deceit. These are the very weapons that he uses in our day to make the truth of none effect. When the truth is presented to the people, it seems to many to be consistent and right; and if the enemy and his followers did not come in and oppose it by every means in their power, where there are now ten who take hold of it, there would be thousands. [Cf: RH 03-09-86 para. 6] p. 317, Para. 2, [1886MS].

The only way in which God could deal with Satan was to take a straightforward course; and this is the course that his children must pursue in the great controversy which is still being carried on in the world between truth and error, light and darkness. Those who hold the truth in righteousness will be fair; they can afford to be fair. But those who oppose the truth lack Bible evidence to sustain their position. Therefore they are not fair, but are constantly warring against the things that are for their good. [Cf: RH 03-09-86 para. 7] p. 317, Para. 3, [1886MS].

When Satan tempted and overcame Adam and Eve, he thought he had gained possession of this world; "because," said he, "they have chosen me as their governor." God had said to man, Thou shalt not eat of the forbidden tree. Satan had said, Thou mayest eat. They did eat, and in consequence were driven out of the garden. The sentence of death rested upon them, and the entire race was plunged in hopeless misery. This world is, as it were, but one link in a chain composed of a thousand links; but because of sin it was struck off from the continent of heaven, and Satan claimed it as his. [Cf: RH 03-09-86 para. 8] p. 317, Para. 4, [1886MS].

If God were like us, we would expect to hear him say, "Let the world go; let Satan have it for his own." But I am so thankful that God is not like man. He so loved the creatures of his care that he provided a way by which they might be brought back to their Eden home. But at what an immense cost was this provision made! It was no less than by giving up his own dear Son, who was equal to himself, to bear the penalty of the transgressor. The controversy was not to be taken into the other worlds of the universe; but it was to be carried on in the very world, on the very same field, that Satan claimed as his. [Cf: RH 03-09-86 para. 9] p. 317, Para. 5, [1886MS].

Ever since his fall, Satan has been at work to establish himself as ruler of this earth. He saw the sacrificial offerings which had been ordained to represent Christ as dying for the race; and he tried in every possible way to so pervert them that the people would lose sight of their true meaning. He was acquainted with the people whom Christ led out of Egyptian bondage, and who were the depositaries of God's law; and he tried earnestly to overcome them by constantly plying them with his temptations. But God did not give them up to his control. He so far succeeded, however, that nearly the whole company who left Egypt fell in the wilderness. Not all, thank God! not all. There were a few faithful ones to pass the work into the hands of others to carry forward. [Cf: RH 03-09-86 para. 10] p. 317, Para. 6, [1886MS].

From the Jewish age down to the present time, Satan's warfare has been directed against the Son of God and his work; and he still flatters himself that he will obtain the victory. Christ came to our world in the form of humanity. All heaven were intensely interested in following him from the manger to Calvary, as he traversed, step by step, the bloodstained path to redeem man. Here were the very people whom he had led out of bondage, and to whom God had intrusted his law; but they received him not. He was the light of the world; but the darkness comprehended it not. [Cf: RH 03-09-86 para. 11] p. 318, Para. 1, [1886MS].

It was Satan's studied purpose to bring the Jewish nation into such a state of darkness that they would not know Jesus when he came. Had they walked in the light, they would not have been thus deceived. Heaven marked the insult and mockery that he received from the very men who professed to be his children. They knew that it was at Satan's instigation that spies were placed upon his track as he went from city to city. Christ declared that he came to break the yoke of bondage from every neck, and to let the oppressed go free. Here was a work of counter-agencies going on. Satan was constantly pressing darkness, suffering, and sorrow upon the race; Christ was counteracting it. [Cf: RH 03-09-86 para. 12] p. 318, Para. 2, [1886MS].

When Christ went into the wilderness of temptation after his baptism, it was to meet the wily foe in conflict. Satan did not at first appear to Christ in his true character, but as a bright, beautiful, attractive angel sent to him with a message direct from his Father in heaven. This was a temptation to Christ. His humanity made it a temptation to him. It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours. He overcame Satan by the word of God, "It is written." So must we. [Cf: RH 03-09-86 para. 13] p. 318, Para. 3, [1886MS].

When Satan exercised his power by taking Christ and placing him on a pinnacle of the temple, he tempted him, saying: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Christ answered him saying, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: RH 03-09-86 para. 14] p. 318, Para. 4, [1886MS].

Again Satan takes him up into an exceeding high mountain, and laying aside his disguised character, presents before him the kingdoms of the world in all their glory and attractiveness. "All these will I give thee," he says, "if thou wilt fall down and worship me." He declares that they are his to give; and he presents them as a tempting bribe to the Son of God. It is then that the indignation of Christ is stirred; and he says, "Get thee hence, Satan." The tempter then leaves Christ, faint and dying, upon the field of battle, and one of the heavenly angels who are watching the scene is immediately sent to minister unto him. [Cf: RH 03-09-86 para. 15] p. 318, Para. 5, [1886MS].

As the ministry of Christ commences, the battle between light and darkness waxes stronger. And as he cries out upon the cross in his expiring agony, "It is finished," a shout of triumph rings through every world and through heaven itself. The great contest that has been going on in this world for so long is ended, and Christ is conqueror. His death has now answered the question whether there was self-denial with the Father and the Son. [Cf: RH 03-09-86 para. 16] p. 319, Para. 1, [1886MS].

The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob; they

knew, too, that it was he who impelled the throng to cry out, "Crucify him; crucify him;" and "release unto us Barabbas." Satan has now revealed his true character as a liar and a murderer. It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions. [Cf: RH 03-09-86 para. 17] p. 319, Para. 2, [1886MS].

They see their loved Commander hanging upon Calvary's cross as a malefactor. He is taken down and laid in Joseph's tomb. He comes forth a conqueror. Again, as at his death, a shout of victory echoes and re-echoes throughout the universe. Now that the issue is determined, all are free to express their indignation at Satan's rebellion; and with one voice, the loyal universe unite in extolling the divine administration. [Cf: RH 03-09-86 para. 18] p. 319, Para. 3, [1886MS].

The penalty of the transgression of God's law is death. Christ suffered death for man, and brought life and immortality to light by coming from the dead. When he died, the death knell of Satan was sounded. The work of Christ was to destroy him who had the power of death; therefore we are today prisoners of hope. How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before him as the drop in the bucket, and as the small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much he loves us. [Cf: RH 03-09-86 para. 19] p. 319, Para. 4, [1886MS].

As soon as Christ was raised from the dead, Satan's lying propensities led him to start the lie that the body of Christ had been stolen. By this he thought he could conceal the fact that it was the Son of God who had died, and he could, after all, make a victory out of his terrible defeat. Failing in this, he tried another scheme. He had controlled the Jewish nation so that they had rejected and crucified the Son of God. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he has gained his point. [Cf: RH 03-09-86 para. 20] p. 319, Para. 5, [1886MS].

There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as his throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility. [Cf: RH 03-09-86 para. 21] p. 320, Para. 1, [1886MS].

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven

that God is just, and that his law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,--the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God "will do a strange work in the earth." He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full. [Cf: RH 03-09-86 para. 22] p. 320, Para. 2, [1886MS].

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death. [Cf: RH 03-09-86 para. 23] p. 320, Para. 3, [1886MS].

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension. [Cf: RH 03-09-86 para. 24] p. 320, Para. 4, [1886MS].

We have each to battle with the fallen foe. I feel an intense interest that all should look upon this battle in the light of the Bible. Begin the warfare at once by gaining victories over self. Do not give place to the Devil. Do not sin against God, by indulging sinful thoughts or words. Do not let the enemy have control over your powers, but throw all the weight of your influence on the side of Christ. [Cf: RH 03-09-86 para. 25] p. 320, Para. 5, [1886MS].

When you look at the cross of Calvary, you cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor, and heaven and all the universe would have been just as happy if he had left this world to perish; but so great was his love for the fallen race that he gave his own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life. [Cf: RH 03-09-86 para. 26] p. 321, Para. 1, [1886MS].

The law of God is made void in the land. For this reason every one who sees the light in regard to that law should put on the armor, and in the name of Jesus try to build the breach that has been made in that law by the man of sin. "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: RH 03-09-86 para. 27] p. 321, Para. 2, [1886MS].

Oh that I might impress upon the minds of all the true mission of Christ in coming to our world! It was to redeem man, and at the same time to show the immutability of his Father's law. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. Satan's work has ever been to find fault with the law of God. But the very fact that Christ bore the penalty of the transgression of the law, is a mighty argument to all created intelligences in heaven and in other worlds that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy. By Mrs. E. G. White. [Cf: RH 03-09-86 para. 28] p. 321, Para. 3, [1886MS].

Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. [Cf: RH 03-16-86 para. 1] p. 321, Para. 4, [1886MS].

While we were under the power of the enemy, in slavery to him, Christ gave his life a sacrifice for us. We are not our own; he has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is his due. Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If his Spirit abides in the heart, sin cannot dwell there. [Cf: RH 03-16-86 para. 2] p. 321, Para. 5, [1886MS].

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto himself and if we accept him, we shall, by the power of his grace working in us, attract others to him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a

hard time, that we endure many trials and make great sacrifices for the truth. [Cf: RH 03-16-86 para. 3] p. 322, Para. 1, [1886MS].

At such times we should do well to think of Jesus. He left his throne in glory, came to earth, and died the ignominious death of the cross, "that he might redeem us from all iniquity." But he was despised and rejected by the very ones whom he came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom he came to save. How often he has sought fruit upon the fig tree of his own planting, and found nothing but leaves! Shall we then become discouraged when personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness? [Cf: RH 03-16-86 para. 4] p. 322, Para. 2, [1886MS].

Jesus said to those who refused his love, "Ye will not come to me that ye might have life." He presented before them no worldly honor, no earthly bribe; but he tried to impress them with the fact that it was to their advantage to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when his teachings came close home and reproved their darling sins, many closed their eyes to the light. [Cf: RH 03-16-86 para. 5] p. 322, Para. 3, [1886MS].

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompense of the reward;" and why not we? What is this recompense?--It is being made partakers with Christ of his glory. But only those will be made partakers of his glory who have also been partakers of his sufferings. Are we willing to drink of the cup that he drank of? [Cf: RH 03-16-86 para. 6] p. 322, Para. 4, [1886MS].

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." [Cf: RH 03-16-86 para. 7] p. 322, Para. 5, [1886MS].

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon him, we shall not look at the things which are seen, but at the things which are unseen. He says, "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. Wherefore, 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?" Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of his word. [Cf: RH 03-16-86 para. 8] p. 322, Para. 6, [1886MS].

What greater evidence can we have that Jesus loves us than that he died for us? And because he lives we shall live also. He is to us not a

Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God. [Cf: RH 03-16-86 para. 9] p. 323, Para. 1, [1886MS].

This is a world of darkness. Those to whom the precious truths of God's word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, he will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have his promise, "Lo, I am with you always, even unto the end of the world." [Cf: RH 03-16-86 para. 10] p. 323, Para. 2, [1886MS].

When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the Satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings. [Cf: RH 03-16-86 para. 11] p. 323, Para. 3, [1886MS].

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of his creatures. We cannot dishonor him more than to doubt him. We need that living faith that will trust him in the hour of darkness and trial. [Cf: RH 03-16-86 para. 12] p. 323, Para. 4, [1886MS].

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can

come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that he heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements. [Cf: RH 03-16-86 para. 13] p. 324, Para. 1, [1886MS].

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased! The love of right must be inwrought in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God. [Cf: RH 03-16-86 para. 14] p. 324, Para. 2, [1886MS].

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful. [Cf: RH 03-16-86 para. 15] p. 324, Para. 3, [1886MS].

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life. Examine again the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed upon the glorious appearing of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and let us act every day of our life as though we believed that his coming was near at hand. [Cf: RH 03-16-86 para. 16] p. 324, Para. 4, [1886MS].

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in his name. By Mrs. E. G. White. [Cf: RH 03-16-86 para. 17] p. 324, Para. 5, [1886MS].

Men who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in heaven and on earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes lest they shall become enlightened. Their case is as hopeless as was that of the Jews, who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in

healing the sick and raising the dead, and doing the works which no other man had done or could do, instead of melting or subduing their hearts and overcoming their wicked prejudices, inspired them with Satanic hatred and fury, such as Satan possessed when he was thrust out of heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death. [Cf: RH 03-23-86 para. 1] p. 324, Para. 6, [1886MS].

The haters of God's law, which is the foundation of his government in heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the commandments of God, and great light will be rejected by them. Their consciences have been violated so long, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They virtually crucify the law of the Father as the Jews crucified the Son. [Cf: RH 03-23-86 para. 2] p. 325, Para. 1, [1886MS].

Our work should be to embrace every opportunity to present the truth in its purity and simplicity where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith, should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of Christ. [Cf: RH 03-23-86 para. 3] p. 325, Para. 2, [1886MS].

Christ met the case of every class in his subjects and manner of teaching. He ate and lodged with the rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them. [Cf: RH 03-23-86 para. 4] p. 325, Para. 3, [1886MS].

Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have

prepared they love to use. The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to the judgment of every heart that is not filled with prejudice. Our ministers present the arguments upon the truth, which have been made ready for them, and if there are no hindrances the truth bears away the victory. But in many cases, the poor instrument takes the credit of the victory; and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted. [Cf: RH 03-23-86 para. 5] p. 325, Para. 4, [1886MS].

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought them out. He was never elated with applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us, to only one listener. As he sat by the well to rest, for he was weary, a Samaritan woman come to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were enveloped in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went forth publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report many came to hear for themselves, and believed because of his own word. [Cf: RH 03-23-86 para. 6] p. 326, Para. 1, [1886MS].

However small may be the number of interested listeners, if their hearts are reached and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse but from principle, the interest is much more healthy and durable than where a great excitement is created suddenly, and the feelings are all stirred up by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus aroused, and rapid decisions are made and positions taken. There is a feverish state of things. Calm consideration and judgment are wanting. Let this excitement subside, or let it be managed indiscreetly, and reaction takes place and the interest can never be raised again. Feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God. [Cf: RH 03-23-86 para. 7] p. 326, Para. 2, [1886MS].

In the presentation of unpopular truth, which involves a heavy cross, laborers should be careful that every word is as God would have it. Their words should never be cutting. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke debate, not defy ministers of other denominations. They should not stand in a position like that of Goliath when he defied the armies of

Israel. Israel did not defy Goliath, but he made his proud boasts against God and his people. The defying and boasting and railing must come from the opposers of truth, who act the Goliath; but none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world. [Cf: RH 03-23-86 para. 8] p. 326, Para. 3, [1886MS].

Goliath trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David; but he would not wear it. The king's armor was laid aside; for he had not proved it. He had proved God, and, trusting in him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff,--his only weapons,-- he went forth in the name of the God of Israel to meet the armed warrior. [Cf: RH 03-23-86 para. 9] p. 327, Para. 1, [1886MS].

Goliath disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliath railed upon David, and cursed him by his gods. He thought it an insult to his dignity to have a mere stripling, without so much as an armor, come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliath that in the name of the Lord he will do to him the very things Goliath had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." [Cf: RH 03-23-86 para. 10] p. 327, Para. 2, [1886MS].

If you, like David, are brought into a position where God's cause really calls you to meet a defier of Israel, go forth in the strength of God, relying wholly upon him, and he will carry you through, and cause his truth to triumph gloriously. Christ has given us an example. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." By Mrs. E. G. White. [Cf: RH 03-23-86 para. 11] p. 327, Para. 3, [1886MS].

"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter; and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of heaven. Will all the youth please read the

fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well-pleasing unto the Lord." [Cf: RH 03-30-86 para. 1] p. 327, Para. 4, [1886MS].

There are many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the Judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body. [Cf: RH 03-30-86 para. 2] p. 328, Para. 1, [1886MS].

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [Cf: RH 03-30-86 para. 3] p. 328, Para. 2, [1886MS].

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and placed upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blighted and their expectations perish. Separated from God, then they will bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: RH 03-30-86 para. 4] p. 328, Para. 3, [1886MS].

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher! The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in Judgment and condemn them. [Cf: RH 03-30-86 para. 5] p. 328, Para. 4, [1886MS].

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink and wherewithal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Cf: RH 03-30-86 para. 6] p. 329, Para. 1, [1886MS].

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and that they are placed in this world simply for their own amusement, to be gratified by a continued round of excitement. [Cf: RH 03-30-86 para. 7] p. 329, Para. 2, [1886MS].

Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important to health. The impression has been given by some physicians that spirituality and devotion to God are

detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain causing the moral organs to be diseased, and making it impossible for them upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace, and ensue it: for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." [Cf: RH 03-30-86 para. 8] p. 329, Para. 3, [1886MS].

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, or the beauties of holiness. They are often in the fire of fanaticism, or the water of cold indifference or stolid gloom. [Cf: RH 03-30-86 para. 9] p. 330, Para. 1, [1886MS].

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object--the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these. By Mrs. E. G. White. [Cf: RH 03-30-86 para. 10] p. 330, Para. 2, [1886MS].

Truly earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier. [Cf: RH 04-06-86 para. 1] p. 330, Para. 3, [1886MS].

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be

spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had more energy and accomplished something in spite of obstacles, they would have far better health. [Cf: RH 04-06-86 para. 2] p. 330, Para. 4, [1886MS].

Every one should have an aim, an object, in life. The loins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken. [Cf: RH 04-06-86 para. 3] p. 330, Para. 5, [1886MS].

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing. [Cf: RH 04-06-86 para. 4] p. 331, Para. 1, [1886MS].

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of his word, things new and old. [Cf: RH 04-06-86 para. 5] p. 331, Para. 2, [1886MS].

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him." [Cf: RH 04-06-86 para. 6] p. 331, Para. 3, [1886MS].

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men. [Cf: RH 04-06-86 para. 7] p. 331, Para. 4, [1886MS].

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you. [Cf: RH 04-06-86 para. 8] p. 331, Para. 5, [1886MS].

Those who teach the word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it. [Cf: RH 04-06-86 para. 9] p. 332, Para. 1, [1886MS].

Many of our young men might today be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort. [Cf: RH 04-06-86

para. 10] p. 332, Para. 2, [1886MS].

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think. [Cf: RH 04-06-86 para. 11] p. 332, Para. 3, [1886MS].

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures. [Cf: RH 04-06-86 para. 12] p. 332, Para. 4, [1886MS].

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold. [Cf: RH 04-06-86 para. 13] p. 333, Para. 1, [1886MS].

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a lifetime; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age. [Cf: RH 04-06-86 para. 14] p. 333, Para. 2, [1886MS].

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word. [Cf: RH 04-06-86 para. 15] p. 333, Para. 3, [1886MS].

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word. By Mrs. E. G. White. [Cf: RH 04-06-86 para. 16] p. 333, Para. 4, [1886MS].

It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase. [Cf: RH 04-13-86 para. 1] p. 333, Para. 5, [1886MS].

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his. [Cf: RH 04-13-86 para. 2] p. 333, Para. 6, [1886MS].

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors follow just his plans. If all manifest a humble, teachable spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming. [Cf: RH 04-13-86 para. 3] p. 334, Para. 1, [1886MS].

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Cf: RH 04-13-86 para. 4] p. 334, Para. 2, [1886MS].

This is God's order, and if men expect success, they must labor according to his arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of his children to be shadows of others; but he would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great

Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be wherever allowed to exist. [Cf: RH 04-13-86 para. 5] p. 334, Para. 3, [1886MS].

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there. According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited. [Cf: RH 04-13-86 para. 6] p. 334, Para. 4, [1886MS].

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith; how much they could have asked of God, and how willingly he would have bestowed his grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they do not live by faith and increase in the knowledge of the truth day by day. The workers need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy. [Cf: RH 04-13-86 para. 7] p. 335, Para. 1, [1886MS].

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to minister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected. [Cf: RH 04-13-86 para. 8] p. 335, Para. 2, [1886MS].

There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus. Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's word, but which have so long been buried up

under the rubbish of error that they have almost been lost sight of. Do not profess to be more than you really are, the Lord's servants to do his work. [Cf: RH 04-13-86 para. 9] p. 335, Para. 3, [1886MS].

In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in his life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about. [Cf: RH 04-13-86 para. 10] p. 335, Para. 4, [1886MS].

There were also registered in this book the names of workers who appeared to be humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass. [Cf: RH 04-13-86 para. 11] p. 335, Para. 5, [1886MS].

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas. Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of his good pleasure. By Mrs. E. G. White. [Cf: RH 04-13-86 para. 12] p. 336, Para. 1, [1886MS].

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. [Cf: RH 04-20-86 para. 1] p. 336, Para. 2, [1886MS].

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 04-20-86 para. 2] p. 336, Para. 3, [1886MS].

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ

that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree. [Cf: RH 04-20-86 para. 3] p. 336, Para. 4, [1886MS].

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus. [Cf: RH 04-20-86 para. 4] p. 336, Para. 5, [1886MS].

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [Cf: RH 04-20-86 para. 5] p. 337, Para. 1, [1886MS].

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." [Cf: RH 04-20-86 para. 6] p. 337, Para. 2, [1886MS].

Jesus here identifies himself with his suffering people. It was *I* who was hungry and thirsty. It was *I* who was a stranger. It was *I* who was naked. It was *I* who was sick. It was *I* who was in prison. While you were enjoying your food from your bountifully spread tables, *I* was famishing of hunger in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, *I* had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; *I* was destitute of comfortable apparel. When you were enjoying health, *I* was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. [Cf: RH

04-20-86 para. 7] p. 337, Para. 3, [1886MS].

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for other's good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels. [Cf: RH 04-20-86 para. 8] p. 337, Para. 4, [1886MS].

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers. [Cf: RH 04-20-86 para. 9] p. 337, Para. 5, [1886MS].

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise. [Cf: RH 04-20-86 para. 10] p. 338, Para. 1, [1886MS].

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,--"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? [Cf: RH 04-20-86 para. 11] p. 338, Para. 2, [1886MS].

Our heavenly Father lays blessings disguised in our pathway, which

some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in turn may bless us. The Lord himself has made us to differ--some poor, some rich, some afflicted--that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts. [Cf: RH 04-20-86 para. 12] p. 338, Para. 3, [1886MS].

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not prepared for them--I have nothing cooked--they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. [Cf: RH 04-20-86 para. 13] p. 338, Para. 4, [1886MS].

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health--they would love to do it if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, "then shall thy light break forth as the morning, and thy health shall spring forth speedily." Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. His soul shall be satisfied in drought, and he "shall be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 04-20-86 para. 14] p. 338, Para. 5, [1886MS].

Wake up, brethren and sisters. Don't be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation? [Cf: RH 04-20-86 para. 15] p. 339, Para. 1, [1886MS].

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming--the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the

sowing time. Now make efforts to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. [Cf: RH 04-20-86 para. 16] p. 339, Para. 2, [1886MS].

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? By Mrs. E. G. White. [Cf: RH 04-20-86 para. 17] p. 339, Para. 3, [1886MS].

Esau, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears. [Cf: RH 04-27-86 para. 1] p. 339, Para. 4, [1886MS].

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever. [Cf: RH 04-27-86 para. 2] p. 339, Para. 5, [1886MS].

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come." The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance. [Cf: RH 04-27-86 para. 3] p. 340, Para. 1, [1886MS].

The glory, riches, honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; not one indifferent spectator will be there. [Cf: RH 04-27-86 para. 4] p. 340, Para. 2, [1886MS].

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust.

No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." [Cf: RH 04-27-86 para. 5] p. 341, Para. 1, [1886MS].

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could, through them, be recommended to God, and thus secure heaven. Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth as a covert they flee, but they fail to be such then. [Cf: RH 04-27-86 para. 6] p. 341, Para. 2, [1886MS].

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience. [Cf: RH 04-27-86 para. 7] p. 341, Para. 3, [1886MS].

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's standpoint. To deal with our fellowmen in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellowmen, whether believers or unbelievers, this rule is to be applied: Love thy neighbor as thyself. [Cf: RH 04-27-86 para. 8] p. 341, Para. 4, [1886MS].

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world, We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. 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. By Mrs. E. G. White. [Cf: RH 04-27-86 para. 9] p. 342, Para. 1, [1886MS].

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and by example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God. [Cf: RH 05-04-86 para. 1] p. 342, Para. 2, [1886MS].

Many Christian parents fail to *command* their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. [Cf: RH 05-04-86 para. 2] p. 342, Para. 3, [1886MS].

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way. [Cf: RH 05-04-86 para. 3] p. 342, Para. 4, [1886MS].

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their position is wrong. Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and

to cover up the truth with the rubbish of error! [Cf: RH 05-04-86 para. 4] p. 342, Para. 5, [1886MS].

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of heaven that we may have spiritual health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. I must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds. [Cf: RH 05-04-86 para. 5] p. 343, Para. 1, [1886MS].

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning, sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above. [Cf: RH 05-04-86 para. 6] p. 343, Para. 2, [1886MS].

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered. [Cf: RH 05-04-86 para. 7] p. 343, Para. 3, [1886MS].

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." [Cf: RH 05-04-86 para. 8] p. 343, Para. 4, [1886MS].

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression. [Cf: RH 05-04-86 para. 9] p. 344, Para. 1, [1886MS].

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil. [Cf: RH 05-04-86 para. 10] p. 344, Para. 2, [1886MS].

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 05-04-86 para. 11] p. 344, Para. 3, [1886MS].

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and

strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility. [Cf: RH 05-11-86 para. 1] p. 344, Para. 4, [1886MS].

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine. [Cf: RH 05-11-86 para. 2] p. 345, Para. 1, [1886MS].

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause. [Cf: RH 05-11-86 para. 3] p. 345, Para. 2, [1886MS].

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds

of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ. By Mrs. E. G. White.

[Cf: RH 05-11-86 para. 4] p. 345, Para. 3, [1886MS].

That which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. [Cf: RH 05-18-86 para. 1] p. 346, Para. 1, [1886MS].

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful. [Cf: RH 05-18-86 para. 2] p. 346, Para. 2, [1886MS].

"In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. [Cf: RH 05-18-86 para. 3] p. 346, Para. 3, [1886MS].

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to going out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation. [Cf: RH 05-18-86 para. 4] p. 346, Para. 4, [1886MS].

The self-denial, humility, and temperance required of the righteous, whom God has especially led and blessed, are to be presented to them in contrast with the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united

to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving from decay the habitation He has given us. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God. [Cf: RH 05-18-86 para. 5] p. 346, Para. 5, [1886MS].

"The path of the just is as the shining light, that shineth more and more unto the perfect day." But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us. [Cf: RH 05-18-86 para. 6] p. 347, Para. 1, [1886MS].

The work of pruning and purifying, to fit us for heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good. [Cf: RH 05-18-86 para. 7] p. 347, Para. 2, [1886MS].

"No cross, no crown." How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ. By Mrs. E. G. White. [Cf: RH 05-18-86 para. 8] p. 347, Para. 3, [1886MS].

While we are seeking to refresh our spirits and invigorate our bodies, we are *required of God* to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner

that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. [Cf: RH 05-25-86 para. 1] p. 347, Para. 4, [1886MS].

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties. [Cf: RH 05-25-86 para. 2] p. 347, Para. 5, [1886MS].

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. Their idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. [Cf: RH 05-25-86 para. 3] p. 348, Para. 1, [1886MS].

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. [Cf: RH 05-25-86 para. 4] p. 348, Para. 2, [1886MS].

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all our gatherings for the purpose of recreation, from all our pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. [Cf: RH 05-25-86 para. 5] p. 348, Para. 3, [1886MS].

Christ humiliated himself to humanity, and took upon himself our nature, that by his own humiliation, and suffering, and sacrifice, he

might become a steppingstone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as "coming down upon a level." It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means by which to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that we should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. [Cf: RH 05-25-86 para. 6] p. 348, Para. 4, [1886MS].

That God who has planted the noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose places for seasons of relaxation and recreation. But while we are there, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things; not to indulge in jesting and joking, in the senseless laugh and foolish talking. We are to behold the beauties of nature. And what then? fall down and worship them?--No, indeed; but as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. [Cf: RH 05-25-86 para. 7] p. 349, Para. 1, [1886MS].

Many men and women delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas?--From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs?--From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections, upon their tastes in this direction. But art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers

of their being to the perfecting of art; yet works of art are only imperfect copies of nature. The Maker of all these beautiful things is forgotten. Many will go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this?--It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them?--No; they cannot accept of Christ. What! they make the sacrifice they would have to make to receive him?--Not at all. But what is required?--Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? to humiliate you? to degrade you?--No, indeed; to make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it!--None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us. [Cf: RH 05-25-86 para. 8] p. 349, Para. 2, [1886MS].

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and He says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the Heavenly King. [Cf: RH 05-25-86 para. 9] p. 350, Para. 1, [1886MS].

Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. Yet we may not worship them; but through them we may be directed to Him, and behold His glory, who has made all these things for our enjoyment. By Mrs. E. G. White. [Cf: RH 05-25-86 para. 10] p. 350, Para. 2, [1886MS].

Ever since our visit to the Piedmont Valleys last December, we have had a deep interest for this people, and have felt a great desire to visit them again. Arrangements were accordingly made, and last Thursday, April 15, W. C. White and wife and myself left Basel for a second visit to this place. These valleys are located in the northwestern part of Italy, in what is known as the Cottian Alps. The scenery through which we passed in crossing the range of Alps in southern Switzerland, was varied, and in many places truly sublime. As we climbed carefully up the side of the mountains towering in solemn grandeur toward heaven, we could look down hundreds of feet into the

abyss below, and listen to the music of the foaming river as it rushed impetuously along its channel and dashed violently against the rocks at our feet. Above us, from the tops of the highest peaks, came tumbling down the tiny rills and larger cataracts, leaping from point to point, and breaking into fine, veil-like spray ere they reached the bottom. [Cf: RH 06-01-86 para. 1] p. 350, Para. 3, [1886MS].

As we beheld the wonderful works of the Master Architect, feelings of reverence and awe were awakened in our souls, and we could but wonder how any one can look upon such scenes and say, "There is no God." I fail to comprehend how it is possible for any to be so bound about with narrow ideas as to look upon the works of God in nature, and not adore and reverence the God of nature. My heart was lifted up in praise to him as I viewed scenes which seemed calculated to bind the mind of the beholder to the infinite Creator. [Cf: RH 06-01-86 para. 2] p. 350, Para. 4, [1886MS].

We left Basel at seven o'clock in the morning, and at eight in the evening arrived at Milan. This, the largest city of northern Italy, is beautifully located on the flourishing plains of Lombardy. These plains at the present time embrace an area of nine thousand square miles of land which is in many respects the most productive of any in Europe. The summers are hot and dry, but the means for irrigation are ample. It is said that the "meadows yield as many as twelve crops in the year, their growth being unretarded by winter." Wine, fruit, and silk culture, together with the raising of wheat, corn, hay, and sheep, form the principal occupations. The richness of the country, together with its general location, has ever rendered it the "apple of discord" among the various nations of Europe. [Cf: RH 06-01-86 para. 3] p. 350, Para. 5, [1886MS].

For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France. Although it is not to be supposed that the light of this people was entirely undimmed by the surrounding darkness of their age, still their faith was essentially Protestant, and in strong opposition to the Roman creed. When at last they were induced to yield their independence, it was amid popular tumults which plainly showed with what regret they laid their liberties at the feet of the Roman power. Nor was this submission universal. Although the plains were conquered, the mountains were not. Quite a company refused to yield their rights under any consideration. Some of these crossed the Alps into France, there to meet a martyr's death; while others sought refuge in the valleys of the Piedmontese Alps, where they were enabled through much hardships and suffering to maintain the faith of their Fathers. In this latter class, their early persecutions, and present condition, we are most interested, and we shall speak of them more fully hereafter. [Cf: RH 06-01-86 para. 4] p. 351, Para. 1, [1886MS].

But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among

these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be impressed with its grandeur and immensity, and the artistic skill displayed in its design and execution. And yet we could only look upon it as a vast pile of extravagance. [Cf: RH 06-01-86 para. 5] p. 351, Para. 2, [1886MS].

The building was begun in 1386, and yet it is not completed. Additions and repairs are constantly being made. While some parts are comparatively new and attractive in appearance, others have become dingy and unattractive by the dust of centuries. Ascending a wide flight of red granite steps in front, we entered through one of five doors into the temple. As we passed up and down the wide aisles, we could not make it seem like a place in which to worship God. The mind is continually diverted by the surroundings. The immense weight of the stone roof is supported by fifty-two massive pillars twelve feet in diameter. The floor is laid with different-colored marble mosaics. The windows and walls are adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors as was displayed in the purple and scarlet robes represented as worn by some of the kings and mighty men of earth. [Cf: RH 06-01-86 para. 6] p. 351, Para. 3, [1886MS].

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we afterward learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints,--men, who, while claiming holiness, might have been the most corrupt at heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and by this means a large revenue is annually brought into the treasury. The Lord knew the weakness of men, and their desire to venerate dead men's bones and things of no value; therefore when Moses and Aaron, the leaders of ancient Israel, died, the Lord hid them so that the people would not be tempted to commit idolatry over them, as the Romanists do over their senseless relics. The Lord's plan was that the living God alone should be exalted; but the Roman Church has turned this reverence from the Creator to the creature, and Satan is satisfied. [Cf: RH 06-01-86 para. 7] p. 352, Para. 1, [1886MS].

From one corner of the building a staircase ascends to the roof and tower, where in a clear morning the finest views of the Alps are obtained. The ascent to the top is made by five hundred steps. This journey I was not able to undertake, but the rest of the company did; and while they were gone, I had an excellent opportunity to walk about and take observations. [Cf: RH 06-01-86 para. 8] p. 352, Para. 2, [1886MS].

Men and women, youth and children, were constantly coming and going. On entering, each would dip his fingers reverently into a marble basin of "holy water" which stood by each door, and would make the sign of the cross on his forehead and breast; then, passing quietly to the seats in front of the altar, where were the images of Jesus and the

Virgin Mary, would there repeat his prayers in silent reverence. Old men who were tottering on the brink of the grave would cross themselves and bow low before the various images of Christ, the apostles, and the saints. I had never witnessed anything of the kind except in the heathen Chinese Joss houses, and this seemed to me but a little above the pagan worship. How I longed to lift my voice in this grand old building, and point the poor deluded souls to God and heaven! I was forcibly reminded of the words of Paul at Athens when he exclaimed, "Whom therefore ye ignorantly worship, him declare I unto you." The people are enveloped in the blackest clouds of error and superstition, and are kept thus by their teachers. Deprived as they are of the light shining from the word of God, their religion consists of a round of ceremonies as verily as did the corrupted religion of the Jews, which Christ in his day so strongly condemned. [Cf: RH 06-01-86 para. 9] p. 352, Para. 3, [1886MS].

Stationed in various parts of the room, were numerous confessional boxes. Before the open window of one of these a woman was kneeling, and confessing her sins to the priest within, while others sat on the seats waiting their turn to confess. This made my heart ache. It was placing a man with like passions as themselves in the place of Christ. Indeed it is for the interest of such teachers to keep the Bible from the people, for it condemns everything of this kind. It plainly states that there is only one mediator, whereas Luther states that "this only was taught and practiced [in the Roman Church] to wit, the invoking of the Virgin Mary and other saints as mediators and intercessors, much fasting and praying, making pilgrimages, or running into monasteries," etc., "and while we were doing such things we dreamed we were meriting heaven." Again he says: "We were scandalously led astray in the papacy; for Christ was not painted out in so mild a character as he is by the prophets and apostles." "We were all taught that we must ourselves make satisfaction for our sins, and that, at the Judgment, Christ would call us to an account in respect of our penances, and the amount of our good works. . . . And because we could never do penances and works enough, and felt nothing else but terrors and fears before his wrath, we were directed to the saints in heaven as them that should be mediators between us and Christ. We were taught to call upon the mother of Christ, that she would beseech him, by the breasts wherewith she nursed him, to put away his anger and show mercy. If she were not sufficient, then the apostles and other saints were to be invoked, till at last we came to saints whose sanctity was unknown, nay, who for the greater part never existed, as St. Anne, St. Barbara, St. Christopher, St. George, and such like." "I had none other knowledge of Christ, than to form him in my mind as sitting on a rainbow, and to account him as a rigorous Judge. For that we had no true knowledge of Christ, we fell away from him, and cleaved to the saints, and called on them to be our patrons and mediators." [Cf: RH 06-01-86 para. 10] p. 352, Para. 4, [1886MS].

It is with such teachings as these that Christ is belied and misrepresented, and wicked men are exalted by the Church of Rome. Here before me was a deluded people opening the secrets of the heart to a man of like infirmities as themselves. Deprived of the word of God, they are kept in ignorance of the fact that salvation can be obtained only through Jesus Christ, and are taught to believe that it can be obtained through the forms and ceremonies which the Church itself has invented. Doing penance is confounded by them with Christian

repentance. Instead of teaching the people to look to Christ alone for pardon through faith in his merits, the priests professedly grant it to them through penitential works. Fasting and mortification of the flesh is enjoined, while the inward work, the regeneration of the heart, which constitutes true conversion, is deemed unnecessary. It is easier to the natural heart to confess and do penance than to put away sin; therefore there are few who do not choose to gratify unholy passions at the expense of a little confession and penance. I never felt more deeply the value of the word of God, and the necessity of opening it to the people, than I did when I saw these poor souls worshiping--they knew not what. [Cf: RH 06-01-86 para. 11] p. 353, Para. 1, [1886MS].

How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord's wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made today in the books of heaven against those who adore images of saints and so-called holy men. [Cf: RH 06-01-86 para. 12] p. 353, Para. 2, [1886MS].

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants. [Cf: RH 06-01-86 para. 13] p. 353, Para. 3, [1886MS].

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. [Cf: RH 06-01-86 para. 14] p. 353, Para. 4, [1886MS].

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities

of northern Italy, Turin stands next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold. [Cf: RH 06-01-86 para. 15] p. 354, Para. 1, [1886MS].

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion. [Cf: RH 06-01-86 para. 16] p. 354, Para. 2, [1886MS].

A three hours' ride from Turin brought us to our destination at Torre Pellice. Here we found a cordial welcome at the home of Eld. A. C. Bourdeau. Sabbath I spoke to the little company of Sabbath-keepers who assembled. Although the day was rainy, some came on foot three miles from their home in the mountains. All seemed to feel that Jesus was present by his Spirit to strengthen and encourage. The impression made upon my mind as I viewed the expensive cathedral at Milan with the cold, frozen formality of its worshipers, was such that I never felt better satisfied with holding meetings in a humble place, and I never felt more grateful for the opportunity of speaking words of comfort and hope than on this occasion. I tried to hold up before the little company gathered together the importance of possessing repentance toward God and faith toward our Lord Jesus Christ, the sinners only hope. Here, free from all outward display to charm the senses, we were able to worship God in simplicity and the beauty of holiness. [Cf: RH 06-01-86 para. 17] p. 354, Para. 3, [1886MS].

Sunday afternoon we rode five miles to Villar Pellice, where Bro. Bourdeau has been holding meetings a few weeks. Although it was very rainy, the hall was literally packed, and many could not find even standing room, and had to go away. The congregation was composed of intelligent-looking people, and the peasant women looked neat and modest in their white bonnets with heavily fluted fronts. Tears were in many eyes as I directed their attention to the suffering and crucifixion of Christ, and the destruction of Jerusalem which symbolized the final destruction of the wicked. The very best attention was given throughout. We look for much good to result from the meetings now being held in this place. Of these and our further labors in the valleys, we will speak more fully in our next. *Torre Pellice, Italy.* By

Mrs. E. G. White. [Cf: RH 06-01-86 para. 18] p. 354, Para. 4, [1886MS].

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." [Cf: RH 06-08-86 para. 1] p. 355, Para. 1, [1886MS].

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? It is those who take their stand against them, and sympathize with those who commit wrong?--No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care; those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. [Cf: RH 06-08-86 para. 2] p. 355, Para. 2, [1886MS].

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." [Cf: RH 06-08-86 para. 3] p. 355, Para. 3, [1886MS].

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant. [Cf: RH 06-08-86 para. 4] p. 355, Para. 4, [1886MS].

Joshua then began a diligent search to find out the guilty one. He

took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me. [Cf: RH 06-08-86 para. 5] p. 356, Para. 1, [1886MS].

"And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." [Cf: RH 06-08-86 para. 6] p. 356, Para. 2, [1886MS].

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon his people as a body, they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that his frown may be turned away from his people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a faultfinding, wicked spirit. God is not to be trifled with, and his warnings disregarded with impunity by a perverse people. [Cf: RH 06-08-86 para. 7] p. 356, Para. 3, [1886MS].

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon his people, and he will not manifest his power in their midst while sins are existing among them, and fostered by those in responsible positions. [Cf: RH 06-08-86 para. 8] p. 357, Para. 1, [1886MS].

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." [Cf: RH 06-08-86 para. 9] p. 357, Para. 2, [1886MS].

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, It is well with thee, God will curse. By Mrs. E. G. White. [Cf: RH 06-08-86 para. 10] p. 357, Para. 3, [1886MS].

When Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. Today, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the

world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master. [Cf: RH 06-15-86 para. 1] p. 357, Para. 4, [1886MS].

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned. [Cf: RH 06-15-86 para. 2] p. 358, Para. 1, [1886MS].

Says the great apostle, "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." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: RH 06-15-86 para. 3] p. 358, Para. 2, [1886MS].

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion. [Cf: RH 06-15-86 para. 4] p. 358, Para. 3, [1886MS].

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world. [Cf: RH 06-15-86 para. 5] p. 358, Para. 4, [1886MS].

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate. [Cf: RH 06-15-86 para. 6] p. 358, Para. 5, [1886MS].

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in

our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. [Cf: RH 06-15-86 para. 7] p. 358, Para. 6, [1886MS].

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty. [Cf: RH 06-15-86 para. 8] p. 359, Para. 1, [1886MS].

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent. [Cf: RH 06-15-86 para. 9] p. 359, Para. 2, [1886MS].

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were--as indeed it is--the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek--eternal life. [Cf: RH 06-15-86 para. 10] p. 359, Para. 3, [1886MS].

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1886 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to

gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God! Is not the record alarming? How many will have such an account to meet in the day of final Judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us, then, serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay. [Cf: RH 06-15-86 para. 11] p. 359, Para. 4, [1886MS].

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and do the will of our Father in heaven. Let the light of truth which has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith. [Cf: RH 06-15-86 para. 12] p. 360, Para. 1, [1886MS].

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot. [Cf: RH 06-15-86 para. 13] p. 360, Para. 2, [1886MS].

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. [Cf: RH 06-15-86 para. 14] p. 360, Para. 3, [1886MS].

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb. [Cf: RH 06-15-86 para. 15] p. 360, Para. 4, [1886MS].

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no

fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done." By Mrs. E. G. White. [Cf: RH 06-15-86 para. 16] p. 360, Para. 5, [1886MS].

The religion of Jesus Christ means something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 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 have not the light and love of God, we are not his children. If we gather not with Christ, we scatter abroad. We all have an influence, and that influence is telling upon the destiny of others, for their present and future good, or for their eternal loss. [Cf: RH 06-22-86 para. 1] p. 361, Para. 1, [1886MS].

All have lessons to learn in the school of Christ, in order to perfect Christian characters, and have a oneness with Christ. Said Christ to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He explained his meaning to them. He did not wish them to become children in understanding, but in malice. Little children do not manifest feelings of superiority and aristocracy. They are simple and natural in their appearance. Christ would have his followers cultivate unaffected manners, that their whole bearing might be humble and Christlike. He has made it our duty to live for others' good. He came from the royal courts of heaven to this world, to show how great an interest he had in man; and the infinite price paid for the redemption of man shows that man is of so great value that Christ could sacrifice his riches and honor in the royal courts, to lift him from the degradation of sin. [Cf: RH 06-22-86 para. 2] p. 361, Para. 2, [1886MS].

If the Majesty of heaven could do so much to evidence his love for man, what ought not men to be willing to do for each other, to help one another up out of the pit of darkness and suffering? Said Christ, "Love one another as I have loved you;" not with a greater love, for "greater love hath no man than this, that a man lay down his life for his friends." Our love is frequently selfish; for we confine it to prescribed limits. When we come into close union and fellowship with Jesus Christ, our love and sympathy, and our works of benevolence, will reach down deeper, and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world; and those who live merely for "me and mine" will fail of heaven. [Cf: RH 06-22-86 para. 3] p. 361, Para. 3, [1886MS].

"Now if any man have not the spirit of Christ, he is none of his." This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions, with the picture of Christ. We have no relationship with him unless we

are willing to work the works of Christ. [Cf: RH 06-22-86 para. 4] p. 361, Para. 4, [1886MS].

Christ came to do his Father's will. Are we following in his steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with him, that they may walk even as he walked, and do the works of Christ. We should appropriate the lessons of his life to our lives. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren." Here is the work of self-denial which we must enter upon with cheerfulness, in imitation of the example of our Redeemer. The Christian's life must be one of conflict and of sacrifice. The path of duty should be followed; not the path of inclination and of choice. [Cf: RH 06-22-86 para. 5] p. 362, Para. 1, [1886MS].

We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the name implies. It should be a little heaven upon the earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and polite courtesy to one another. The reason why there are so many hardhearted men and women in our world, is because true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of those of this class was perverted and dwarfed in childhood; and unless rays of divine light can melt away their coldness and hardhearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles. [Cf: RH 06-22-86 para. 6] p. 362, Para. 2, [1886MS].

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We want words and deeds of tender consideration for others. A thousand little attentions we can manifest in friendly words and pleasant looks, which will be reflected back upon us again. Thoughtless Christians manifest in their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be forgetful of others' rights, and be unkind to others. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be submerged in another; but our individual characteristics will be much less prominent if we are indeed Christ's, and his will is ours. Our lives should be, as was our Saviour's, consecrated to the good and happiness of others. We should be self-forgetful, and ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer and lighten, and relieve the sorrows and burdens of others, by acts of tender kindness and little deeds of love. These thoughtful courtesies in our families, that extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow. [Cf: RH 06-22-86 para. 7] p. 362, Para. 3, [1886MS].

It is the work we do, or do not do, that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect in doing this is perilous to our spiritual growth. We have a great work to do. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We shall be more than conquerors through Him who hath loved us. When this short life in this world is ended, and we see as we are seen, and know as we are known, how short in duration and how small will appear to us the things of this world in comparison with the glory of the better world. Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and attain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things. [Cf: RH 06-22-86 para. 8] p. 363, Para. 1, [1886MS].

We should have the spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, balanced by wisdom, are now needed by every Christian. The work of saving souls is yet left to us, the disciples of Christ. We are not one of us excused. Many in their Christian life have become dwarfed and stunted, from inaction. We should employ our time diligently while in this world. How earnestly should we improve every opportunity of doing good, of bringing others to the knowledge of the truth. Our motto should ever be, "Onward, higher,"--surely, steadily onward to duty and to victory. [Cf: RH 06-22-86 para. 9] p. 363, Para. 2, [1886MS].

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our Heavenly Father, in obedience to his will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious. [Cf: RH 06-22-86 para. 10] p. 363, Para. 3, [1886MS].

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come

from God. We all need them, and God is more than willing we should have them, if we will take them. He has not closed the windows of heaven to our prayers, but there are those who have felt satisfied to pass on without the divine help they so much need. [Cf: RH 06-22-86 para. 11] p. 363, Para. 4, [1886MS].

How little many of us realize the bearing of our daily acts upon the history of others. We may think that what we do and what we say are of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so unimportant and so small, are links in the long chain of human events. With our first parents, the desire for a single gratification of appetite opened the floodgate of woe and sin to this world. Would that all might feel that every step they take may have a lasting and controlling influence upon their own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters! [Cf: RH 06-22-86 para. 12] p. 364, Para. 1, [1886MS].

Christians will have new scenes and new trials to pass through, where their past experience cannot be a sufficient guide. We need to learn of the divine Teacher as much now as at any period of our lives, and even more. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us. [Cf: RH 06-22-86 para. 13] p. 364, Para. 2, [1886MS].

Real godliness is diffusive and communicative. The psalmist says, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it. It is hard for us to submit to the crucifixion of self; but when the work is all submitted to God, to him who knows our weaknesses and our sinfulness, he takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of his will, but leading others, by our example, in the same path of humble obedience and consecration. By Mrs. E. G. White. [Cf: RH 06-22-86 para. 14] p. 364, Para. 3, [1886MS].

We have already mentioned our first meeting at Villar Pellice, Italy. Although it was rainy, the hall, the largest place of meeting in the town except the Catholic and Vaudois churches, was crowded. The next Sunday it was pleasant, and long before the hour appointed, the people began to gather. It was soon seen that the house would not accommodate those who would come. The seats were therefore removed, and placed in the yard just in front of the building. Here about four hundred people gathered. Although not more than two-thirds of these were accommodated by seats, the best of attention was given throughout the exercises. We

expected that the novelty of having service in the open air, and of hearing a woman speak, would lead some to amuse themselves and disturb the meeting; but in this we were happily disappointed. I had spoken but a few moments when a solemn silence prevailed. Young men and women looked serious, and many were in tears. [Cf: RH 06-29-86 para. 1] p. 364, Para. 4, [1886MS].

I tried to present the truth in its simplicity, that old and young, the learned and the unlearned, might understand. I feel deeply for the people of Italy, especially for those who live in these valleys. They are far from being the conscientious, devoted people they once were. They seem to rest satisfied with their past experience. They have not been educated to sacrifice for the cause of religion, and they do little if anything toward the support of their pastors. But the Lord still has a people in these valleys, and my prayer is that he will break down the barriers that have been built up to prevent the truth from reaching them. There are many who yearn for greater purity and godliness. They need just such plain, simple teaching as the apostles gave. There is great vagueness in the doctrines which prevail in the reformed churches. The general belief is that their faith is founded upon the Scriptures; but the real lack of knowledge of what the Bible does teach is surprising. When the truth is presented, some, like candid men and women, are willing to sit down and investigate. They say, "If this is truth, we want it." We are glad to say that at the present time many are thus investigating for themselves. Paul found such in his day. He commended the Bereans for being more noble than those of Thessalonica, for they searched the Scriptures daily to see if these things were so. [Cf: RH 06-29-86 para. 2] p. 365, Para. 1, [1886MS].

Eld. A. C. Bourdeau has been holding meetings in Villar for some time, and expects to continue them at least once a week during the summer. It would be difficult to hold them oftener, as most of the people of this place at this season of the year go high up in the mountains where they can pasture their flocks on government land, free of charge. But they say that if Bro. Bourdeau will continue the meetings, they will attend every Sunday afternoon. He has already presented the advent and Sabbath questions quite fully; and still the interest is unabated. It is a question how soon to press these people to a decision in regard to the Sabbath. A few may be prepared to decide understandingly now; but the majority are not. It was therefore decided that the best way would be to induce them to continue to study the Bible, and see that plenty of good reading matter is placed in their hands. It was thought that this, with one sermon a week, would keep up their interest until they returned to the valleys in the early fall, when another effort could be made, and they would be prepared to move intelligently. [Cf: RH 06-29-86 para. 3] p. 365, Para. 2, [1886MS].

Preparatory steps were taken while we were at Torre Pellice, to organize a missionary society, whose special object at present would be to send reading matter to, and correspond with, those who are interested, but who will be scattered upon the mountains during the summer. The brethren and sisters seemed willing and anxious to engage in this work, and we expect that much good will result if they labor perseveringly and in the fear of God. [Cf: RH 06-29-86 para. 4] p. 365, Para. 3, [1886MS].

At St. John, a village three miles down the valley from Torre Pellice, I spoke three times to intelligent and attentive congregations. No less than half a dozen of those who attended were good English scholars. One was a minister who had traveled quite extensively in England; another, a professor in the high school in that place; and another, a young man who had been educated in England. The latter heard me speak several times when we were in Italy last winter, and on one occasion acted as my interpreter. [Cf: RH 06-29-86 para. 5] p. 365, Para. 4, [1886MS].

While at Torre Pellice, we were glad to meet Bro. Biglia from Naples, and have a brief period of consultation with him. In connection with his work of translating for our Italian paper, he has labored some in Naples; but he now desires to give himself more fully to the work of presenting the truth in other places. We spent considerable time, we trust profitably, in conversation with him in regard to the publishing work, and the best means of reaching the people. Southern Italy is in almost every respect a hard field. The mass of the people are poor, unlearned, degraded, and the rankest Catholics. There are, however, honest souls scattered all through Italy, and these must have an opportunity to receive the light. The message is to go to all nations, tongues, and peoples, and he who labors in the difficult fields, where little fruit of his labors may appear, will, if he labors faithfully, receive as great a reward as those who labor in easier fields and apparently accomplish more. [Cf: RH 06-29-86 para. 6] p. 366, Para. 1, [1886MS].

Sabbath I spoke to the little company assembled in Torre Pellice, from 1 Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Several of those present were engaged directly in colportage work. I sought to impress upon all the importance of exercising meekness and gentleness in presenting the truth to unbelievers. The work of saving souls requires tact and wisdom; it must not be carried forward impulsively, but intelligently and in the spirit of Christ. Many are turned from the truth by the spirit and manner of the one who presents it to them. Although his words may be misinterpreted and falsified, although cutting and unjust things may be said to him, unkindness or resentment on his part are unlooked-for and inexcusable. Many enjoy the fighting part of presenting the truth much better than they do enduring reproach with patience and meekness. They can contend for the truth much more easily than they can teach it by their godly lives. [Cf: RH 06-29-86 para. 7] p. 366, Para. 2, [1886MS].

There are many honest souls in these valleys; but they do not understand the truth for this time, and it is not merely by argument that they are to learn it. There is a work to be done of feeding these hungry, starving sheep with spiritual food. Many of the professed teachers of the people are perfectly content to set their stakes and make no advancement themselves, and they are much disturbed when others are induced to seek for truth. When new light is presented, they feel as the Pharisees felt when Christ came with new light for the Jewish nation. They want to stop the increase of light. They not only refuse to search the Scriptures for themselves, but they do all in their power to prevent others from searching. [Cf: RH 06-29-86 para. 8] p. 366, Para. 3, [1886MS].

The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we don't want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result?--The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul. [Cf: RH 06-29-86 para. 9] p. 366, Para. 4, [1886MS].

To all who are scattered amid the darkness of the world, and especially to those who live in these valleys, I would say, There is no other way to break down the barriers and reach the people than by the power of love and by living faith, by having a firm hold of the God of Israel. There is a way to reach the people of these valleys, but it is not in our own spirit and way. It is by having a close connection with Christ. You must feel your utter helplessness without him, and be much with God in prayer. The more ignorant the people are of Bible truth, and the lower they have sunk in ignorance and superstition, the more they need the arm of infinite power to lift them up. Pity rather than censure them. Recall your own sins, and how long the Lord bore with your neglect of his great salvation, and walk with fear and trembling before him. Christ has said, "Without me, ye can do nothing." You want to be imbued with his spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, and loves to battle for the truth. But it will not answer for those who profess unpopular truth to engage in this work, or to be critical and over-bearing. They should not be too free to criticise and condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, he reviled not again. Give the reason of the hope that is in you with meekness and fear. With fear lest you have not the truth?--No; but with fear lest by some unwise, impatient word you will close the door of hearts against the truth. If you cannot answer the accusations of enemies with calmness, it is better to keep silent. It will not answer to come with the battle-ax against the people, especially of these valleys. They are of a quick, impatient temperament; and when their combativeness is aroused, the door of their hearts is closed to the truth. [Cf: RH 06-29-86 para. 10] p. 367, Para. 1, [1886MS].

God wants you to testify to the world that you have a special message for them, by presenting it in the spirit of Christ. They will then see the difference between those who teach it and those who oppose. But if you have exalted views of your own ability, self will rise in self-justification at the least provocation. What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. When you have placed yourselves in the right relation to God, then, if you are compelled to go among the warring elements, Christ will give you his spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of God will be right by your side, and will preserve you from the wrath of men. [Cf: RH 06-29-86 para. 11] p. 367, Para. 2, [1886MS].

God has thoughts of mercy toward the people of these valleys. He is not unmindful of those who are traveling on foot long distances over the rugged mountains to present the truth to them. You may feel that it is your privilege to look to him for help and strength. It is only by living faith that you can carry forward this work. While you are to preserve the strength that God has given you, it will frequently seem that you have to venture much for the truth's sake. If a good degree of success attends your efforts, do not for a moment take the credit to yourselves. It is not because of your capability, but because Jesus died for precious souls, and he is working to save them. From your past success or failure, God would have you learn to present the truth more acceptably. [Cf: RH 06-29-86 para. 12] p. 367, Para. 3, [1886MS].

Those who do not go from place to place to labor, can take hold of the arm of God by living faith. They can pray that the God of heaven will help those who are carrying the truth to others. Whatever their position in life, all can do something to help spread the light by giving the reasons of their faith to those who are around them. *Basel, Switzerland, May 10, 1886.* By Mrs. E. G. White. [Cf: RH 06-29-86 para. 13] p. 368, Para. 1, [1886MS].

"I am doing a great work," says Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" [Cf: RH 07-06-86 para. 1] p. 368, Para. 2, [1886MS].

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the Devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short. [Cf: RH 07-06-86 para. 2] p. 368, Para. 3, [1886MS].

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors. [Cf: RH 07-06-86 para. 3] p. 368, Para. 4, [1886MS].

It will not increase our influence, or bring us into favor with God,

to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world. [Cf: RH 07-06-86 para. 4] p. 368, Para. 5, [1886MS].

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." [Cf: RH 07-06-86 para. 5] p. 369, Para. 1, [1886MS].

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them." [Cf: RH 07-06-86 para. 6] p. 369, Para. 2, [1886MS].

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong. [Cf: RH 07-06-86 para. 7] p. 369, Para. 3, [1886MS].

The Lord's people are seeking to heal the breach which has been made in the law of God. "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: RH 07-06-86 para. 8] p. 369, Para. 4, [1886MS].

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances. [Cf: RH 07-06-86 para. 9] p. 369, Para. 5, [1886MS].

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him." [Cf: RH 07-06-86 para. 10] p. 370, Para. 1, [1886MS].

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem. [Cf: RH 07-06-86 para. 11] p. 370, Para. 2, [1886MS].

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head." [Cf: RH 07-06-86 para. 12] p. 370, Para. 3, [1886MS].

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand." [Cf: RH 07-06-86 para. 13] p. 370, Para. 4, [1886MS].

We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth. [Cf: RH 07-06-86 para. 14] p. 370, Para. 5, [1886MS].

The course of Nehemiah should have a strong bearing upon our minds, as

to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth. [Cf: RH 07-06-86 para. 15] p. 370, Para. 6, [1886MS].

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world. [Cf: RH 07-06-86 para. 16] p. 371, Para. 1, [1886MS].

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." By Mrs. E. G. White. [Cf: RH 07-06-86 para. 17] p. 371, Para. 2, [1886MS].

The simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do. [Cf: RH 07-13-86 para. 1] p. 371, Para. 3, [1886MS].

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with his Spirit, so that they would cleave to him with so firm a tenacity that nothing could separate them from his love. [Cf: RH 07-13-86 para. 2] p. 371, Para. 4, [1886MS].

God will not excuse us for not taking up the cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy.

The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in his fear, with an eye single to his glory. [Cf: RH 07-13-86 para. 3] p. 371, Para. 5, [1886MS].

Every one must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course,, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because, others have done wrong. God has given us consciences for ourselves. Great principles have been laid down in his word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellowmen. [Cf: RH 07-13-86 para. 4] p. 371, Para. 6, [1886MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: RH 07-13-86 para. 5] p. 372, Para. 1, [1886MS].

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme. [Cf: RH 07-13-86 para. 6] p. 372, Para. 2, [1886MS].

Some are quite exact in some things, yet neglect the weightier matters--judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cases of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and he writes against their names, *Guilty, wanting, law-breakers*. We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of his saints. [Cf: RH 07-13-86 para. 7] p. 372, Para. 3, [1886MS].

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others. [Cf: RH 07-13-86 para. 8] p. 373, Para. 1, [1886MS].

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "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." How often is Christ disappointed in those who profess to be his children! He has given them unmistakable evidences of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and so few appreciated his love and the infinite blessings he came to bring to them? We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire? [Cf: RH 07-13-86 para. 9] p. 373, Para. 2, [1886MS].

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be

harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and he will shortly bruise him under our feet. [Cf: RH 07-13-86 para. 10] p. 373, Para. 3, [1886MS].

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing. [Cf: RH 07-13-86 para. 11] p. 373, Para. 4, [1886MS].

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." By Mrs. E. G. White. [Cf: RH 07-13-86 para. 12] p. 374, Para. 1, [1886MS].

Thursday morning, May 20, we left our home in Basel for a two weeks' tour among the churches of Switzerland. We traveled by private conveyance, partly because we needed the benefit healthwise to be derived from such a journey. The roads of Switzerland are excellent. They are everywhere broad and macadamized, and are so carefully kept that there is but little dust or mud; and although Switzerland is very mountainous, the roads have been so laid out that there are few steep or difficult places. At noon we would usually stop to rest and eat our dinner in the grove, or under some broad-spreading tree by the wayside, and while resting in the heat of the day, our guide and interpreter would supply the neighboring families with our French or German missionary papers, according to the language they spoke. Much of the scenery was beautiful, and in places its grandeur was beyond all description. For grandeur and beauty combined, we think it exceeds anything we have seen in America, not excepting the mountains of Colorado. [Cf: RH 07-20-86 para. 1] p. 374, Para. 2, [1886MS].

Friday noon, we arrived at Tramelan, where we were cordially welcomed and entertained at the home of Bro. Roth. With the exception of the youngest three, this entire family--father, mother, seven sons, and three daughters--are members of the church. One son and one daughter are at work in the office at Basel. Bro. Roth is a merchant tailor, and his oldest son is in the same business. The second son has been a

successful baker, and still retains an interest in the bakery, while he gives himself to the work as a colporter. The bakery, with its sales room, the two tailoring establishments, a store for general merchandise, and rooms for three or four families are all found in one commodious building. This arrangement by which the work and business are conducted under the same roof where the persons engaged in it find their home, is a characteristic feature of this country. This family is better situated and much more independent than most of our brethren in Switzerland, many of whom find it very difficult to obtain work on account of keeping the Sabbath. [Cf: RH 07-20-86 para. 2] p. 374, Para. 3, [1886MS].

The church at Tramelan is not large, and their meetings are held at the houses of the brethren. When the time for meeting comes, the largest room is quickly cleared, benches and boards which are kept for this purpose are brought in, and the large family room soon assumes the appearance of a meeting hall. On Sabbath, quite a number came in from the neighboring churches, so that the meeting room was filled and the adjoining rooms were occupied. It is seldom that these brethren have the privilege of listening to preaching, and they seemed hungry for gospel food. As I looked around upon those assembled, I thought, What great good they may do if they maintain their allegiance to God! Those who love not the truth will place many obstacles in the way of all such little companies; false doctrines will surely be presented for their acceptance. But if they are listening attentively to the voice of the True Shepherd, they will walk in the light as he is in the light. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He who is all-powerful is able to keep his people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey him. "Kept by the power of God through faith unto salvation." [Cf: RH 07-20-86 para. 3] p. 374, Para. 4, [1886MS].

On Sunday, services were held during the day, and in the evening the brethren came together for a missionary meeting. I spoke a short time on the privileges and duties of the Christian. If our brethren do not enjoy much ministerial labor, it is all the more important that they place themselves in a right relation to God, so that they can receive of his blessing themselves, and become channels of light to others. Much more is included in the term "missionary work" than is commonly supposed. Every true follower of Christ is a missionary, and there is almost an endless variety of ways in which he can work. But there is one thing which is frequently overlooked and neglected. It is the work of making the prayer and social meetings as interesting as they should be. If every one would do his duty with fidelity, he would be so filled with peace, faith, and courage, and would have such an experience to relate when he came to the meetings, that others would be refreshed by his clear, strong testimony for God. [Cf: RH 07-20-86 para. 4] p. 375, Para. 1, [1886MS].

Our prayer and social meetings are not what they should be,--seasons of special help and encouragement to one another. Each one has a duty to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his saints. If you do not allow darkness and unbelief to

enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus and less of ourselves, we should have much more of his presence in our meetings. [Cf: RH 07-20-86 para. 5] p. 375, Para. 2, [1886MS].

When we make our Christian experience appear to unbelievers, or to one another, as one that is joyless, filled with trial, doubt, and perplexity, we dishonor God; we do not correctly represent Jesus or the Christian faith. We have a friend in Jesus, who has given us the most marked evidence of his love, and who is able and willing to give life and salvation to all who come unto him. Why, then, do we not bring cheerfulness, hope, and thankfulness into our religious life? Why do we not praise God for his goodness, and speak with confidence of what he is doing for us? It is not necessary for us to be ever stumbling and repenting and mourning and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full. [Cf: RH 07-20-86 para. 6] p. 375, Para. 3, [1886MS].

On Tuesday, we drove from Tramelan to Bienne, where we attended their evening missionary meeting. A goodly number were present. I spoke about half an hour on the importance of not being discouraged in our efforts to spread the truth, and W. C. W. and others followed. They have here an active missionary society; but there is always danger of the workers' becoming discouraged when all their expectations are not realized. How was it with the Prince of life, the world's Redeemer? He came to men with messages of love and warning; but only a few took any interest in his work. Did he then become discouraged because of the hardness of men's hearts? If he had, the whole human race would have been hopelessly lost. But no; he continued to work with unabated interest, whether men would hear or whether they would forbear. He was man's only hope, a bright and shining light amid the darkness. And shall the light of his followers grow dim amid the surrounding darkness because their labor is not appreciated? God forbid. We have entered upon a lifelong struggle. We have started to run a race for an immortal crown, and we must run *with patience* if we would succeed. If we are weak, Christ is strong; if we are ignorant, he is wise; and we may unite our ignorance to his wisdom, and our frailty to his enduring might. [Cf: RH 07-20-86 para. 7] p. 375, Para. 4, [1886MS].

From Bienne we went to Chaux-de-Fonds, where we have a growing church of about forty members. Ten of these have been added during the last few months by the labors of Brn. Ertzenberger and Vuilleumier. Here I spoke Thursday evening, also Sabbath forenoon. Although followed by two interpreters, one in French and one in German, I felt the deep movings of the Spirit of God upon my heart. The truth seemed so clear and powerful, that I felt to say with the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life," "declare we unto you." Although pressed by infirmities before I commenced to speak, the power of God rested upon me to such a degree, and I felt such a sense of the worth of souls, that every faculty seemed to be renewed. [Cf: RH 07-20-86 para. 8] p. 376, Para. 1, [1886MS].

I was specially called out to appeal to those who had been convinced of the truth, but who were still in a state of indecision, shrinking at the cross. Now was the time for them to decide to be on the Lord's side. Joshua said to Israel in their backslidings, "Choose ye this day whom ye will serve." We could not call the people forward, for they were packed in too closely; but nearly the entire congregation arose to signify their intention to put away every sin, and obey God. [Cf: RH 07-20-86 para. 9] p. 376, Para. 2, [1886MS].

After an earnest season of prayer, testimonies were borne in quick succession by nearly all present. It was a profitable meeting to us all. Although of different nationalities, our hearts were united on worshipping the one only true God. It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out. [Cf: RH 07-20-86 para. 10] p. 376, Para. 3, [1886MS].

Several meetings were held at Chaux-de-Fonds for the special benefit of the church, and Sunday evening we went to Locle, where I had an appointment to speak on temperance. The brethren there had secured a large hall, and it was filled with a fine class of people, who listened with deep interest. While here in Europe, I shall try to improve every opportunity of reaching the public. Here, as in America, whenever the truth is presented in a new place, our enemies try to arouse the prejudice of the people against me and my work. If, when these false reports are put in circulation, there are some who have heard me speak, and can testify of the nature of my work, it may help counteract the influence of these falsehoods, and prevent much prejudice that might otherwise arise. [Cf: RH 07-20-86 para. 11] p. 376, Para. 4, [1886MS].

We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, wholehearted, and generous to the last with what little they have, there is still a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches of Switzerland, but we find the same difficulty existing all through Europe. There is a criticising, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace. May God give his ministering servants wisdom to know how to suppress this tendency wherever it may appear, and grant strength to his people to so overcome in this respect that the sweet spirit of the Lord may run from heart to heart, and His name be glorified. [Cf: RH 07-20-86 para. 12] p. 377, Para. 1, [1886MS].

In a few days we start for Scandinavia, where we expect to spend about four weeks in attending the Conference in Sweden, and other general meetings, as may be appointed. *Basel, Switzerland, June 13, 1886.* By Mrs. E. G. White. [Cf: RH 07-20-86 para. 13] p. 377, Para. 2, [1886MS].

Experience is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science. [Cf: RH 07-27-86 para. 1] p. 377, Para. 3, [1886MS].

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is "my experience." Some will say, The Lord has blessed me in believing and doing as I have; therefore I cannot be in error. "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience. [Cf: RH 07-27-86 para. 2] p. 377, Para. 4, [1886MS].

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he had said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and that which had an overpowering influence upon him, was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. [Cf: RH 07-27-86 para. 3] p. 377, Para. 5, [1886MS].

Her experience stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by the experience of his wife.

Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evildoer is not executed speedily, the hearts of the sons of men are fully set in them to do evil." [Cf: RH 07-27-86 para. 4] p. 378, Para. 1, [1886MS].

Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes to their side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment, so that they do not discern their duty to their fellowmen, and their duty to yield unquestioned obedience to the will of God. [Cf: RH 07-27-86 para. 5] p. 378, Para. 2, [1886MS].

Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Ps. 81:11, 12: "But my people would not hearken to my voice; . . . So I gave them up unto their own hearts' lust; and they walked in their own counsels." [Cf: RH 07-27-86 para. 6] p. 378, Para. 3, [1886MS].

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience. [Cf: RH 07-27-86 para. 7] p. 378, Para. 4, [1886MS].

God made Adam and Eve in paradise, and surrounded them with everything

that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man in his state of holy innocence would have been left unemployed. But he who formed man, knew what would be for his best happiness; and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor. [Cf: RH 07-27-86 para. 8] p. 379, Para. 1, [1886MS].

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed, and our lives will be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. By Mrs. E. G. White. [Cf: RH 07-27-86 para. 9] p. 379, Para. 2, [1886MS].

Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. [Cf: RH 08-03-86 para. 1] p. 379, Para. 3, [1886MS].

The truth should be presented in a manner which will make it attractive to the intelligent mind. We as a people are not understood. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers, by their consistent, elevated lives, that they have been deceived in this people! How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character! [Cf: RH 08-03-86 para. 2] p. 379, Para. 4, [1886MS].

It is highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. See Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by

sound doctrine both to exhort and to convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, and are "unto every good work reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. [Cf: RH 08-03-86 para. 3] p. 380, Para. 1, [1886MS].

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellowmen he will have the fear of God before him, will love his neighbor as himself, and will deal just as he would be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. [Cf: RH 08-03-86 para. 4] p. 380, Para. 2, [1886MS].

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come halfway to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that of a truth God has been with his people when their works have corresponded with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. [Cf: RH 08-03-86 para. 5] p. 380, Para. 3, [1886MS].

The following scripture is applicable to those who go along under such a deception: "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: RH 08-03-86 para. 6] p. 381, Para. 1, [1886MS].

Here is the greatest deception that can affect the human mind,--for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. [Cf: RH 08-03-86 para. 7] p. 381, Para. 2, [1886MS].

God has provided means to correct the erring; yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. [Cf: RH 08-03-86 para. 8] p. 381, Para. 3, [1886MS].

God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and to carry out the prayer of Christ for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Cf: RH 08-03-86 para. 9] p. 381, Para. 4, [1886MS].

God has blessed his people who have moved forward, following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that of a truth God is with his people, and have humbled their hearts to obey him. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world, the Sabbath and their errors are placed upon a level, and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumblingblock to sinners, a reproach to the sacred truth; and unless he repents, it were better for him that a millstone were hung about his neck, and he cast into the sea. [Cf: RH 08-03-86 para. 10] p. 381, Para. 5, [1886MS].

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be. By Mrs. E. G. White. [Cf: RH 08-03-86 para. 11] p. 382, Para. 1, [1886MS].

Many of the professed people of God are so conformed to the world that

their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord. [Cf: RH 08-10-86 para. 1] p. 382, Para. 2, [1886MS].

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God; yet experience not his presence, and his power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful. [Cf: RH 08-10-86 para. 2] p. 382, Para. 3, [1886MS].

When efforts are made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles. [Cf: RH 08-10-86 para. 3] p. 382, Para. 4, [1886MS].

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help. [Cf: RH 08-10-86 para. 4] p. 382, Para. 5, [1886MS].

There are many who are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. All need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on the part of all such. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not. [Cf: RH 08-10-86 para. 5] p. 383, Para. 1,

[1886MS].

Christ's followers should be instruments of righteousness, *workmen, living stones*, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity; therefore they think only of themselves, their pleasure and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who have the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness. [Cf: RH 08-10-86 para. 6] p. 383, Para. 2, [1886MS].

If all were devoted to God, a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable and unstable as water. Some have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and would come up from his altar like sweet incense. [Cf: RH 08-10-86 para. 7] p. 383, Para. 3, [1886MS].

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means has been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction, much money is invested for self-gratification, from which no profit is received. They are not clothed or fed by this outlay. The widow and the fatherless are not relieved; the hungry are not fed; the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while in self-gratification means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each stewards of God over their little, as are the wealthy over their larger possession. God has been robbed, and themselves indulged, their pleasures consulted, their tastes gratified, without a thought that God would make close investigation of how they have used their Lord's goods. While they unhesitatingly gratify their supposed wants (which are not wants in reality), and withhold from God the offering they ought to make, he will no more accept the little pittance they hand in to the treasury than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings. [Cf: RH 08-10-86

para. 8] p. 383, Para. 4, [1886MS].

The young among us are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youth have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? How shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing. [Cf: RH 08-10-86 para. 9] p. 384, Para. 1, [1886MS].

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger with many. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their own minds then is positive that it is all of no account whatever. This class is not small; but although their numbers are large, it does not change the fact that they are weak minded through long yielding to the enemy, inexperienced, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual,

therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed be man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare. By Mrs. E. G. White. [Cf: RH 08-10-86 para. 10] p. 384, Para. 2, [1886MS].

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 give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths 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." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the souls, that with David they may say, "My heart was hot within me; while I was musing the fire burned." [Cf: RH 08-17-86 para. 1] p. 385, Para. 1, [1886MS].

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 laborers for God! What a necessity for their faithful study of the word, that they may be sanctified by the truth themselves, and may be qualified to teach others. [Cf: RH 08-17-86 para. 2] p. 385, Para. 2, [1886MS].

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and 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 every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts.

Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness. [Cf: RH 08-17-86 para. 3] p. 385, Para. 3, [1886MS].

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. 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 God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women 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 humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A 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 while thus exercised. [Cf: RH 08-17-86 para. 4] p. 386, Para. 1, [1886MS].

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, 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 08-17-86 para. 5] p. 386, Para. 2, [1886MS].

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they 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. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers. [Cf: RH 08-17-86 para. 6] p. 386, Para. 3, [1886MS].

Jesus could heal the sick and raise the dead. He was himself a source

of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example. [Cf: RH 08-17-86 para. 7] p. 386, Para. 4, [1886MS].

Angels ministered to Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the laborers, while engaged in the work 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? Shall they cast away their confidence because they do not realize all that 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 him to death who came to give them life. [Cf: RH 08-17-86 para. 8] p. 387, Para. 1, [1886MS].

True laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They will not faint and despond in view of the labor, arduous though it may be. In the epistle of Paul to the Romans he 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 tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid 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 may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens. [Cf: RH 08-17-86 para. 9] p. 387, Para. 2, [1886MS].

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God. [Cf: RH 08-17-86 para. 10] p. 387, Para. 3, [1886MS].

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy

stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished. By Mrs. E. G. White. [Cf: RH 08-17-86 para. 11] p. 387, Para. 4, [1886MS].

It is the purpose of God that the plan of salvation shall not be wrought out independent of human instrumentalities. He has not chosen angels, but men of like passions as ourselves, to proclaim the gospel to the human race. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It was that He might receive the honor that this work was committed to weak, erring mortals. Being the feeble instruments in his hands, all the glory of their success would naturally be reflected upon him, the great Master Workman. And after he has, in his wisdom, instituted this plan, we have no reason to expect that the work will be accomplished without the ordained means. Hence it is important that all who have been made partakers of this great salvation, communicate to others that which has been made known to them. [Cf: RH 08-24-86 para. 1] p. 388, Para. 1, [1886MS].

All who have received the light of truth are placed under solemn obligations to let that light shine forth to others. Each can, in his humble sphere, do something for the Master. He may not be able to make magnificent offerings to advance the cause of God, but he can give the willing, cheerful, service of an obedient heart. All cannot be preachers; all cannot be generals in the army of the Lord; but all can be faithful privates, following in humble obedience the commands of the Captain of their salvation. They can cheer their companions with words of hope and courage, and by so doing will show forth the praises of Him who hath called them out of darkness into his marvelous light. God demands of all the very best service that they can give. If they can only do the lowly errands for him, these should not be neglected. [Cf: RH 08-24-86 para. 2] p. 388, Para. 2, [1886MS].

Opportunities are placed in the way of many who might become workers together with God, but their hearts are not consecrated, and their eye is not single to his glory; they are not awake to seize these openings, and therefore permit them to pass unimproved. Thus a precious blessing is lost. Let each anxiously inquire, What have I done for Jesus? and what can I do for him? And then in humility let each surrender himself unreservedly to God, saying, Here am I; Lord, send me. [Cf: RH 08-24-86 para. 3] p. 388, Para. 3, [1886MS].

In that great day when every work shall be brought into judgment, the words will fall from the lips of the Master upon the astonished ears of the humble, patient worker, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." The ones thus addressed have no knowledge that they have done anything worthy of this commendation, and they ask, When saw we thee thus, Lord? The answer comes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it

unto me." "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To the astonished multitude on his left the Master will say, "Depart from me, ye cursed." "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not." The response comes from hearts that have been so wrapt up in selfishness that they could not see the wants of others: Lord, when saw we thee thus and so, and ministered not unto thee? The answer is, "Inasmuch as ye did it not to the least of these, ye did it not to me." [Cf: RH 08-24-86 para. 4] p. 388, Para. 4, [1886MS].

By this we see that those who neglect the simple, daily courtesies of life which they might perform to one another as servants of God, are not the ones who will receive the commendation of faithful servants. The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. They are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. [Cf: RH 08-24-86 para. 5] p. 389, Para. 1, [1886MS].

Wherever a church is raised up, the minister should not consider his duty done until it is thoroughly organized and placed in working order. Every member should become a missionary. All should be given something to do to help spread the light of truth; for this very activity will cause them to grow in spirituality. It is because so many who profess to be followers of Jesus are left without responsibilities, to center their thoughts upon their own interest, without being trained to become workers in the Master's vineyard, that there are so many idlers, and so few workers. "No one," say they, "has hired us." [Cf: RH 08-24-86 para. 6] p. 389, Para. 2, [1886MS].

It is this kind of discipline that has been sadly neglected in many of our churches. The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be put to use in the various branches of the work. [Cf: RH 08-24-86 para. 7] p. 389, Para. 3, [1886MS].

Never should the laborer who raises up little companies here and there give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light which they have received. They should not allow poverty to hinder them from laying up a treasure in heaven. The blessings within reach of the rich are also within their reach. If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of Heaven. [Cf: RH 08-24-86 para. 8] p. 389, Para. 4, [1886MS].

All should be taught to do what they can for the Master; to render to

him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained and the plan heartily adopted. God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. And when he sees a faithful performance of duty in the payment of the tithe, he often, in his wise providence, opens ways whereby it shall increase. [Cf: RH 08-24-86 para. 9] p. 389, Para. 5, [1886MS].

Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? None should forget to make thank offerings and freewill offerings to God, that through their instrumentality the precious light that they have received may be borne to others just as worthy as themselves. [Cf: RH 08-24-86 para. 10] p. 390, Para. 1, [1886MS].

The Lord gives some an opportunity to honor him with the abundance of their substance; others, if they can do no more, can honor him just as much by watching for an opportunity to give a cup of cold water to the weary, thirsty disciple. It is the privilege and duty, not only of those who have large possessions, but of those who have but little, to be faithful, to grudge nothing from the Lord. The poor widow who gave two mites made as great a sacrifice as the rich man who gives his thousands; and her reward will be as great. He who follows God's arrangement in the little that has been given him will receive the same returns as he who bestows of his abundance. The same is true also of those who cheerfully employ their talents of ability in the cause of God, while those who fail to improve that which has been given them will incur the same loss as though that little had been much. It was the man who had only one talent, but who went and hid that talent in the earth, that received the condemnation of the Lord. [Cf: RH 08-24-86 para. 11] p. 390, Para. 2, [1886MS].

Oh that I could impress all with the importance of following God's order in all things, and of becoming workers for him! Let us humble our hearts before the Lord, and when we become indeed his true followers, we shall feel to confess that we have done very little for the dear Saviour who has done so much for us. Let us closely examine our own hearts, our motives, and our actions, realizing that these must each bear the close scrutiny of the Master, and that then we shall receive his impartial verdict. [Cf: RH 08-24-86 para. 12] p. 390, Para. 3, [1886MS].

To those engaged in the work of opening the Scriptures to those who are in the darkness of error I would say, Have faith in God. Let your consecration be entire. Never despond. Never shrink from apparent impossibilities. There is a crown to win. If God has made you the heralds of salvation, never allow one word of discouragement to escape your lips. Never deem any heart too hard to be reached. Never feel that poverty is binding you and the people about so that you cannot advance.

"Go forward," is the word from the Captain of our salvation. Move steadily onward in obedience to this command. He who bids you move is ready to move with you. "Without me," says Christ, "ye can do nothing." [Cf: RH 08-24-86 para. 13] p. 390, Para. 4, [1886MS].

The Lord will work for his people when those who have newly come to the faith and those who are older in the truth say individually, I can and will do something for the Master. I will lay up something in the bank of heaven, even if it cost me present self-denial. And after his servants have come up to their privilege and done all that they possibly can do, even at a sacrifice to themselves, then the Lord will still advance his cause. He can subdue hearts the most obdurate. He can, by his Holy Spirit, bring the most selfish and grasping to appreciate truth above earthly treasure, and bring their talents of means and ability into his service. But unless those who have already received the truth go forward and learn how to work, the success of truth in their borders will be according to their limited faith. [Cf: RH 08-24-86 para. 14] p. 390, Para. 5, [1886MS].

The followers of Christ are a spectacle to the world, to angels, and to men. The eyes of many are turned upon his people. The world may scorn the truth and those who dare to believe it, and self righteousness may treat it with disdain; yet the word from our Captain is, "Go forward to victory!" And he has said, "My word shall not return unto me void," "but it shall accomplish that which I please." If his people are faithful in performing their part of the work, certain victory will at last crown their labors. [Cf: RH 08-24-86 para. 15] p. 391, Para. 1, [1886MS].

And will it not pay to deny ourselves of many of the good things of this life if by so doing we can help to advance the cause of God? Let us consider what joy unspeakable will fill our hearts if, as we gather around the great white throne, we shall see souls saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel when we look upon that company, and see one soul saved through our agency, and understand that that one has saved others, and these still others,--a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity! *Orebro, Sweden, July 22, 1886.* By Mrs. E. G. White. [Cf: RH 08-24-86 para. 16] p. 391, Para. 2, [1886MS].

God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. [Cf: RH 08-31-86 para. 1] p. 391, Para. 3, [1886MS].

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy

communion with God, they will wish to have intercourse with their fellowmen, in order to express by their words and acts the love of God which animates their hearts. In this way they will be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light. [Cf: RH 08-31-86 para. 2] p. 391, Para. 4, [1886MS].

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness. [Cf: RH 08-31-86 para. 3] p. 391, Para. 5, [1886MS].

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to it, and transmit that light to others who are in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth; yet they are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years ago. They are spiritual dwarfs. Instead of going forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness. [Cf: RH 08-31-86 para. 4] p. 392, Para. 1, [1886MS].

Will the Israel of God awake? Will all who profess godliness seek to put away from them every wrong, confess to God every secret sin, and afflict the soul before him? Will they with great humility investigate the motives of every action, and know that the eye of God reads all-- searches out every hidden thing? Let the work be thorough, the consecration to God entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion--a transformation of the mind, without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they shall be. [Cf: RH 08-31-86 para. 5] p. 392, Para. 2, [1886MS].

There is too much comparing ourselves among ourselves, taking poor fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting! [Cf: RH 08-31-86 para. 6] p. 392, Para. 3, [1886MS].

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it; and yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people; yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. [Cf: RH 08-31-86 para. 7] p. 392, Para. 4, [1886MS].

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one must obtain an experience for himself, act well and faithfully his part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if through lack of watchfulness he has lost a heavenly grace, he will have a struggle to regain it. [Cf: RH 08-31-86 para. 8] p. 393, Para. 1, [1886MS].

But it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are indued with power from on high to call them into action. When the truth in its simplicity and strength prevails

among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. [Cf: RH 08-31-86 para. 9] p. 393, Para. 2, [1886MS].

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the time whether they are following his footprints, or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. [Cf: RH 08-31-86 para. 10] p. 393, Para. 3, [1886MS].

The life and spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following his example. In doing this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. By Mrs. E. G. White. [Cf: RH 08-31-86 para. 11] p. 394, Para. 1, [1886MS].

Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blessed, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, holiness,--nothing short of this would give them success in carrying out the principles he had 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 look for promotion in this world; but he will look forward to be promoted by the Majesty of heaven when he shall exalt his sanctified and holy 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," enumerating the works of self-denial and mercy, compassion and righteousness, they have wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led

to unrighteous acts,--envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. [Cf: RH 09-07-86 para. 1] p. 394, Para. 2, [1886MS].

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." Professed Christians are not all Christians at heart. There are sinners in Zion now, even 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 the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." [Cf: RH 09-07-86 para. 2] p. 394, Para. 3, [1886MS].

The people of God are not ready for the fearful, trying scenes before us, not ready 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 sin and iniquity around them. 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 that would carry conviction to the hearts of the unbelieving. [Cf: RH 09-07-86 para. 3] p. 394, Para. 4, [1886MS].

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reprov'd individually for their sins. They see in the reproofs given to others, their own cases faithfully pointed out before them. They are cherishing the same evils. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the reproofs had been given directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted 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." The life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth." [Cf: RH 09-07-86 para. 4] p. 395, Para. 1, [1886MS].

Mercy and truth are promised to the humble and penitent, and 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 his is a work of a lifetime, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the Divine, which was 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; and he 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 09-07-86 para. 5] p. 395, Para. 2, [1886MS].

The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. "Here are they that keep the commandments of God, and the faith of Jesus." The Lord made a special covenant with his ancient Israel if they would prove faithful: "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 an holy nation." And he thus 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 09-07-86 para. 6] p. 395, Para. 3, [1886MS].

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. The warnings, corrections, and reproofs are not given to the erring among them because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and examples are worse than those of people who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and in a special manner dishonors his name, by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. [Cf: RH 09-07-86 para. 7] p. 396, Para. 1, [1886MS].

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act the most bitter and hateful things to show their contempt for that law, may make a high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of heaven. By

the law is the knowledge of sin. The mirror which would discover to them the defects in their character, infuriates them, because it points out their sins. But the people who profess to keep the law of God, he corrects, he reproveth. He points out their sins, and lays open their iniquities, because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared either to die in the Lord, or to be translated to heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne. [Cf: RH 09-07-86 para. 8] p. 396, Para. 2, [1886MS].

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, overcome as he has overcome, and be exalted to his own right hand. By Mrs. E. G. White. [Cf: RH 09-07-86 para. 9] p. 396, Para. 3, [1886MS].

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High. [Cf: RH 09-14-86 para. 1] p. 396, Para. 4, [1886MS].

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,--mysteries which the deepest philosophy, the most extensive research, is powerless to explain. [Cf: RH 09-14-86 para. 2] p. 397, Para. 1, [1886MS].

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages. [Cf: RH 09-14-86 para. 3] p. 397, Para. 2, [1886MS].

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond. [Cf: RH 09-14-86 para. 4] p. 397, Para. 3, [1886MS].

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish

gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah? [Cf: RH 09-14-86 para. 5] p. 397, Para. 4, [1886MS].

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law. [Cf: RH 09-14-86 para. 6] p. 397, Para. 5, [1886MS].

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us. [Cf: RH 09-14-86 para. 7] p. 397, Para. 6, [1886MS].

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force? [Cf: RH 09-14-86 para. 8] p. 398, Para. 1, [1886MS].

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era. [Cf: RH 09-14-86 para. 9] p. 398, Para. 2, [1886MS].

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as

the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [Cf: RH 09-14-86 para. 10] p. 398, Para. 3, [1886MS].

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men. [Cf: RH 09-14-86 para. 11] p. 398, Para. 4, [1886MS].

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "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." [Cf: RH 09-14-86 para. 12] p. 398, Para. 5, [1886MS].

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God. [Cf: RH 09-14-86 para. 13] p. 399, Para. 1, [1886MS].

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,--when type had met antitype in the death of Christ,--then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. [Cf: RH 09-14-86 para. 14] p. 399, Para. 2, [1886MS].

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God

just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour. [Cf: RH 09-14-86 para. 15] p. 399, Para. 3, [1886MS].

The same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah. [Cf: RH 09-14-86 para. 16] p. 399, Para. 4, [1886MS].

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God. [Cf: RH 09-14-86 para. 17] p. 399, Para. 5, [1886MS].

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law. [Cf: RH 09-14-86 para. 18] p. 400, Para. 1, [1886MS].

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: RH 09-14-86 para. 19] p. 400, Para. 2, [1886MS].

As we look back and see how small was the work thirty years ago, and how bound about with poverty, the evidence is very clear that God has singularly led us as a people. Amid discouragement and financial embarrassment, the word has come to us again and again, "Go forward!" And the same voice still says, "Go forward!" [Cf: RH 09-21-86 para. 1] p. 400, Para. 3, [1886MS].

God has wonderfully led us. There have been apostasies and threatened dangers; there have been deep plots laid by the adversary of souls to ensnare us; but we are still on the move "forward." There have been sins among us as among ancient Israel; but, thank God! Christ has been to us an open door which no man could shut. Men may freely extend to us forgiveness for all injuries done them; but that will not blot out one sin from the great record book. But the voice sounding from Calvary--

"My son, my daughter, thy sins be forgiven thee"--is all efficacious. That word alone has power, and awakens gratitude in the grateful heart. There is but one channel of forgiveness, and that is ever open; and through it comes pouring a rich flood of divine mercy and forgiveness. "The cleansing stream I see, I see,"--and the greatest sinner may find pardon. [Cf: RH 09-21-86 para. 2] p. 400, Para. 4, [1886MS].

Many have expressed wonder that God demanded so many slain victims in the sacrificial offerings of the Jewish people; but it was to rivet in their minds the great truth that without shedding of blood there is no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God himself,--that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin! [Cf: RH 09-21-86 para. 3] p. 400, Para. 5, [1886MS].

I wish I could present the subject as it seems to me. Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin he had committed; it was for man--all for man; and his free pardon is accessible to all. The suffering of Christ was in correspondence with his spotless purity; his depth of agony, proportionate to the dignity and grandeur of his character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon. Here is where thousands are failing. They do not really believe that Jesus pardons them personally, individually. They fail to take God at his word. He has assured us that faithful is He that hath promised to forgive us, but still he will be just to his own law. His mercy is wanting in nothing. Were one link in the chain defective, then were we hopelessly ruined in our sins. But the chain is perfect--not one flaw in any part, not one link missing. [Cf: RH 09-21-86 para. 4] p. 400, Para. 6, [1886MS].

I would I might sound the glad note to earth's remotest bounds. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Oh, precious redemption! How broad this great truth is--that God for Christ's dear sake, forgives us the moment we ask him in living faith, believing that he is fully able. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Glorious truth! Just to his own law, and yet the justifier of all them that believe! Well may we exclaim with the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." [Cf: RH 09-21-86 para. 5] p. 401, Para. 1, [1886MS].

Those who are so gloomy and desponding, gathering clouds of darkness about them, would find strength and encouragement if they would spend one hour of each day in searching the Scriptures for these precious promises, gathering and treasuring them like precious pearls. Let them dwell especially upon the mercy of God and his willingness to forgive sins. Many who have all their lives walked under a cloud, would be

filled with amazement as they view the channels overflowing with mercies instead of dark clouds heavy with wrath and denunciations. [Cf: RH 09-21-86 para. 6] p. 401, Para. 2, [1886MS].

We need greater faith in Jesus Christ. We need to bring him into our everyday life. Then we shall have peace and joy, and we shall know by experience the meaning of his words, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Our faith must claim the promise that we abide in the love of Jesus. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: RH 09-21-86 para. 7] p. 401, Para. 3, [1886MS].

Precious opportunities and privileges are granted to us to be a light and blessing to others, strengthening their faith, and encouraging them through the heavenly sunshine in our own souls. We may gather for our own benefit precious rays of cheerful hope and peace and fullness of joy, and in so doing help every one with whom we associate. Instead of strengthening unbelief and doubt, we shall inspire hope. [Cf: RH 09-21-86 para. 8] p. 401, Para. 4, [1886MS].

It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged his word that when we confess our sins he will forgive them and cleanse from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thence forward they will rejoice in blessedness of light. Jesus said, "The words that I speak unto you, they are spirit, and they are life." In relying upon the sure word of God, in showing confidence in him, we honor him; and he has said that if we honor him he will honor us. [Cf: RH 09-21-86 para. 9] p. 401, Para. 5, [1886MS].

We keep the Saviour too far apart from our everyday lives. We want him abiding with us as an honored, trusted friend. We should consult him on all subjects. We should tell him every trial, and thus gain strength to meet temptation; and his peace will enter our souls, and our joy will be full, as we contemplate that this mighty Helper has said, "Lo, I am with you always, even unto the end of the world." Let us open our hearts to receive the peace and joy of heaven; and let our lips make melody to God in praise and thanksgiving for these wonderful blessings vouchsafed to us. [Cf: RH 09-21-86 para. 10] p. 402, Para. 1, [1886MS].

In the light of divine revelation, through the atoning Sacrifice, we may see the glorious plan of redemption whereby our sins are pardoned, and we drawn near to the heart of infinite love. We see how God can retain all his justice, and yet pardon the transgressor of his law. And we are not simply forgiven, but we are accepted of God through the Beloved. The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven,--not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. The sacrifice of our

Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven. [Cf: RH 09-21-86 para. 11] p. 402, Para. 2, [1886MS].

Have we not grand themes for thought, and a solid foundation for our faith? What more can we ask of God than what he has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy immutable law. Believing on the Son, we shall be obedient to all of the Father's commandments, and have life through Jesus Christ. [Cf: RH 09-21-86 para. 12] p. 402, Para. 3, [1886MS].

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would but bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continually act as if suspicious of him? Rather, let us honor him by implicit belief in his word. [Cf: RH 09-21-86 para. 13] p. 402, Para. 4, [1886MS].

We have not a Saviour in Joseph's new tomb, with a great stone before the door of the sepulcher. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not where they have laid him. We know where he is,--in the presence of the Father, pleading his blood for the forgiveness of our sins. [Cf: RH 09-21-86 para. 14] p. 403, Para. 1, [1886MS].

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing his just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same he made in Eden,--perfect obedience to his law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in my Son, and continue to transgress my law? Who required this at your hands--to trample upon my rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all his subjects obedience, entire obedience to all his commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness only is imputed to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to

claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice! *Copenhagen, Denmark*. By Mrs. E. G. White. [Cf: RH 09-21-86 para. 15] p. 403, Para. 2, [1886MS].

Tuesday evening, June 15, in company with Sr. McCenterfer and Sr. Kristine Dahl, of Christiana, Norway, I left Basel, to attend the Conference in Orebro, Sweden, and general meetings in Christiana and Copenhagen. W. C. White had gone to Leipsic with Elds. Whitney and Conradi, on business connected with the publishing work at Basel, and it had been arranged that we should join him at Hamburg. But on Monday I had an attack of pleurisy, which, though yielding for a time to treatment, returned the next day with greater severity. Every breath was painful. It seemed impossible for me to travel, especially at night. To take a sleeping car, for one night only, would involve an extra expense of ten or twelve dollars, and this was out of the question. Yet it was necessary for us to leave Basel that night in order to reach Orebro before the Sabbath. Although appearances were against us, we determined not to be hindered. We looked to the Lord in faith, and he gave me help. Though not entirely freed from pain, I was relieved from the intense suffering. On the cars we had a compartment to ourselves, and were able to secure some rest. [Cf: RH 10-05-86 para. 1] p. 403, Para. 3, [1886MS].

We reached Hamburg in safety, where we met my son. From this place a three hours' ride brought us at midnight to Kiel, on an arm of the Baltic Sea. Thence we were conveyed in a small steamer to the shores of Denmark. We traveled by rail to Copenhagen, and again embarked on a steamer for Malmo, Sweden. Here, on the afternoon of the 17th, we took the cars for Orebro, which is situated near the central part of Sweden. [Cf: RH 10-05-86 para. 2] p. 403, Para. 4, [1886MS].

From Hamburg, Sr. Dahl went direct to Christiana, and we were left to make our own way as best we could. Those who are accustomed to traveling in the United States, where one can go from the Atlantic to the Pacific Ocean without change of country or language, making a journey of nearly four thousand miles with three or four changes and little delay, can hardly appreciate the difficulties of European travel to those who know little of any language except the English, where every day brings one to a new country, with its strange language, its peculiar customs, its customhouses, and frequent changes. At Malmo, however, we found a gentlemanly official who could speak English, and who kindly rendered us assistance. On taking the train for Orebro, we were told that we would not change cars till midnight; and as we had a compartment to ourselves, we determined to improve the time till then in sleeping. About ten o'clock, however, we were abruptly aroused. The Swedish officials came to our door and with great earnestness rattled off something, of which we could only distinguish, "straxe," "straxe." What was wanted we could not comprehend, yet there was evident need of haste. They finally made us to understand that we were to change cars immediately, and we sleepily gathered up our belongings, and went where we were directed. [Cf: RH 10-05-86 para. 3] p. 404, Para. 1, [1886MS].

In Sweden we are as far north as Labrador and Hudson's Bay, and the days in summer are very long. The last night of our journey we could hardly call night. The sun did not go out of sight till past nine

o'clock, and the long twilight continued till eleven. At 2 a. m. the dawn was already gilding the eastern sky, broad belts of crimson and gold reflecting the light of the sun, which had not yet appeared above the horizon. At three the sun was shining brightly. A sunrise at this early hour was a sight which we had never before witnessed. [Cf: RH 10-05-86 para. 4] p. 404, Para. 2, [1886MS].

We reached Orebro Friday morning, and were soon in the home of Sr. Jacobson, who entertained us at our visit last fall. Here we were pleased to meet Eld. Olsen and his son, recently from America, Bro. and Sr. Matteson, from Stockholm, Sweden, and Eld. Oyen, from Christiana, Norway. [Cf: RH 10-05-86 para. 5] p. 404, Para. 3, [1886MS].

The number of Sabbath-keepers in Orebro is not large, but there is a little company who are striving to obey the truth. When we were here last fall, the meetings were held in a very unfavorable place to obtain an outside attendance. Since that time our people have hired a new hall, which is neat and convenient, and which will seat three hundred persons. This is much larger than is needed for their Sabbath meetings, which are attended by about a score. But during the Conference it was frequently filled, and many were obliged to go away, unable to obtain an entrance. [Cf: RH 10-05-86 para. 6] p. 404, Para. 4, [1886MS].

The Conference was preceded by a meeting for missionary workers, which, beginning June 16, continued one week. There was a larger attendance of our brethren than we had expected, both at these meetings and at the Conference. We have ten churches in Sweden, and though widely scattered, all but one was represented by delegate. There were, in all, between fifty and sixty brethren and sisters present. [Cf: RH 10-05-86 para. 7] p. 404, Para. 5, [1886MS].

The time was well filled up with meetings varying in character, but all-important for those who contemplate giving themselves to the work in any capacity. The morning meetings, held at half past six, were well attended, and they were profitable seasons. The Spirit of the Lord was manifested, and many testified that they had received increased light, and were strengthened and blessed. I spoke six times in the morning meetings, and five times upon other occasions. We were much encouraged by the testimonies borne at these meetings, and to see the brethren eagerly grasping new ideas, and rejoicing in the light given. [Cf: RH 10-05-86 para. 8] p. 405, Para. 1, [1886MS].

Sweden has as yet had but little labor, and the sound of the truth has reached but few ears; yet it is a good field, and earnest, persevering efforts should be made to extend the knowledge of the truth. Calls are coming in from Norway, Denmark, and Sweden for meetings to be held in the large cities, where a few have already been raised up. We look at these cities with pain that we have not more missionaries to send to them. The few who have received the truth in different places are left almost without help, when they should be visited often, and educated to become workers. The openings are many; but where are the laborers? [Cf: RH 10-05-86 para. 9] p. 405, Para. 2, [1886MS].

In Sweden most of our brethren are poor, and as they look at appearances it seems impossible for them to do much to sustain and extend the work. But in the early days of the cause in America similar difficulties had to be met. There were very few at first who accepted

the truth, and nearly all of them were poor. We were obliged to practice the strictest economy; we pressed our wants into as close a compass as possible, that we might have even a limited amount of our own hard-earned means to use in advancing the work. Sometimes it seemed that we must come to a standstill, that the publication of the truth must stop. But after we had done to the utmost of our ability, we cried unto the Lord, and he heard us. Some one would be raised up to supply the present pressing necessity, and as we moved forward, new strength was given us to make advance moves. [Cf: RH 10-05-86 para. 10] p. 405, Para. 3, [1886MS].

It is only by faith, self-denial, and persevering effort that this work can be carried forward. The poorer class have embraced the truth, and it seems to be so ordered in the providence of God that these should be educated and disciplined to strain every nerve and arouse every power, to do that which, if they were to look at appearances, would be impossible. All the mental and financial strength of those who believe the truth must be called out. If they walk by faith, as we were obliged to do at the commencement of the work, God will work with their efforts. When they have done all that they can do, and have gained the experience which God would have them gain in lifting the burdens of responsibility, then he will raise up men to teach the truth, and also men of means to push the work. [Cf: RH 10-05-86 para. 11] p. 405, Para. 4, [1886MS].

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward. Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." We are to pray, believe that our prayers are heard, and then work. [Cf: RH 10-05-86 para. 12] p. 405, Para. 5, [1886MS].

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. All who accept the truth are to be lights in the world, not merely in profession, but in good works. Wherever an effort is made to raise up a church, thorough and faithful instructions should be given to those who accept the truth. No part of the work should be neglected, and they should not be left to themselves when the laborer goes to a new field, but should still receive care and instruction. Let nothing be left in an incomplete, slipshod manner. Whatever is done, should be done with thoroughness. The few who are thus brought into the truth will in time accomplish more than if there is a greater number uneducated, untrained, who do not realize their responsibility, and whose peculiarities are woven into their religious experience. It will be far more difficult to undo that which has been done wrong, and put another mold on the work, than to take the work from the very beginning. [Cf: RH 10-05-86 para. 13] p. 406, Para. 1, [1886MS].

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many churches, will cease. The power that God will give to his church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of. [Cf: RH 10-05-86 para. 14] p. 406, Para. 2, [1886MS].

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth? There are some who feel no burden for souls. While they claim to believe that the end is at hand, covetousness has blinded their eyes to the wants of the cause of God. The means which he has placed in their hands to be used to his glory, they are binding up in houses and lands, while the saving truth, which God has intrusted to us to be given to the world, is hedged about and shut in by poverty. God calls upon every individual believer to do to the utmost of his ability, and then to pray in faith for God to do what man cannot. [Cf: RH 10-05-86 para. 15] p. 406, Para. 3, [1886MS].

My brother, you cannot be a Christian and cherish covetousness. You cannot be a Christian and not be a missionary. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? You may feel that the little you can do will be so inadequate to the demand that you will do nothing; but if each will do what he can, God will bless the effort, and the treasury will not be empty. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life in the precious, saving truths for this time; and remember that Christ identifies his interest with that of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." [Cf: RH 10-05-86 para. 16] p. 406, Para. 4, [1886MS].

During the meetings at Orebro, I was urged by the Spirit of the Lord to present his law as the great standard of righteousness, and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light again. [Cf: RH 10-05-86 para. 17] p. 407, Para. 1, [1886MS].

The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that his disciples might be

sanctified through the truth, and he says, "Thy word is truth;" while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which his voice is heard. The Bible will be to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to his voice, trusting in his wisdom, and making his word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God. [Cf: RH 10-05-86 para. 18] p. 407, Para. 2, [1886MS].

God requires at this time just what he required of the holy pair in Eden, perfect obedience to his requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts. [Cf: RH 10-05-86 para. 19] p. 407, Para. 3, [1886MS].

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [Cf: RH 10-05-86 para. 20] p. 407, Para. 4, [1886MS].

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What must I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you." But when Christ was asked this question he said, "What is written in the law? How readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live." True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ. [Cf: RH 10-05-86 para. 21] p. 407, Para. 5, [1886MS].

A number of persons were present at this meeting who held to the popular theory of sanctification; and as the claims of God's law were presented, and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers, he claimed to be sinless, and said that he had no need of the Bible, for the Lord told him

directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's word, but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will? [Cf: RH 10-05-86 para. 22] p. 408, Para. 1, [1886MS].

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless, and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God, and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition, and excites anger and contempt. Thus their character is shown, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." [Cf: RH 10-05-86 para. 23] p. 408, Para. 2, [1886MS].

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of his requirements. He will see more clearly his own defects, and will feel the need of continual repentance, and faith in the blood of Christ. He who bears with him a continual sense of the presence of Christ, cannot indulge self-confidence or self-righteousness. 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 claim to perfection. By Mrs. E. G. White. [Cf: RH 10-05-86 para. 24] p. 408, Para. 3, [1886MS].

I am deeply exercised in regard to our present position, realizing from the word of God how far down we are in prophetic history, so near the close of time, with so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. As we look over the vast field here in Europe, we can truly say, The harvest is great, but the laborers are few. Some are being added to the church. In Lausanne, as the result of earnest effort, twenty-six have recently taken their stand to keep the Sabbath. Under Bro. Ertzenberger's labors, fourteen have been added to the church in Chaux-de-Fonds; and Sabbath, June 5, twenty from different churches were baptized at Tramelan. Since our last visit to Chaux-de-Fonds, another has taken a stand upon the truth, and we expect to hear that others have decided. [Cf: RH 10-12-86 para. 1] p. 408, Para. 4, [1886MS].

But how little is being done in comparison to the great work to be accomplished! In our journeyings, we pass through many large, populous cities where the warning message has never been proclaimed. We travel through pleasant villages, and know that the message has not reached them. And how few of our brethren of the different nationalities are bearing any burden of the work of God! I am often unable to sleep for thinking wherein we have neglected to arouse the missionary spirit in

those who can labor in German, French, and other languages. How can you who have received the truth feel so little burden for those of your own tongue in other countries? The heavenly messengers are doing their work; and what are we doing? Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus, that they may become lightbearers to the world? [Cf: RH 10-12-86 para. 2] p. 409, Para. 1, [1886MS].

The Prince of life once came from heaven to earth, and bore insult and mockery, pain and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. The youth can engage in this work if they will learn in the school of Christ. What is the aim of those who are enjoying the advantages of our schools, Bible lectures, and Sabbath schools. You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to others? What our youth need now is the burden of the missionary work, which is a sure outgrowth of a soul converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring efforts of the Majesty of heaven, that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion! If you will take hold of the work right where you are at the present time, and do what you can, be sure that you will have the help of Jesus. All heaven is pledged to those who will seek the Lord with the whole heart. Error prevails everywhere. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error. [Cf: RH 10-12-86 para. 3] p. 409, Para. 2, [1886MS].

Missions are being established; and if the converting power of the truth comes to our youth, we shall see them pressing into the ranks of the workers. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, we would have hundreds of missionaries where we have one today. In every mission established, there should be a school for the education of laborers. The very best German, French, and Scandinavian talent should be enlisted in the work of educating promising young men and women of these different nationalities. This essential matter has been greatly neglected. In the office at Battle Creek, at Basel, and at Christiana, there is pressing need of translators in these different languages; and the various branches of the work are crippled for want of laborers. God-fearing workers are wanted in our houses of publication, in our missions, in our churches. There is need of persons educated in English, French, German, and other languages. We want a hundred workers where there is one. The heavy responsibilities should not rest upon one man in any branch of the work. Two or three should be fitted to share the burden, so that if one should be called to another post of duty, another may come in to supply his place. Provision has not been made half as extensively as it should have been, against any and every

emergency. A fund should be raised to educate for missionary work those who will give themselves unreservedly to God and the cause, and who will labor not for large wages, but for the love of Christ, to save souls for whom he died. [Cf: RH 10-12-86 para. 4] p. 409, Para. 3, [1886MS].

A great responsibility rests upon those who profess the truth, to guard their means from flowing into channels that will not bring glory to God. How much has been thoughtlessly wasted by our youth in America, spent for display, for things which they would have been just as happy without! Every dollar we possess is the Lord's. Instead of spending means in self-indulgence, we should invest it in answering the calls of missionary work. As new fields are opened, these calls are constantly increasing. A deep longing is now taking possession of souls, a longing for something which they have not. They call for light, for help, for the opening of the Scriptures. To meet these calls we must have means. If we ever needed workers who would use means economically, it is now. They should see in the money they handle, a trust which God has committed to them. Every cent should be carefully treasured. A cent seems like a trifle; but a hundred cents make a dollar, and, rightly spent, may be the means of saving a soul from death. [Cf: RH 10-12-86 para. 5] p. 410, Para. 1, [1886MS].

Care should be exercised to select the right men for teachers in missionary schools. Young men who are themselves deficient in Christian experience are not wanted. We need men who fear God, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart, in order that he may impart to them wisdom and knowledge, as he did to Daniel, and make them channels of light to others. Let those who are to be educators, seek for this heavenly endowment, that the understanding may be quick and clear. God will help them if they seek him; and those who have been under their instruction may be presented before the Master fitted to do his work with thoroughness and fidelity. Our ideas are altogether too narrow. With ears of faith we should hear the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part when we in faith do ours. [Cf: RH 10-12-86 para. 6] p. 410, Para. 2, [1886MS].

The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. There are too many faint, cowardly hearts in this hour of spiritual battle. Oh that our weakness may be made strong, that we may wax valiant in fight, and put to flight the armies of the aliens. Our work is not to be done in a haphazard manner. Satan, united with human agencies, will take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those who profess to keep God's commandments, but whose lips and hearts have not been touched with a live coal from off his altar, should not engage in his work until they are converted. "Be ye clean that bear the vessels of the Lord." [Cf: RH 10-12-86 para. 7] p. 410, Para. 3, [1886MS].

We must awake out of sleep. Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. Where are the idlers in the market places? Let them arouse, and

place themselves where they may be trained to render acceptable service. Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! If so many had not wrapped their talents of ability and money in a napkin, and buried them in the earth; if the church had done the work that God made it her duty to do, we should today have thousands rejoicing in the truth here, and there would be lightbearers in all parts of Europe. Brethren, God calls upon you to redeem the time. Make haste to unearth your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. What if some do become poor by investing their means in the work of spreading the truth? Your Master for your sakes became poor; and by following his example, you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means are far safer placed in the cause of God than deposited in a bank, or invested in houses and lands. No thief can approach them, no fire can consume them. They are laid up in bags that wax not old. [Cf: RH 10-12-86 para. 8] p. 410, Para. 4, [1886MS].

When Jesus ascended to heaven, he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you always, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it. Many seem to rest perfectly easy, as if heavenly messengers were to come to this earth, to proclaim with an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the Bible truth to those who are in darkness. Is your interest selfishly shut up in your own family, to your church? God pity your narrowness! You should have that undying zeal, that far-reaching love, which encircles the world. Those who are not called to go to foreign countries have a work to do in their own borders, to keep up the interest in their churches by well-directed effort, that they may be spiritual and self-sacrificing, and by their means and earnest prayers may aid those who enter new and difficult fields. Ministers should not do work that belongs to the laymen, thus wearying themselves, and preventing others from doing their duty. They should teach the members how to work in the church and community, to build up the church, to make the prayer meeting interesting, and to train for missionaries youth of ability. The members of the church should cooperate actively with the ministers, making the section of country around them their field of missionary labor. Churches that are weak or few in numbers, should be looked after by sister churches. [Cf: RH 10-12-86 para. 9] p. 411, Para. 1, [1886MS].

The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for being shut up to his own selfish interests. There is work for every mind, and for every hand, work adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. Is it any marvel that God does not visit the churches with

greater manifestations of his power, when so large a number are shut up in themselves, engrossed in their own interests? It is thus that their piety becomes weakened, and they grow bigoted and self-caring; but by working for others they would keep their souls alive. If they would become co-laborers with Jesus, we should see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond our own border. Oh, if the church would arise, and put on her beautiful garments, the righteousness of Christ, what a change would be realized in her influence, and in her spiritual condition! The jealousies and faultfinding, the heart-burnings, the envy and dissensions, the strife for supremacy, would cease. A close sympathy with Christ and his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish these evils, which, if indulged, are the curse of the church. In giving attention to the work of saving souls, they would be stimulated themselves to greater piety and purity; there would be a unity of purpose, and the salvation of precious souls would be felt to be of such great importance that all little differences would be completely swallowed up. [Cf: RH 10-12-86 para. 10] p. 411, Para. 2, [1886MS].

The Lord holds the church responsible for the souls whom they might save. If his people were to see themselves as God sees them, they could not endure to look their responsibilities and delinquencies in the face. Self-reproach would overwhelm them. Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be the children of God, you are your brother's keeper. God has intrusted to you sacred truths. Christ abiding in the individual members of the church is a well of water, springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and sins. Have we the truth for these last days? If we have, it must be carried to every nation, kindred, tongue, and people. Ere long, the living and the dead will have been judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Of this they must now be warned. God's holy law must be vindicated, and held up before them as a mirror. [Cf: RH 10-12-86 para. 11] p. 412, Para. 1, [1886MS].

But this work requires means. It is true that times are hard, that money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. Many are trembling with fear because the work moves faster than their slow faith, and means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is worldwide; yet many are doing nothing, and many more, so very little, and with so great a want of faith, that it is next to nothing. Shall we abandon the field that has already been opened in foreign countries? Shall we drop part of the work in our home missions? Shall we be disheartened at a debt of a few thousand dollars? Shall we falter and become laggards in the very last scenes of this world's history? My heart says, No, no! I cannot contemplate this question without a burning zeal in my souls to see this work go. We would not deny our faith, we would not deny Christ; yet we shall commit this fearful sin unless we move forward, as the

providence of God opens the way. The work must not stop for want of means. More money must be invested. "Sell that ye have and give alms." There is a time coming when commandment-keepers can neither buy nor sell. In the last extremity, before this work shall close, thousands of dollars will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the great work of preparing souls to stand in the great day of God, and they will give hundreds as readily as five dollars are given now. But let us not dishonor God by thinking that the church has not the means to do all the work that devolves upon her just now. [Cf: RH 10-12-86 para. 12] p. 412, Para. 2, [1886MS].

None need be in darkness concerning their duty if they make God's word their rule. They should study the instructions given by Christ upon different occasions, and should put them in practice. The Saviour has bidden us, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Some selfishly retain their means during their lifetime, trusting to make up for their neglect by remembering the cause in their wills. But not half of the means thus bestowed in legacies, ever benefits the object specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another. Do just as Christ has directed you, and you are in a safe path. In obeying this injunction, our example will preach louder than words. The highest display of the power of the truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth, should possess such a spirit of self sacrifice that the worldly ambition of the money-worshiper will be rebuked. We shall be brought into straight places in our work. Trials will come. God will test the strength of our faith. He will prove us to see if we will trust him under difficulties. The silver and the gold are the Lord's; and when his stewards have done their duty fully, and can do no more, they are not to sit down at ease, and let things take their course. It is then that they should cry to God for help. There should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that the "kingdom of heaven suffereth violence, and the violent take it by force." [Cf: RH 10-12-86 para. 13] p. 412, Para. 3, [1886MS].

The church has, with open hand and heart, come forward to the work hitherto, and she will do it yet. We have confidence in her integrity, and she will not be the poorer for the multitude and costliness of her gifts. The offerings of the church have in many instances been more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers, like sharp sickles, into the harvest field. It is true that there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands; but there has been a lack of heart-felt sympathy with laborers, a lack of real burden of soul, that the means invested may do its work. This is the ground of our difficulties. This is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul to watch and pray for the success of the work. Let every one who give his means, also send up his prayers daily that it may bring souls to the foot of the cross. And in every church, once a week at least, let there be a season set apart for praying for this work. Let all be united, not mingling in their petitions other wants, such as blessings for the sick and needy, but having a specific object for their faith and entreaties. Brethren, move

high heaven by your prayers for God to work with the efforts of his servants. The Lord has agencies which he will put in operation in answer to the importunate prayers of faith. He will fulfill his word, "Lo, I am with you alway, even unto the end of the world." [Cf: RH 10-12-86 para. 14] p. 413, Para. 1, [1886MS].

Our work is calling attention to us as a people. We are signs and wonders in the world. Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not aroused to put forth the earnest individual efforts they are capable of making, and every branch of the work is crippled for the want of fervent piety and devoted, humble, God-fearing workers. There is a class that are represented by Meroz. My heart is sore troubled for these. The missionary spirit has never taken hold of their souls. The calls for foreign missions do not stir them to action. What account will these render to God, who are doing nothing in his cause, nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant!" The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. There should be deep heart-searching among our young men and women, to see if they have a work to do for the Master. There is work to be accomplished that money cannot do. Heart devotion is needed now. The destitute portions of the field must be supplied with earnest laborers. Warm, loving hearts are wanted. We must have great faith and corresponding works. All who go into the missionary field will have hardships and trials to endure; they will find hard work, plenty of it; but those who have the right stamp of character will persevere under difficulties, discouragements, privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires when they dedicate themselves soul, body, and spirit, to his service, becoming partakers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,--the joy of seeing souls saved through their instrumentality in the kingdom of glory. [Cf: RH 10-12-86 para. 15] p. 413, Para. 2, [1886MS].

We need to cry to God as did Jacob, for a greater baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the mighty God of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Let the members of the church lay aside their pride and ornamentation. Instead of being expended for needless things, let their means flow into the treasury of the Lord. Thousands of dollars would thus be brought in to supply the wants of the cause. [Cf: RH 10-12-86 para. 16] p. 414, Para. 1, [1886MS].

But more than this is to be done. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus and his life of self-denial and sacrifice. Let genuine love, piety, and faith be cherished in the heart, and their precious fruits will appear in the

life. Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done ten years ago. Our plans must be enlarged, our operations extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess, offers the highest encouragement to the most devoted and self-sacrificing and persevering effort that mortal energies can bestow. We should have the courage of heroes, the faith of martyrs. By Mrs. E. G. White. [Cf: RH 10-12-86 para. 17] p. 414, Para. 2, [1886MS].

July 2 we arrived in Christiana. We were met at the station by friends, and taken to the rooms which had been prepared for us in a part of the old office building formerly used as a meeting hall. These rooms were fitted up very comfortably, and were made attractive by a variety of house plants. We were glad to meet Bro. and Sr. Clausen, so recently from America, and other friends with whom we formed an acquaintance at our visit last fall. [Cf: RH 10-19-86 para. 1] p. 414, Para. 3, [1886MS].

Sabbath, July 3, we met with the church in their hall in the new publishing house, a pleasant and commodious place of worship. I spoke to them from 2 Pet. 3:11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." I urged upon them the importance, since they had received so great light, of having corresponding works. The genuine receiver of truth is a doer of the word, and not a hearer only. As the truth is brought into the life, the whole character is changed. "Old things are passed away; behold, all things are become new." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The truly converted soul will become gentle and condescending. His character will be marked with simplicity. He will be spiritually minded. Self-exaltation will cease. His affections have entered a new channel. He loves Jesus with the whole heart, and he loves his brethren as the purchase of the blood of Christ. Here is the fruit that will certainly appear in the renewed heart. [Cf: RH 10-19-86 para. 2] p. 414, Para. 4, [1886MS].

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives! It should be our delight to do the will of God; and if we do his will, we shall be found of him in peace, without spot, and blameless. [Cf: RH 10-19-86 para. 3] p. 415, Para. 1, [1886MS].

An appointment had been made for me to speak Sunday afternoon at Laurvig, about seventy miles from Christiana. We went to this place by steamer, leaving Christiana at ten o'clock Saturday evening. The little steamer was so crowded that we could not obtain a stateroom, but the seats in the ladies' cabin served us for berths. The night seemed long, and we were glad to see, about two o'clock, the red eastern sky foretelling the sunrise. [Cf: RH 10-19-86 para. 4] p. 415, Para. 2, [1886MS].

We arrived in Laurvig at 5 A. M., and were met by Bro. E. G. Olsen, and taken to our rooms at the hotel, where we spent the morning in sleeping. After taking dinner with Bro. and Sr. Olsen, we visited a beautiful forest park, an extensive grove of beech trees, which is said to be the only beech grove in Norway. What especially interested me was, while it was a place of public resort, no alcoholic liquor of any kind was allowed to be sold there. Nothing stronger than soda water was dealt out to visitors. [Cf: RH 10-19-86 para. 5] p. 415, Para. 3, [1886MS].

In the afternoon I addressed a good congregation from Luke 10:25-28: "A certain lawyer stood up, tempting him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." I showed from the words of Christ what constitutes true holiness, that faith and obedience go hand in hand. [Cf: RH 10-19-86 para. 6] p. 415, Para. 4, [1886MS].

In this place, as in Orebro, are to be found the claimants of sanctification, some of whom, not satisfied with the boast of perfect holiness, make the most presumptuous claims, one man even professing to be Christ himself. This spurious sanctification has a bewitching power very similar to that of Spiritualism, and as difficult to break. Its advocates claim to be holy while they are workers of iniquity, calling sin righteousness, and righteousness sin. Satan uses this class to bring contempt upon Bible religion. [Cf: RH 10-19-86 para. 7] p. 415, Para. 5, [1886MS].

Under Bro. Olsen's labors a good interest had been manifested in Laurvig, and about twenty had begun to keep the Sabbath. We felt a deep interest in this little company. Some of its members were converted from a life of dissipation. The appearance of one of these brethren impressed me forcibly; his countenance bore in so marked a manner the impress of the spirit of Jesus that one could but say, This man is indeed born of God. He is poor, dependent upon his daily labor for support, and on account of the Sabbath he expects to lose his position; he is no longer young, and infirmities press upon him; but he has the peace of Christ. The truth he loves has done much for him; there has been a decided change in his whole life. The fountain has been purified, and the change is evinced by the sweetness of the stream that flows from it. The renewed man can say, "For me to live is Christ." I much desired to remain longer in this place; but duty called us elsewhere, and on Monday we returned to Christiana. [Cf: RH 10-19-86 para. 8] p. 415, Para. 6, [1886MS].

We felt much burdened for the church in this place; for we knew that it was not in a healthy condition. While some of its members were earnest and devoted, earnestly striving to follow Christ, there were others of that class whom the apostle calls vain talkers, whose mouths must be stopped. Their religion consists in prying into the affairs of others, as if the Lord had placed them on the judgment seat to criticise and condemn their brethren. They have carried their reproaches and accusations from household to household, and instead of being promptly rebuked, they have found listeners. Those who thus give

ear to these faultfinding ones are equally guilty; for they are encouraging them in their cruel work. Whoever lends himself to this work of evil surmising, reproach, and accusation, is rendering service to Satan, who is the accuser of the brethren, accusing them before God day and night. Those who have Christ abiding in the heart will not be engaged in any such work; they will be as far removed from it as the east is from the west. [Cf: RH 10-19-86 para. 9] p. 416, Para. 1, [1886MS].

Those who are associated together in church capacity have entered into a relationship with one another which implies mutual responsibility. They have individually pledged themselves to God and to their brethren to build up one another in the most holy faith,--to build up, not to tear down. No church can be in a healthy, flourishing condition unless its leaders shall take firm, decided measures to repress this faultfinding, accusing spirit wherever it exists. Its indulgence should be made a matter of church discipline; for it is a violation of the law of God, a violation of the rules which Christ has laid down for preserving order in the church. If these mischievous talkers are not subjected to church discipline they become confirmed in their evil work, and God charges the guilt upon the church. [Cf: RH 10-19-86 para. 10] p. 416, Para. 2, [1886MS].

It is impossible to express the pain and trouble caused by the false tongue. The atmosphere surrounding the soul is vital with influences for good or evil. There are persons whose presence leaves a taint on everything wherever they go. An intelligent Christian lady, after a scandal-monger had left her house, set all the doors and windows wide open to cleanse the atmosphere of its pollution. The professed followers of Christ should realize that the influence of their words and acts not only has a bearing upon themselves, but extends outside the church. If they could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be far less talking and more praying when Christians assemble together. [Cf: RH 10-19-86 para. 11] p. 416, Para. 3, [1886MS].

At the bar of God there will be opened before us astonishing revelations of the results of evil-speaking. At that bar the deceitful tongue, the cruel tongue, that has been so unsparing in its accusing and denunciation, will receive from the Judge of all the earth the same judgment that it has passed upon others. Vain talkers will then be called to meet their work, to answer for the souls that have been turned from the truth by their wicked words. [Cf: RH 10-19-86 para. 12] p. 416, Para. 4, [1886MS].

The members of the church need to be educated to realize their accountability. They should feel that it extends to all the minutest acts of life, to the words and to the thoughts. We must individually meet our whole life again before God's throne, and give an account, not only for all we have done, whether good or evil, but for all the good we might have done yet failed to accomplish because we were not consecrated to God. [Cf: RH 10-19-86 para. 13] p. 417, Para. 1, [1886MS].

We spent two weeks in Christiana, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity

of a thorough change in the character if they would be children of God. When they come to worship before the Lord, it should be with subdued and reverent hearts. The house built for his worship is a sacred place, not a place for unholy feelings, malice, faultfinding, and bitterness of spirit. I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were borne. We hope that this move is but the beginning of a decided advance on the part of many members of this church. [Cf: RH 10-19-86 para. 14] p. 417, Para. 2, [1886MS].

The Lord is willing to work for the church if they will in his fear go to work for themselves. They must individually make earnest efforts to reach a higher standard; but the church cannot rise while the mischief-makers are allowed to do their work of death. Each member of the church should do all in his power to eradicate this curse. God would have his children keep guard, not only over their words, but over their thoughts. Let the heart be closed firmly against all evil reports and meddling talkers, and let it be opened wide to receive God's light and love. Let the soul receive the impress of the divine image, that it may reflect Jesus to the world. [Cf: RH 10-19-86 para. 15] p. 417, Para. 3, [1886MS].

The grace of Christ in the soul is represented as a well of water springing up into everlasting life. The heart imbued with the spirit of Christ renders back love and obedience, gratitude and thanksgiving, thus showing forth the praises of Him who has called us out of darkness into his marvelous light. How terrible a thing it is to disappoint Jesus by failing to do this work which he expects of us, and which we can do if his light is shining in our hearts! The world is to be warned by the solemn truths which God has committed to his people. And the condition of the church is making its impression either for or against these truths. A perishing world has need of living Christian men and women, in whom Christ is abiding, and in whose daily life he is revealed. A church whose members are quickened by personal connection with Jesus will have an influence upon unbelievers. Their purity of character, their inflexible fidelity, their Christlike meekness, are a light to guide other souls to Christ and to the truth. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 10-19-86 para. 16] p. 417, Para. 4, [1886MS].

From Christiana we went by steamer direct to Copenhagen. This was a pleasant journey of about twenty-four hours. Much of the way we were in sight of land. Christiana is situated at the head of a bay, or fiord, extending about fifty miles into the country from the sea. While passing through this fiord we have a fine view of the scenery on each side. Sometimes the bay narrows so that there seems to be little more than room to pass, and again widening stretches away to a great distance. Along the coast are mountains, sometimes covered with pine forests, and again bare and rocky, while here and there are clusters of little houses, perched high upon the rocks. [Cf: RH 10-26-86 para. 1] p. 418, Para. 1, [1886MS].

Arriving in Copenhagen, we found Bro. Brorsen waiting for us. Eld. Matteson's family, with whom we stayed last fall, had moved to

Stockholm, and we now took rooms at the hotel. We were very pleasantly situated. Just across the street were the city botanical gardens, of which we had a fine view from our windows. The grounds were very attractive, and being open to the public afforded us a pleasant place to walk, apart from the noise and confusion of the crowded streets. My health improved much after coming to Copenhagen, so that I was in a better condition to labor than when I left home. [Cf: RH 10-26-86 para. 2] p. 418, Para. 2, [1886MS].

Our meetings here were appreciated, and seemed to be a blessing to the church. Last fall there were only about a dozen in Copenhagen keeping the Sabbath. Since that time there have been several valuable additions to their number. Those who have received the truth, have moved very cautiously. Some have been six months searching the Bible, like the noble Bereans, to see if these things are so. Among this number was a retired sea captain, who was a member of the Methodist Church, and a teacher in their Bible class. The members of his class were very much attached to him, and he had hoped, by moving with wisdom and caution, to bring some of them to accept the truth. But the minister, learning of his change of views, became alarmed, and deprived him of his class. This brother's testimony in our meetings revealed a warm interest in this work. He said that in past ages the gospel had gone from the east to the west, and now he thanked God that the precious light of truth was returning with increased power from the west to the east. [Cf: RH 10-26-86 para. 3] p. 418, Para. 3, [1886MS].

In one of our meetings a stranger arose to speak, saying that he had not been in Copenhagen before for years; he could not see anything good there; but he was thankful he had come now. He had never listened to such things as he had heard in that meeting. He believed that the time had come for the outpouring of the Spirit of God, spoken of by the prophet Joel. He seemed deeply moved, and expressed a desire to go with this people. He also attended the Sabbath school, which was conducted by Bro. Oyen with life and spirit, presenting a marked contrast to the ordinary Sunday school. The stranger seemed greatly interested in the exercises, and at the close he spoke again, saying that he had never before seen anything like it; that he must go home and tell his Baptist brethren all that he had seen and heard. [Cf: RH 10-26-86 para. 4] p. 418, Para. 4, [1886MS].

This man's wife, who was present at the meeting, had been a Sabbath-keeper for several years, and had been bitterly opposed by her husband. The change in him was to her an unexpected blessing, and she was filled with joy. With Sr. Matteson as interpreter, she afterward came to speak to me, and with deep emotion expressed her gratitude for what she had heard. [Cf: RH 10-26-86 para. 5] p. 419, Para. 1, [1886MS].

One brother who with his wife has recently accepted the truth, is a first-class carpenter. He stated his faith to his employer, saying that he could not work on the seventh day; but instead of being discharged, as he had feared, he was retained and allowed to keep the Sabbath. Whatever one's business or calling, it always pays to be thorough, to do our very best, and to be continually learning and improving. Those who do this, will be retained by their employers when others, who are less capable and efficient, are discharged. And, as a rule, those who are faithful and thorough in their business will bring the same characteristics into their religious life. God grant that this may be

the case with this dear brother. [Cf: RH 10-26-86 para. 6] p. 419, Para. 2, [1886MS].

There are some who have had to take less pleasant and profitable positions because they keep the Sabbath; yet they are not discouraged, but are fully decided to obey God's commandments. There are others who are convinced of the truth, and are endeavoring to arrange their business so they can keep the Sabbath. One encouraging feature which we noticed in the little company here is that they are all anxious to have special efforts made to spread the truth in this large city, well knowing that such labor will involve efforts and responsibility on their part. [Cf: RH 10-26-86 para. 7] p. 419, Para. 3, [1886MS].

If those who have received the truth will let their light shine out to others in meekness, holiness, and love, they will be a power for good in the world. Every truly converted soul will, like Daniel, Ezra, and other faithful servants of God, stand as a witness for him amid the almost universal apostasy. They will catch the divine rays of light shining from God's word, and will reflect it to the world. If his servants under the former dispensation were to shine brightly, as lights amid the darkness, how much more should we in this age, when in addition to the light which they had, we have all the increased light which has since been shining from God's word and from his dealings with his people. When the Christian church was established, the light of heaven was in the midst of it, and its bright beams penetrated everywhere. So it should be now. [Cf: RH 10-26-86 para. 8] p. 419, Para. 4, [1886MS].

God has given the individual members of his church ability to exert an influence on other minds. He expects all to improve in ability by putting to exercise the talents he has lent them. The pen, the power of speech, and the affections sanctified, are to be used in his work of enlightening the world. And as we thus work in his order, he will be constantly renewing, sanctifying, elevating, and increasing our powers, that we may accomplish a greater amount of good. The Christian no longer asks, What is agreeable to self, or for my own interest? but, What is God's will? what is for his glory, and the good of my fellowmen? How can I be instrumental in the salvation of souls? Every one who is a partaker of the divine nature will feel the burden of souls. He will love as Christ loved and work as Christ worked, expecting the reward at the end of the warfare. What is needed in every church is the vitalizing spirit of Christ, earnest, practical piety. In Christ we can do all things; without him we can do nothing. [Cf: RH 10-26-86 para. 9] p. 419, Para. 5, [1886MS].

While in Copenhagen we visited several beautiful parks, and one day ascended the "round tower," a very large and high tower connected with an old church. The ascent to this tower is not by stairs, but by an inclined plane, winding round and round, nine stories high. From this point a few stairs take us to the roof, which commands an extensive view of the city and the surrounding towns and islands. The ascent to the tower is so gradual, and the passage so wide, that several horses could be driven abreast. We were told that Peter the Great and Frederick IV. rode to the top of this tower, and while looking down from the dizzy height the former said to his companion, "Which of us has soldiers who would prove their loyalty by throwing themselves down from here if their king required it?" Frederick replied that he could

not claim to have any soldier that would do this, but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom. [Cf: RH 10-26-86 para. 10] p. 420, Para. 1, [1886MS].

As I looked down upon the great city, I could but think of the scenes that will be witnessed here when Christ shall come. This city is given up to pleasure and worldliness. Beer drinking and card playing, dancing and reveling, absorb the attention of the people. The multitudes will mock at the message of warning. Like the dwellers in Sodom, they will be awakened only when it is too late. As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. They have been taught by their ministers to believe that the second advent of Christ is to be spiritual or to take place in the distant future, and the warning of his soon coming is denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth, and all are saying, Where is the promise of his coming? Then it is that the voice of the archangel and the trump of God are heard. Oh, what terror will then overwhelm the wicked! What cries of anguish will be heard from those who have derided the overtures of mercy from God's messengers! The bolts and bars by which they sought to guard their treasures are rent asunder by the mighty earthquake. The grand and magnificent buildings are shaken down, and the guilty triflers are buried in the ruins. [Cf: RH 10-26-86 para. 11] p. 420, Para. 2, [1886MS].

Says the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet Jesus sees that even those who have received the light are in danger of becoming careless and losing the spirit of watchfulness, and he addresses to them the solemn warning words, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. " Increased vigilance is our only safety. The waiting, watching ones will be actively engaged in preparing to meet their Lord. They will keep a faithful watch over themselves lest the least sin shall defile the character. They will maintain strict temperance. Humility and simplicity will characterize every action, in harmony with the truth they hold. We cannot be too careful in our preparation that we may meet the Lord in peace. Our powers should be tasked to the utmost to understand the word of God, and to heed its warning and counsels. We should seek earnestly to adorn the soul temple in a manner to please our Lord. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: RH 10-26-86 para. 12] p. 420,

Para. 3, [1886MS].

Those are watching most nobly and truly who are laboring with the greatest diligence to arouse souls to their danger. All heaven is astir, actively engaged in preparing for the great day of God's vengeance, the day of Zion's deliverance; and shall not equal earnestness and zeal be manifested by his people on the earth? [Cf: RH 10-26-86 para. 13] p. 421, Para. 1, [1886MS].

The little while of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. Let the blessed hope of our Saviour's soon appearing inspire us with fresh courage, and give vigor to every Christian grace. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 10-26-86 para. 14] p. 421, Para. 2, [1886MS].

You to whom are committed the sacred, testing truths for this time, are you faithful to your God-given trust? Every one wields an influence over the destiny of other souls. "Ye are the light of the world." A faithful discharge of duty on your part will have a telling influence on the impenitent; but if you neglect the work which God has given to you, some soul will be lost. Consider this matter, I pray you, in the light of God's word; and may your souls feel the burden of your intrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner! "Be zealous and repent," is the word of God to his professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 11-02-86 para. 1] p. 421, Para. 3, [1886MS].

Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they most need the presence of God, many have it least. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them, we have great light and privileges; but many do not respond to these, and herein lies their peril. When Jesus wept over Jerusalem, his tears were for all who abuse present privileges. He wept that so many who profess his name fail to become what God designed them to be; that they continue in sin and weakness, while he is willing and able to save them if they will but come to him. The Saviour says, "What more could I have done that I have not done in it?" He has dealt with his people as a loving father with a wayward and rebellious child. But he sees grace resisted, privileges abused, opportunities slighted. Where he had a right to expect earnest, vital piety, he sees insincerity, hollow formalism, and Pharisaic pride. Neglect of light is chargeable on those whom God has intrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited on those who have had so great light, yet are so cold and unimpressible

that no light shines from them to the world. [Cf: RH 11-02-86 para. 2] p. 421, Para. 4, [1886MS].

God has loaded us with his benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some may arouse, but only to fall back into unconsciousness of their sin and peril. Passion, worldliness, malice, envy pride, strife for supremacy, make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden on their souls, because their message is treated by so many as an idle tale. The eye of Jesus, looking down the ages, was fixed upon our time when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" It is still thy day, O church of God, whom he has made the depository of his law. But this day of trust and probation is fast drawing to a close. The sun is fast westering. Can it be that it will set, and thou not know the things that belong unto thy peace? Must the irrevocable sentence be passed, "But now they are hid from thine eyes"? I tell you there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go except thou bless me." It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges unimproved, the soul temple filled with desecrated shrines,--all is recorded in the books of heaven. But most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest. [Cf: RH 11-02-86 para. 3] p. 422, Para. 1, [1886MS].

The Saviour speaks to his people, "Be zealous and repent." It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear, but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. Jesus is now looking from heaven above with yearning pity upon thee, even thee in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless all shall give earnest heed to the things that belong to their peace, the words of Christ may at any moment be applicable to them: "Now they are hid from thine eyes." I intrusted thee with a solemn, sacred message of truth to be made known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thy hand. [Cf: RH 11-02-86 para. 4] p. 422, Para. 2, [1886MS].

Will our churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? The present is our day of visitation. Look not to a future, more convenient season, when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "Today," saith the

Spirit of God, "if ye will hear his voice, harden not your heart." Today go about the work, else you may be one day too late. The impression that you have now may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be moved out of its place, and you left in darkness. "See that you refuse not him that speaketh." Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the word of God, or through his delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar his entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings he has given? [Cf: RH 11-02-86 para. 5] p. 422, Para. 3, [1886MS].

There are some whose hold on life is weakening. Disease is preying upon them. Soon will come the time for the separation from all earthly things. Will they venture to trifle with God now? Will they rob him by withholding help from his cause? Are there any who will prefer perishable, earthly treasure to the heavenly, immortal substance? Christ is making his last appeal to hearts. How importunate his entreaty, how reluctant he is to give you up to separation from his love and presence forever! Still is heard the step of Him who waiteth at your door; his voice is yet pleading for entrance; but there is a point beyond which his forbearance will not reach. Shall the words be written over the doomed doorway, "Ephraim is joined to idols: let him alone"? Shall it be spoken concerning you, He is joined to his idol of sensuality: let him alone? He is joined to his idol of earthly treasure: let him alone? He is joined to his idolatry of self: let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, and have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. Oh, it is peace that you need,--Heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; but Jesus offers it as a gift. It is yours if you will but reach out your hand and grasp it. Many are weary of their halfhearted service. Their souls cry out after the living God. We are so weak, so helpless, yet so desirous for a better state of things, that we turn away from a religion that has no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul. [Cf: RH 11-02-86 para. 6] p. 423, Para. 1, [1886MS].

Let the minister of God in his labors lean upon the arm of infinite power. Let him lay bare his soul in the secret place alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry as did Jacob, for the Comforter. Never trust in what you yourself can do. Your wisdom is but foolishness. Ever keep in heart the knowledge that we are laborers for God. The Lord is leading

his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And to us also the promise is extended. "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." By Mrs. E. G. White. [Cf: RH 11-02-86 para. 7] p. 423, Para. 2, [1886MS].

What shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath-keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character building the very best material--the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments." [Cf: RH 11-09-86 para. 1] p. 424, Para. 1, [1886MS].

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just according to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand. [Cf: RH 11-09-86 para. 2] p. 424, Para. 2, [1886MS].

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be

had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, unwholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or drinking. [Cf: RH 11-09-86 para. 3] p. 424, Para. 3, [1886MS].

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading; and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them. [Cf: RH 11-09-86 para. 4] p. 424, Para. 4, [1886MS].

Others continue as they began. All desire to be practical Christians ends with the wish; for they cannot be truly Christlike, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it constantly, and must have it. [Cf: RH 11-09-86 para. 5] p. 425, Para. 1, [1886MS].

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the

very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied with good seed, which, springing to life, will bring forth fruit bearing branches. If all kinds of seed are sown--good and bad indiscriminately--the mind's soil will be impoverished and demoralized by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish. [Cf: RH 11-09-86 para. 6] p. 425, Para. 2, [1886MS].

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction--truth to be practiced every day, that truth which Christ prayed might sanctify his disciples. [Cf: RH 11-09-86 para. 7] p. 425, Para. 3, [1886MS].

When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading. [Cf: RH 11-09-86 para. 8] p. 426, Para. 1, [1886MS].

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought. [Cf: RH 11-09-86 para. 9] p. 426, Para. 2, [1886MS].

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become fully developed mentally, morally, and physically. [Cf: RH 11-09-86 para. 10] p. 426, Para. 3, [1886MS].

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature. [Cf: RH 11-09-86 para. 11] p. 426, Para. 4, [1886MS].

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit. [Cf: RH 11-09-86 para. 12] p. 426, Para. 5, [1886MS].

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,--adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects. [Cf: RH 11-09-86 para. 13] p. 427, Para. 1, [1886MS].

Light and truth are within the reach of all and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their minds to searching God's word, Satan will find chaff to

fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful. [Cf: RH 11-09-86 para. 14] p. 427, Para. 2, [1886MS].

God inspired holy men to record for our benefit instruction concerning these dangers that beset our salvation, and how to escape them. The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation. [Cf: RH 11-09-86 para. 15] p. 427, Para. 3, [1886MS].

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace. *Nimes, France.* By Mrs. E. G. White. [Cf: RH 11-09-86 para. 16] p. 428, Para. 1, [1886MS].

"Forgive us our debts, as we forgive our debtors." It is most

difficult, even for those who claim to be followers of Jesus, to forgive as Christ forgives us. The true spirit of forgiveness is so little practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge thereof, to those who have not experienced it for themselves it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life. [Cf: RH 11-09-86 para. 1] p. 428, Para. 2, [1886MS].

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, the angel told the women who had brought spices to the tomb, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself upon the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord intrusted to him the care of the sheep and lambs of the heavenly fold, Peter knew that he was taken back into divine confidence and affection. To fulfill this charge, he would need to have that mind which was in Jesus Christ; and if he was converted, he would copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors; remembering the patient love of Christ toward him, affording him another opportunity to bring forth the fruit of good works, he would be more conciliatory toward erring ones. [Cf: RH 11-16-86 para. 2] p. 428, Para. 3, [1886MS].

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the longsuffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience, to be kind, even though they do not meet our expectations in every particular. The Lord expects us to be pitiful and loving, to have sympathetic hearts. The fruits of the grace of God will be shown in our deportment to one another. We should keep always before us that, while claiming to be commandment-keepers, we must not be found to be commandment-breakers. The last six commandments specify man's duty to man. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. While they claim to be doers of God's word, they fail to make sure work by earnest practice. [Cf: RH 11-16-86 para. 3] p. 429, Para. 1, [1886MS].

When Christ was on earth, instead of removing from the commandments one jot or one tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. As Jesus taught the people practical godliness, the scribes and Pharisees were thinking that he was lowering the Old Testament standard; but Christ read their thoughts and understood their feelings like an open book, and reproved the self-righteous rulers in these words to the disciples: "For I say unto you, that except your righteousness shall exceed the righteousness of the

scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. 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 11-16-86 para. 4] p. 429, Para. 2, [1886MS].

Christ continues to impress upon his disciples the necessity of practicing the principles of the commandments. He tells them that the seventh commandment may be violated by the eyes and thoughts; therefore, the principles of God's law reach even to the intents and purposes of the mind. The Saviour seeks to impress upon his followers that merely believing the commandments is not enough; they must do them. He sets forth plain evidence that if we faithfully keep the ten precepts we shall love our neighbor as ourselves. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: RH 11-16-86 para. 5] p. 429, Para. 3, [1886MS].

"Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: RH 11-16-86 para. 6] p. 430, Para. 1, [1886MS].

All the lessons and works of Christ were to show the elevated character of the law of his Father. If we have any just comprehension of the love wherewith he hath loved us, we will see that we come far short of doing his words. We claim to have special light in regard to the binding claims of God's law upon the whole human family, and we profess to be walking in that light. Let us critically examine ourselves, to see if we are living in obedience to the words of our Master in which he plainly points out the duty of his followers to their enemies as well as to their brethren. [Cf: RH 11-16-86 para. 7] p. 430, Para. 2, [1886MS].

Nothing short of unreserved consecration to God will place us in such a relation to him that we will rightly perform every daily duty, and

cultivate a piety so thorough and practical as to make itself felt by all in the circle of our influence. We must guard ourselves against a love of self that will lead us to neglect to render obedience to the important instructions Christ has given. These lessons should be so impressed upon our minds that we will consider how our words and actions appear to those who behold them. We should studiously cultivate Christian courtesy at all times, which will keep us from neglecting that which is due to others. We must study the example Christ has left us, as revealed in his character; and then, all unconsciously to ourselves, we shall do the works he did. By reflecting upon those around us the rays of light we thus receive, we may bring to a saving knowledge of him those who know him not. If all who claim to believe the truth would practice the lessons of Jesus to love our neighbor as ourselves, there would be a forward, upward movement all along the line. We are to love souls for whom the Saviour died, with the pure unselfish love he manifested when he became our sacrifice. [Cf: RH 11-16-86 para. 8] p. 430, Para. 3, [1886MS].

Let heads of families look into their home life. Is this love exemplified in the family circle? Go farther in your self-examination: in your association with your brethren in church capacity, do you find unkindness, selfishness, or even dishonesty? Be sure that you examine and prove yourselves as Paul has directed: "Examine yourselves, whether ye be in the faith: prove your own selves." In the light of God's word, search carefully whether you truly have the love of God in the heart. "This is my commandment, That ye love one another as I have loved you." "He that saith he is in the light, and hateth his brother, is in darkness even until now." [Cf: RH 11-16-86 para. 9] p. 430, Para. 4, [1886MS].

The love of Jesus needs to be brought to bear upon our lives. It will have a softening, subduing influence upon our hearts and characters. It will prompt us to forgive our brethren, even though they have done us injury. Divine love must flow from our hearts in gentle words and kindly actions to one another. The fruit of these good works will hang as rich clusters upon the vine of character. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: RH 11-16-86 para. 10] p. 431, Para. 1, [1886MS].

"Longsuffering" is patience with offense; long endurance. If you are longsuffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." To be longsuffering is not to be gloomy and sad, sour and hardhearted; it is to be exactly the opposite. [Cf: RH 11-16-86 para. 11] p. 431, Para. 2, [1886MS].

There are church members who never feel sweet peace and rest in Jesus. They have made no growth in grace, they manifest no increase in meekness and love. An impatient, faultfinding, critical, envious, suspicious spirit classes them as yet among those under the influence of the adversary of souls. If they would let the spirit of their Saviour come in, their cold, hard hearts would be melted, and the

merciful love of Jesus would be communicated to others instead of this worrying, exacting spirit. Christ's followers are in this world for the purpose of working intelligently to pluck brands from the burning. A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. Every duty he will faithfully perform, thus becoming a beacon light. [Cf: RH 11-16-86 para. 12] p. 431, Para. 3, [1886MS].

Have you an unwavering trust in God? Lacking self-confidence, do you put your faith in him, rejoicing that you are privileged to be his child, even to suffer for his dear sake? Rejoicing in Christ as your Saviour, pitiful, compassionate, and touched with the feeling of your infirmities, love and joy will be revealed in your daily life. If you love Him who died to redeem mankind, you will love those for whom he died. A restful peace and happiness will fill your heart to overflowing when you believe that Jesus carries you and all your burdens. [Cf: RH 11-16-86 para. 13] p. 431, Para. 4, [1886MS].

Brethren, we are nearing the Judgment. Talents have been lent us in trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those yet in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified. *Nimes, France*. By Mrs. E. G. White. [Cf: RH 11-16-86 para. 14] p. 431, Para. 5, [1886MS].

Christ came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption price for a world lost. His self-denial and self sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with himself. The most erring, the most sinful, were not passed by; his labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed his transforming grace. [Cf: RH 11-30-86 para. 1] p. 432, Para. 1, [1886MS].

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him. He does not drive it back, but, oh wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found. [Cf: RH 11-30-86 para. 2] p. 432, Para. 2, [1886MS].

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth his tenderest sympathy and most earnest labor. Over one sinner that repenteth, his joy is greater than over the ninety and nine who need no repentance. [Cf: RH 11-30-86 para. 3] p. 432, Para. 3, [1886MS].

These lessons are for our benefit. Christ has enjoined upon his disciples that they cooperate with him in his work; that they love one another as he has loved them. The agony which he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as he worked, and to love as he loved even those who are in ignorance and sin. [Cf: RH 11-30-86 para. 4] p. 432, Para. 4, [1886MS].

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side--keeping as far as possible from the very ones who most need help. The newly converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault. Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct. [Cf: RH 11-30-86 para. 5] p. 432, Para. 5, [1886MS].

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and he holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in danger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly represent Christ, and they do incalculable harm by misrepresenting our loving Saviour. [Cf: RH 11-30-86 para. 6] p. 433, Para. 1, [1886MS].

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to him as we are. They are equally capable of being trophies of his grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to those who need our help, our prayers, our sympathy and love. [Cf: RH 11-30-86 para. 7] p. 433, Para. 2, [1886MS].

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them. [Cf: RH 11-30-86 para. 8] p. 433, Para. 3, [1886MS].

Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact. [Cf: RH 11-30-86 para. 9] p. 433, Para. 4, [1886MS].

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver but the giver. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perception, a steady, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation. [Cf: RH 11-30-86 para. 10] p. 433, Para. 5, [1886MS].

But how this work has been neglected! If the thoughts and affections were wholly given to God, think you that souls in error, under the

temptations of Satan, would be dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which he has done the most, for which he has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag. [Cf: RH 11-30-86 para. 11] p. 434, Para. 1, [1886MS].

God calls upon his people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven. [Cf: RH 11-30-86 para. 12] p. 434, Para. 2, [1886MS].

Our meetings for worship should be sacred, precious occasions. The prayer meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. Christ will be driven from the assemblies where this spirit is manifested, and Satan will come in to take the lead. Nothing that savors of an unchristian, unloving spirit should be permitted to enter; for do we not assemble to seek mercy and forgiveness from the Lord? And the Saviour has plainly said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Who can stand before God and plead a faultless character, a blameless life? And how, then, dare any criticise and condemn their brethren? Those who themselves can hope for salvation only through the merits of Christ, who must seek forgiveness by virtue of his blood, are under the strongest obligation to exercise love, pity, and forgiveness toward their fellow-sinners. [Cf: RH 11-30-86 para. 13] p. 434, Para. 3, [1886MS].

Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship him in form, but there will be no spiritual service. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of them." All should feel that they are in the divine presence; and instead of dwelling upon the faults and errors of others, they should be diligently searching their own hearts. If you have confessions to make of your own sins, do your duty, and leave others to do theirs. [Cf: RH 11-30-86 para. 14] p. 434, Para. 4, [1886MS].

When you indulge your own harshness of character by manifesting a hard, unfeeling spirit, you are repulsing the very ones whom you should win. Your harshness and severity destroy their love of assembling together, and too often result in driving them from the truth. You should realize that you yourselves are under the rebuke of God. While you condemn others, the Lord condemns you. You have a duty to do to confess your own unchristian conduct. May the Lord move upon the hearts of the individual members of the church, until his transforming grace shall be revealed in life and character. Then when you assemble together it will not be to criticise one another, but to talk of Jesus and his love. [Cf: RH 11-30-86 para. 15] p. 434, Para. 5, [1886MS].

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry

speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive, and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, his love 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 11-30-86 para. 16] p. 435, Para. 1, [1886MS].

We are not to depend upon two or three members to do the work for the whole church. We must individually have a strong, active faith, carrying forward the work God has left us to do. There must be an intense, living interest to inquire of God, "What wilt thou have me to do?" "How shall I do my work for time and for eternity?" We must individually bend all our powers to search for the truth, employing every means within our reach that will aid us in a diligent, prayerful investigation of the Scriptures; and then we must live the truth, that we may save souls. [Cf: RH 11-30-86 para. 17] p. 435, Para. 2, [1886MS].

An earnest effort should be made in every church to put away evil-speaking and a censorious spirit. Severity and faultfinding must be rebuked as the work of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all close their ears to gossip and censure. Direct the tale bearer to the teachings of God's word. Bid him carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. [Cf: RH 11-30-86 para. 18] p. 435, Para. 3, [1886MS].

The admonition of the True Witness to the Sardis church is, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." The sin especially charged against this church is that they have not strengthened the things that remain that are ready to die. Does this warning apply to us? [Cf: RH 11-30-86 para. 19] p. 435, Para. 4, [1886MS].

God has done his part of the work for the salvation of men, and now he calls for the cooperation of the church. There is the blood of Christ, the word of truth, the Holy Spirit, and there are the perishing souls. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question the motives, the actions of the life. Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus; you have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him? Have you shown by words of tenderness and kindly acts that you love him and desire to save him? As you have associated with those who were faltering and staggering under the load

of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the great Head of the church regard the work of your life? How does He to whom every soul is precious as the purchase of his blood, look upon your indifference to those who stray from the right path? Be sure that He who is the true Watchman of the Lord's house, the sleepless Warder of the temple courts, has marked every neglect. [Cf: RH 11-30-86 para. 20] p. 435, Para. 5, [1886MS].

Have not Christ and his love been shut out from your life, until a mechanical form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls. How earnestly you sought to represent to them the Saviour's love. The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience, and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it? [Cf: RH 11-30-86 para. 21] p. 436, Para. 1, [1886MS].

God has not been unmindful of the good deeds, the self-denying acts, of the church in the past. All are registered on high. But these are not enough. These will not save the church when she ceases to fulfill her mission. Unless the cruel neglect and indifference manifested in the past shall cease, the church, instead of going from strength to strength, will continue to degenerate into weakness and formality. Shall we let this be? Is the dull torpor, the mournful deterioration in love and spiritual zeal, which exists today, to be perpetuated? Is this the condition in which Christ is to find his church? [Cf: RH 11-30-86 para. 22] p. 436, Para. 2, [1886MS].

Brethren, your own lamps will surely flicker and become dim, until they go out in darkness, unless you shall make decided efforts to reform. "Remember therefore from whence thou art fallen, and repent, and do thy first works." The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given, "I will come unto thee quickly, and will remove thy candlestick out of his place." These words are uttered by the longsuffering, forbearing One. They are a solemn warning to churches and to individuals, that the Watcher who never slumbers is measuring their course of action. It is only by reason of his marvelous patience that they are not cut down as cumberers of the ground. But his Spirit will not always strive. His patience will wait but little longer. [Cf: RH 11-30-86 para. 23] p. 436, Para. 3, [1886MS].

At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side, and yourselves find entrance as redeemed sinners into the city of God. "Inasmuch," says Christ, "as ye did it not unto one of the least

of these, ye did it not to me." [Cf: RH 11-30-86 para. 24] p. 436, Para. 4, [1886MS].

But it is not yet too late to redeem the neglects of the past. Let there be a revival of the first love, the first ardor. Search out the ones you have driven away; bind up by confession the wounds you have made. Come close to the great Heart of pitying love, and let the current of that divine compassion flow into your heart, and from you into the hearts of others. Let the tenderness and mercy that Jesus has revealed in his own precious life be an example to us of the manner in which we should treat our fellow-beings, especially those who are our brethren in Christ. Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love. "Wouldst thou an erring soul redeem, And lead a lost one back to God? Wouldst thou a guardian angel seem To one who long in guilt has trod? Go kindly to him, take his hand, With gentle words, within thine own, And by his side a brother stand, Till thou the demon sin dethrone. "Scorn not the guilty, then, but plead With him in kindest, gentlest mood, And back to the lost one thou mayest lead To God, humanity, and good. Thou art thyself but man, and thou Art weak, perchance to fall as he; Then mercy to the fallen show, That mercy may be shown to thee." *Nimes, France*. By Mrs. E. G. White. [Cf: RH 11-30-86 para. 25] p. 436, Para. 5, [1886MS].

God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must cooperate with God's plan by diligent, painstaking effort. The plough must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest. [Cf: RH 12-07-86 para. 1] p. 437, Para. 1, [1886MS].

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to cooperate with the Majesty of heaven. [Cf: RH 12-07-86 para. 2] p. 437, Para. 2, [1886MS].

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good

of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for our sakes became poor, that we through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow men, and for the advancement of God's cause in the earth. [Cf: RH 12-07-86 para. 3] p. 437, Para. 3, [1886MS].

The spirit of benevolence is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death. [Cf: RH 12-07-86 para. 4] p. 437, Para. 4, [1886MS].

Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence. [Cf: RH 12-07-86 para. 5] p. 437, Para. 5, [1886MS].

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite self-sacrifice; and yet when labor is to be done, when our help is needed in the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God. [Cf: RH 12-07-86 para. 6] p. 438, Para. 1, [1886MS].

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and hands are closed against him. But those who received God's merciful gifts day after day, and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent them to sustain his cause and build up his kingdom are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant

display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect. [Cf: RH 12-07-86 para. 7] p. 438, Para. 2, [1886MS].

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity! [Cf: RH 12-07-86 para. 8] p. 438, Para. 3, [1886MS].

You who claim to believe the truth, to be waiting for the appearing of our Lord in the clouds of heaven, waiting to be translated to the mansions Christ has given his life to purchase, how much, I ask, do you love his appearing? How much do you value eternal above temporal things?--Just as much as your works show, and no more. Brethren and sisters, "the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arouse and put away their pride and vanity and worldliness. Let them humble their hearts before God by repentance that they have lifted so few burdens for Christ. [Cf: RH 12-07-86 para. 9] p. 438, Para. 4, [1886MS].

Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher standpoint. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will, fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet smelling savor, diffusing a rich fragrance throughout all the earth. [Cf: RH 12-07-86 para. 10] p. 439, Para. 1, [1886MS].

To us as a people God has committed great and solemn truths, not merely to be enjoyed by ourselves, but to be given to others. The banner of truth must be unfurled in every nation. The message of warning must be proclaimed to every tongue and people. But this work is still far from being accomplished. I am pained as I see the condition of things in Europe. Something has been accomplished, and the angels are still holding the four winds that a far greater work may be done; but there is so great poverty and actual want that the truth makes slow progress. In how many countries has the message as yet only found an entrance! In how many cities is there not even one soul that has heard the proclamation of the Third Angel's Message! Angels of God are moving upon minds, and preparing the way for the reception of the truth. From

every side the Macedonian cry is heard, "Come over and help us." But the work is hindered for lack of workers and for lack of means. [Cf: RH 12-07-86 para. 11] p. 439, Para. 2, [1886MS].

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. 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. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren 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 as we see the little that is being done, when we have a worldwide message, and the end of all things is at hand. [Cf: RH 12-07-86 para. 12] p. 439, Para. 3, [1886MS].

The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded of God's commandment-keeping people. If there was ever need of economy and self-denial, it is now. There should be no extravagance in dress, no useless expenditure for self-indulgence or display. Let our means and our labors be devoted to the cause of God, to save souls for whom Christ died. [Cf: RH 12-07-86 para. 13] p. 439, Para. 4, [1886MS].

As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to God. Let us show that we appreciate the great plan of redemption. As God has given us all Heaven in the gift of his dear Son, let us express our gratitude by thank offerings to his cause. Let the evergreen Christmas trees yield a rich harvest for God. [Cf: RH 12-07-86 para. 14] p. 440, Para. 1, [1886MS].

I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the freewill offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God. [Cf: RH 12-07-86 para. 15] p. 440, Para. 2, [1886MS].

Have we been forgetful of God's goodness in the past, we have now a precious opportunity to redeem these neglects. Let us upon the coming Christmas and New Year's not only make an offering to him of our means,

but give ourselves to him in willing service. To each of us, from the oldest to the youngest, is granted the privilege of becoming workers together with God. Christ is soon to come in the clouds of heaven to reward every one according to his works. To whom will it then be said, "Ye have done what ye could"? *Torre Pellice, Italy*. By Mrs. E. G. White. [Cf: RH 12-07-86 para. 16] p. 440, Para. 3, [1886MS].

Another year has nearly closed. The history of everyone's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God? [Cf: RH 12-14-86 para. 1] p. 440, Para. 4, [1886MS].

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to 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 12-14-86 para. 2] p. 440, Para. 5, [1886MS].

The men and women whom we have met day by day are Judgment bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led 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 have we been willing to make for their salvation? [Cf: RH 12-14-86 para. 3] p. 440, Para. 6, [1886MS].

It is not alone in distant lands that there is need of lightbearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. [Cf: RH 12-14-86 para. 4] p. 441, Para. 1, [1886MS].

Here is the work before us. I call upon you who have a knowledge of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the lamb of God who taketh away the sin of the world. [Cf: RH 12-14-86 para. 5] p. 441, Para. 2, [1886MS].

During the past year how much time that might have been devoted to this work has been given to self serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgences of appetite! For all this what account can be rendered to God? [Cf: RH 12-14-86 para. 6] p. 441, Para. 3, [1886MS].

Notwithstanding the advancement of the cause, and the increasing need of funds to push the work in new fields, many are still binding up their means and absorbing all their energies in worldly enterprises, burying their talent in the earth, as if they designed thus to keep it from God's treasury, as if God had no just claims upon them. They seem to look upon their ability and possessions as their own. By their actions, and in their hearts, they echo the charge of the unjust steward, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth." God penetrates their motives, and understands the thoughts of their hearts. They may make trivial excuses for their course, but God reads their selfishness and covetousness. [Cf: RH 12-14-86 para. 7] p. 441, Para. 4, [1886MS].

They charge him with being a hard master, because he claims their possessions and their service. But we can bring nothing to God which is not already his. Everything was lost by sin; man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be re-instated in the favor of God, and be permitted to enjoy his gifts. We are not our own. Christ has bought us with his precious blood, and we belong to him. All that we possess, our mental and physical powers, all the blessings of the present and the future life, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where he has not sown, and gathering where he has not strewn, is false. When God calls for our gifts or our service, he is only claiming that which is his own. "All things come of thee," said King David, "and of thine own have we given thee." [Cf: RH 12-14-86 para. 8] p. 441, Para. 5, [1886MS].

The means which God has furnished for the advancement of his cause are placed in the hands of his servants. He has intrusted them with his goods, and made them his agents, the dispensers of these goods to advance his glory. The cause has waited for years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth in direct opposition to the command of Christ? All now have an opportunity to use their means to advance the cause of God, but those who wait till some future time will be too late. Let the stewards critically examine the use they have made of God's intrusted capital. Have they embezzled it? Have they squandered it by mismanagement? Are they guilty of robbery toward God? [Cf: RH 12-14-86 para. 9] p. 442, Para. 1, [1886MS].

There have been some who have done what they could with self-denying, self-sacrificing effort. God is not unmindful of their works of love and devotion. Of Cornelius it was said that his prayers and his alms had come up in remembrance before God. Every act of self-denying benevolence and loving service is precious in the sight of God. Some have ever manifested a willingness to do for his cause, and the Lord

has prospered these willing ones, making them channels for his gifts, that they might continue to do and be blessed in doing. They can say with David, "What am I, and what is my people, that we should be able to offer so willingly after this sort?" "God is not unrighteous," said the apostle Paul, "to forget your work and labor of love." Neither will he overlook the lack of these labors in the members of his church who make themselves first and his cause second. Everyone will be rewarded as his works have been. [Cf: RH 12-14-86 para. 10] p. 442, Para. 2, [1886MS].

Those who have failed to present to God the tithes and offerings which belong to him, should awaken to a sense of their duty. 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. [Cf: RH 12-14-86 para. 11] p. 442, Para. 3, [1886MS].

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must be encouraged in the young. God has claims on the service of all,--men and women, youth and children,--and the earlier they are led out of and away from themselves, and taught to exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success. [Cf: RH 12-14-86 para. 12] p. 442, Para. 4, [1886MS].

Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be his disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan gain control, but let honor be shown to Jesus by obedience to his precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example. [Cf: RH 12-14-86 para. 13] p. 443, Para. 1, [1886MS].

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf,

let us do our part of the work. Let us confess and forsake our sins, that we may find pardon. [Cf: RH 12-14-86 para. 14] p. 443, Para. 2, [1886MS].

Brethren, 1886 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. [Cf: RH 12-14-86 para. 15] p. 443, Para. 3, [1886MS].

God alone can tell what will transpire during the year 1887. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is at work; but this 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 12-14-86 para. 16] p. 443, Para. 4, [1886MS].

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 to 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. *Torre Pellice, Italy.* By Mrs. E. G. White. [Cf: RH 12-14-86 para. 17] p. 444, Para. 1, [1886MS].

We are plainly told what are the fruits of the Spirit; and I ask, Who will be excused in the day of God? If the word of inspiration has told us the fruits of the Spirit, and made plain to us the very work to be done in order to cherish and cultivate the fruits of the Spirit, then, I say, who can be excused for cherishing evils that will hinder us from entering into the kingdom of God? [Cf: RH 12-21-86 para. 1] p. 444, Para. 2, [1886MS].

Anyone can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth, or by gaining worldly honor. Character is not obtained by trying to have others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the bloodstained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it

not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth? Let me know that Jesus smiles upon me; let me know that he approves my actions and my course, and then let come what may, let afflictions be ever so great, I will be resigned to my lot and rejoice in the Lord. [Cf: RH 12-21-86 para. 2] p. 444, Para. 3, [1886MS].

The fruits of the Spirit are love, joy, peace, longsuffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ. We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness, and of longsuffering. We do not want to have a faultfinding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves; if we teach them to be longsuffering, we must be longsuffering ourselves; and if we would have them manifest a spirit of love toward us, we must manifest a gentle, loving spirit toward them. But at the same time there need be no weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards; but she can do this with all gentleness and meekness. She should not be bitter and accusing; that only causes a spirit of opposition. She should be gentle, kind, meek, and longsuffering; but with this there should be firmness of principle. In a family disciplined and trained after this plan, there is a power in favor of Christianity. The children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents profess to be followers of Jesus, you will find the children going in the ways of the world. The powers of darkness are gaining a hold upon them, and they are passing right over into the hands of the enemy. And what influence does this have upon the outside world? Does it testify in favor of Christianity?--No, indeed. [Cf: RH 12-21-86 para. 3] p. 444, Para. 4, [1886MS].

Then we are to have godliness and faith. We are to believe in God and his promises, and in his power to help and save us. We must believe him; for he is well able and more than willing to help us in time of trouble, to comfort us in times of affliction and distress, and to deliver us out of all our trials and difficulties. Troubles and difficulties will come, and we must confide in God. If our children do not do as we wish them, what course are we going to take in the matter? give them up because we see that they do not have the Spirit of God?--Never! it should only make them dearer to our hearts. We must come before God with them in our prayers. We must present them before the throne of God, and say, Lord, here are the children thou hast given me, and I cannot rest day nor night till thou hast brought them into the ark. I cannot enjoy it to be in the ark unless my children are there also. [Cf: RH 12-21-86 para. 4] p. 445, Para. 1, [1886MS].

When the children of Israel rebelled so that the Lord threatened to destroy them, did Moses give them up?--No, no; he pleaded for them. And

when the Lord said, "Let me . . . destroy them, and blot out their name from under heaven: and I will make of thee a great nation," etc., Moses wished the Lord to blot his name out of the book also, if he could not forgive their sin. Thus he was willing to sacrifice his own eternal interests if God would spare the children of Israel. [Cf: RH 12-21-86 para. 5] p. 445, Para. 2, [1886MS].

How is it with you, fathers and mothers? Are you drinking in the things of this life, and forgetting the eternal interests of your children? or are you coming to the throne of grace, pleading and agonizing with God for his mercy and blessing upon your household? Do you plead with your children to come to Christ, and then go where there is no eye to see and no ear to hear, and there pour out your petitions before God for them? Why do you have your homes filled with unconsecrated children?--It is because there is no sense of the claims of God. It is because there is no sense that Christ has bought them, and they are his children. Christ says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How?--By the cultivation of the graces of the Spirit--love, joy, peace, longsuffering, gentleness, goodness, meekness, faith. We want the living faith that will grasp the strong arm of Jehovah. Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp the promise of God, and never give up until every child is gathered into the ark? [Cf: RH 12-21-86 para. 6] p. 445, Para. 3, [1886MS].

We should all have an interest in this matter of faith. There is not a soul that is not indebted to God. Christ died for all, that you might have the grace of the Spirit, that you might become conquerors, that you might have eternal life. And when the saints shall stand around the great white throne, where praise, and honor, and glory, and might, and power are ascribed to him, will one of these before me be missing? Is there one here who has not his eyes and affections fastened upon heaven? Are there any here who are not seeking for "those things which are above, where Christ sitteth on the right hand of God"? Have you been baptized with the baptism of Christ? Have you received these graces of the Spirit? Have you risen with Christ? Then "seek those things which are above, where Christ sitteth on the right hand of God." [Cf: RH 12-21-86 para. 7] p. 445, Para. 4, [1886MS].

Then we want piety. If piety was practiced daily, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the light? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them. [Cf: RH 12-21-86 para. 8] p. 446, Para. 1, [1886MS].

Every man, and every woman, and every child must be in earnest. It is no time to be discouraged now, for the evil one is pressing upon us harder than ever before, and we cannot afford to lose ground by going backward. In the name of Jesus Christ of Nazareth, we must rally for the right; and we must strive not to have our children taken right out

of our arms, and out of our homes, to pass into the ranks of the enemy. We cannot afford it. We must work for God, and we must work for heaven, with all the might and faith there is in us. Be not deceived by the temporary things of this life. Consider the things of eternal interest. I want a closer connection with God. I want to sing the song of redemption in the kingdom of glory. I want the crown of immortality to be placed upon my brow. With an immortal tongue I want to sing praises to Him who left glory, and came to earth to save those that were lost. I want to praise him. I want to magnify him. I want to glorify him. I want the immortal inheritance and the eternal substance. And what care I, I ask you, what care I for the things of the world, if I lose or if I gain heaven at last? Of what advantage will they be to me? But if I have a hold on Heaven, I can have a right hold on my fellowmen; I can have an influence that will constantly press against the tide of evil that there is in the world, and lead souls into the ark of safety. [Cf: RH 12-21-86 para. 9] p. 446, Para. 2, [1886MS].

We all need the graces of the Spirit of God in the heart. God help us to seek for this. Do not rest until you have received it. Break the chains of darkness asunder. Come where the living waters flow, and drink of salvation. Then, if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God. God grant, oh, may God grant, that all these souls may be there. Christ has bought you; and you cannot afford to be lost. May you in God's strength make your calling and election sure. By Mrs. E. G. White. [Cf: RH 12-21-86 para. 10] p. 446, Para. 3, [1886MS].

The Swiss Conference was held at Basle, 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. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. The meetings increased in interest from the first. The congregation 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: Bible Echo & Signs of the Times 02-01-86 para. 01] p. 446, Para. 4, [1886MS].

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 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 prayer was 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 to minister to the humble, penitent ones. After prayer, one hundred testimonies were borne. Many of these showed a real, genuine experience in the things of God. [Cf: Bible Echo & Signs of the Times 02-01-86 para. 02] p. 447, Para. 1, [1886MS].

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: Bible Echo & Signs of the Times 02-01-86 para. 03] p. 447, Para. 2, [1886MS].

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: Bible Echo & Signs of the Times 02-01-86 para. 04] p. 447, Para. 3, [1886MS].

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 may they 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 all

our missions throughout the world 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: Bible Echo & Signs of the Times 02-01-86 para. 05] p. 447, Para. 4, [1886MS].

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 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 so 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: Bible Echo & Signs of the Times 02-01-86 para. 06] p. 448, Para. 1, [1886MS].

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? Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-01-86 para. 07] p. 448, Para. 2, [1886MS].

In a private letter from Sister White, she writes of her labors, and those of her son. W.C. White, in Italy. We take the liberty to publish a portion of it, knowing it will be of interest to all our readers:-- [Cf: Bible Echo & Signs of the Times 08-01-86 para. 01] p. 448, Para. 3, [1886MS].

"We returned a few days since from a tour in Italy, and our homeward route was through Geneva and Lausanne. In the latter place, the efforts of Bro. Bourdeau in French, and brethren Ertzenberger and Conradi in German, have brought about twenty from the Methodist and Baptist churches to receive the truth. It requires far greater effort to interest people here in the truth than it does in America. There are "heaps" of teachers in this country, who, when the truth is introduced, band together, and labor to keep the people from hearing it. They will get together the best talent they can procure, and as many as ten of these will unite in holding a protracted meeting. After bringing the people together, they will warn them against us, and breathe out threatenings against the Seventh-day Adventists. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 02] p. 448, Para. 4, [1886MS].

About the only way we can get hold of the people, is to hold Bible readings, and the interest commences with one, then two or three, and these after getting interested, call in others. In this way the

interest is gradually worked up, slowly though it may be, yet in Lausanne great good has been accomplished besides inducing some to obey the truth. It has been a good school for some of our young laborers who thought they could go out single-handed and alone, and draw the people to them. We labored earnestly to correct some of the wrong impressions that had been entertained by some, regarding methods of labor, and are much gratified to see the improvement that has been made. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 03] p. 448, Para. 5, [1886MS].

We held meetings in three different villages in the Waldensian Valleys with good interest. A brother who had been laboring in Naples, met us by appointment in Torre Pellice, and was much encouraged by the meetings. He said he had received much light, and would from that time labor in a different manner. The Italians are very excitable. Their method of labor is to bring every power to bear suddenly, and in an excited manner to exclaim, "Is this so? What will you do? Will you obey? Say yes or no!" Some of these are really capable men and intelligent in the Scriptures, but do not know what it is to bring religion into their homes. We have tried to set before these the great love of Jesus, his meekness, his lowliness, his self-denial, and thus bring them into the workshop of God, where they may have the rough edges taken off, and be polished into precious stones for the temple of God. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 04] p. 449, Para. 1, [1886MS].

Italian men have little regard for the women. In that country one may see a woman driving or leading a cow team, and a great strong man riding in the wagon. From this you may gather some idea of the degradation of Italian women. All the heaviest work is borne by them, which causes them to fade early, while the men retain their freshness and vigor. In winter, because they cannot afford a fire to warm their houses, these people remove into their stables. Every crack and crevice of these is stuffed with straw to keep out the cold, and there with cows, donkeys, (if able to own them), sheep, goats, and hens, the natives of Torre Pellice and adjoining valleys spend their winters. Some of these people have intelligent countenances, and financially considered, are well off; but they know of no better way. They say that the heat from cattle is as good as a stove. They only pity Americans when told that they do not live in stables during winter. They think that Americans must suffer much from the cold in consequence. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 05] p. 449, Para. 2, [1886MS].

To help these people, our laborers must go to these stables in which they live, and share their hospitalities among the cattle. At such times, the repast consists of black bread, made from smutty wheat ground up without cleansing, with a little milk, or a vile substitute for cheese. In these stables there will congregate from fifty to seventy-five persons, who seat themselves on the earth floor littered with leaves or musty straw which has been gathered for their family beds, and for the cattle. Here they sit and listen to the word of God, with ears, eyes, and mouth all open. The atmosphere of the stables is not very pleasant to an American, although the Italian laborers do not mind it much. After the people become interested, a hall is hired, and Elder A.C. Bourdeau speaks to them there. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 06] p. 449, Para. 3, [1886MS].

Bro. Gynette, an Italian, does what he can to assist in the work. He attends meetings far up in the mountains, which are reached only by traversing narrow defiles, and precipitous paths on the edges of precipices. To one unacquainted with these paths, they are positively dangerous, especially when the fog, so common in those parts, settles down densely upon everything. Bro. Gynette goes night after night over these roads walking seven miles to reach the place of meeting, and returning the same night. W. C. W. accompanied him on one occasion to Angrogna, seven miles. M. K. White, A. C. Bourdeau and I rode in a carriage a part of the way; but when we could proceed no farther, turned our course homeward. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 07] p. 449, Para. 4, [1886MS].

On our way we tarried at a small village to obtain information in regard to the place where so many thousands of Protestants perished at the hands of their Catholic persecutors, by being thrown from the precipice to the rocks below. A venerable Vaudois informed us that the village was once very prosperous; but when Milan and Turin, after a long struggle, reluctantly bowed their necks to the Roman yoke and yielded their liberty of conscience, many in the adjacent country would not take the step, and were persecuted, and driven from their homes in consequence. At that time this village was partly depopulated. God provided a home for the persecuted refugees amid the clefts of the rocks in the neighboring mountains. As we drew near the hills, thirty miles west of Turin, there suddenly opened before us a narrow portal in the mountain side, which proved to be the entrance to the Waldensian Valleys. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 08] p. 450, Para. 1, [1886MS].

This entrance to the mountains is guarded by a low hill thrown up in the form of earth works before an army. But even with this defence the Waldenses were not safe. The Catholic authorities scented their prey, and came upon them like bloodhounds, burning their buildings, and murdering their inmates. Here from an eminence, where stands a Vaudois temple we had a view that was grand and awe-inspiring. The mountains tower thousands of feet above the valley, and to their sides, rising terrace above terrace, may be seen the houses looking like nests clinging to the eternal rocks. Here, thought I, was the homes of the persecuted; here among God's mountains was their stronghold and fortress; here the word of God was honored and the Creator revered. And now the truth for these last days is being echoed here from valley to hilltop. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 09] p. 450, Para. 2, [1886MS].

But we were soon obliged to leave this interesting place, and descend to the valley. The roads are nearly impassable for carriages, but we managed to traverse the zigzag course in safety. Upon meeting W.C. White again, he said that fifty attended the meeting in the stable, and all seemed deeply interested. He said that those who had Bibles searched them carefully to learn the truth for themselves. This is a good work, but performed under difficulties. God has precious souls in those mountains, however, and this is the only way we know of, at present, to reach them. If we only had the means to devote to the work there, that our brethren could bestow, the truth might be pushed forward vigorously among those people. What we will do we do not know. Letters come in from different parts begging for help. God is doing a

great work in France, Prussia, and India. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-01-86 para. 10] p. 450, Para. 3, [1886MS].

"It is more blessed to give than to receive."--We are in a world where hearts need human sympathy; and God has given us benevolence, that we may realize this need, and be kind and charitable to all with whom we come in contact. We often see a charitable disposition manifested by men and women who have never given their hearts to Christ, and it is a sad sight indeed when his professed followers lack this great essential of Christianity. They do not copy the Pattern; and it is impossible for them to reflect the image of Jesus in their lives and deportment. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 01] p. 450, Para. 4, [1886MS].

Love is one of the fruits of true piety. Those who truly carry out the principles of the law of God in their daily lives will realize that suffering humanity has claims upon them. They will not only love God supremely, but their neighbor as themselves. Jesus illustrated this principle in the parable which he told to a certain lawyer who "stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus answered him by asking another question: "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." [Cf: Bible Echo & Signs of the Times 12-01-86 para. 02] p. 450, Para. 5, [1886MS].

"This do," said Jesus, not merely *believe*, but *do*, "and thou shalt live." It is carrying out the principles of God's law and not merely a professed faith in its binding claims, that makes the Christian. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 03] p. 451, Para. 1, [1886MS].

But the lawyer, "willing to justify himself, said unto Jesus, And who is my neighbor?" Jesus illustrates the spirit of cheerful benevolence which should be exercised toward all,--friends, neighbors, and strangers,--in the story that follows: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A priest and a Levite who came that way, and saw his need of help, passed by on the other side. Notwithstanding their exalted professions of piety, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan, who made no such lofty pretensions to righteousness, came to the place. He saw in the unfortunate stranger a human being in distress, and his compassion was excited. He immediately "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." And on the morrow he left the wounded man in the care of his host, with the assurance that on his return he would pay all charges. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 04] p. 451, Para. 2, [1886MS].

Christ asks, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise." Here is a

lesson on the duties of man with reference to his fellow-man. Those who neglect to carry out the principles illustrated by this lesson, are not commandment-keepers, though they may pretend to revere the law of God. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 05] p. 451, Para. 3, [1886MS].

Human sympathy, sanctified by the spirit of Jesus, is an element that can be productive of great good. Those who cultivate benevolence are not only doing good to others, but they are benefiting themselves by opening their hearts to the benign influences of sympathy and love. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of the destitute, given or done with an eye single to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of Heaven, and will receive the approval of God. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 06] p. 451, Para. 4, [1886MS].

In the parable, Christ exalts the Samaritan above the priest and the Levite, who were great sticklers for the letter of the law in the ten commandments. The one obeyed the spirit of these commandments, while the other was content to express an exalted faith in them. But the apostle tells us that "faith without works is dead." [Cf: Bible Echo & Signs of the Times 12-01-86 para. 07] p. 451, Para. 5, [1886MS].

When the advocates of the law of God plant their feet firmly on its principles, showing that they are loyal, not merely in name, but at heart also, carrying out in their lives the spirit of the law of God, and exercising true benevolence to man, then will they have moral power to move the world. But it is impossible for those who profess allegiance to God to correctly represent the principles of his law, while slighting the injunction to love our neighbor as ourselves. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 08] p. 451, Para. 6, [1886MS].

We are under obligation, not only to secure heaven ourselves, but to show others the way, and, through our care and disinterested love, to lead toward Christ those who come within the sphere of our influence. We are accountable, to a great degree, for the souls of those around us. Our words and deeds are constantly telling for or against the truth of God; and we are under personal obligation to exert an influence in its favor. The most eloquent sermon that can be preached upon the law of ten commandments is to *do* them. Obedience should be made a personal duty. Negligence here is flagrant sin. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 09] p. 452, Para. 1, [1886MS].

Let the world see that we are not selfishly narrowed up to our own exclusive interests and our religious joys, but that we desire them to share our blessings and privileges, through the sanctifying influence of the truth; let them see that the religion which we profess does not close up or freeze up the avenues to the soul, making us unsympathizing and exacting; let all who profess to have found Christ, minister, as he did, to the needs of man, cherishing a spirit of wise benevolence; and we shall then see many souls following the light that shines from our precept and example. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 10] p. 452, Para. 2, [1886MS].

We should cultivate an amiable disposition, and subject ourselves to the control of conscience. The truth of God makes better men and women of those who receive it in the love of it. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has been closed to human suffering; and kindness and charity are seen as its fruits. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 11] p. 452, Para. 3, [1886MS].

Let us not bring a reproach upon the Christian religion by manifesting jealousy and intolerance toward others. No one has ever been reclaimed from a wrong position by censure or reproach; but many have thus been driven away from God, with their hearts steeled against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. We are required of God to exercise that charity that suffereth long and is kind. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 12] p. 452, Para. 4, [1886MS].

The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith, whose opinions, habits, and tastes in temporal matters are not in harmony. But with the love of Christ glowing in their bosoms, looking forward to the same heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 13] p. 452, Para. 5, [1886MS].

None should feel at liberty to preserve a cold and chilling reserve and iron dignity,--a spirit that repels those who are brought within its influence. This spirit is contagious; it creates an atmosphere that withers good impulses and good resolves; under its influence persons become constrained, and the natural current of human sympathy, cordiality, and love is choked. The gloom and chill of this unsocial atmosphere is reflected in the countenance; and not only is the spiritual health affected by this unnatural depression, but the physical health is affected also. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 14] p. 452, Para. 6, [1886MS].

There are scarcely two whose experiences are alike in every particular. The trials of one may not be the trials of another; and our hearts should ever be open to kindly sympathy, and aglow with the divine love that Jesus manifested for all his brethren. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-01-86 para. 15] p. 453, Para. 1, [1886MS].

(Continued from page 314, Vol. 1.) At the Cross. The Son of God was led to the judgment-hall of an earthly court to be derided and condemned to death by sinful men. "He was wounded for our transgressions, he was bruised for our iniquities." The Majesty of Heaven submitted to insult, mockery, and shameful abuse, "as a reproach of men, and despised of the people." He "gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting." [Cf: The Present Truth 01-07-86 para. 01] p. 453, Para. 2, [1886MS].

Satan instigated the cruel abuse of the debased mob led on by the priests and rulers, to provoke, if possible, retaliation from the world's Redeemer, or to drive him to deliver himself by a miracle from the hands of his persecutors, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure. But He who could command the heavenly hosts, and in an instant call to his aid legions of holy angels, one of whom could have immediately overpowered that cruel mob,--He who could have stricken down his tormentors by the flashing forth of his Divine majesty,--submitted with dignified composure to the coarsest insult and outrage. [Cf: The Present Truth 01-07-86 para. 02] p. 453, Para. 3, [1886MS].

"He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." It was in the plan of redemption that he should suffer the scorn and abuse of wicked men, and he consented to all this when he became the Redeemer of man. In the character of humanity he was meekly to endure taunts and stripes, leaving to the children of men an example of patient forbearance. [Cf: The Present Truth 01-07-86 para. 03] p. 453, Para. 4, [1886MS].

Angels of God faithfully recorded every insulting look, word, and act directed against their beloved Commander; and the base men who scorned and spit upon the calm, pale face of Christ, were one day to look upon it in its glory, shining brighter than the sun. In that awful time they would pray to the rocks and the mountains: "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." [Cf: The Present Truth 01-07-86 para. 04] p. 454, Para. 1, [1886MS].

Satan's rage was great as he saw that all the cruelty which he had led the Jews to inflict upon Jesus had not forced from his lips the slightest murmur. Although he had taken upon himself the nature of man, he manifested a Godlike fortitude, and departed in no particular from the will of his Father. [Cf: The Present Truth 01-07-86 para. 05] p. 454, Para. 2, [1886MS].

Wonder, O Heavens! and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan has full control of the minds of his servants. In order to do this effectually, he commenced with the Jewish leaders, and imbued them with religious frenzy. This they communicated to the rude and uncultivated mob, until there was a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased outcast in the throng. [Cf: The Present Truth 01-07-86 para. 06] p. 454, Para. 3, [1886MS].

Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of his condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by his teachings. The priests had been

bound by a promise not to molest any of his disciples if Jesus were delivered up to them; so all classes of people flocked to the scene of the outrage, and Jerusalem was left almost empty. [Cf: The Present Truth 01-07-86 para. 07] p. 454, Para. 4, [1886MS].

The disciples and believers from the region round about joined the throng that followed Jesus. His mother was also there, her heart stricken with unutterable anguish; yet she, with the disciples, hoped that the painful scene would change, and that Jesus would assert his power, and appear before his enemies as the Son of God. Then again her mother's heart would sink as she remembered words in which he had briefly referred to the things which were that day being enacted. [Cf: The Present Truth 01-07-86 para. 08] p. 455, Para. 1, [1886MS].

Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon his bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. As he lay beneath the heavy burden of the cross, how the heart of his mother longed to place a supporting hand beneath his wounded head, and bathe that brow that had once been pillowed upon her bosom. But, alas! that mournful privilege was denied her. [Cf: The Present Truth 01-07-86 para. 09] p. 455, Para. 2, [1886MS].

When Jesus revived, the cross was again placed upon his shoulders, and he was forced forward. He staggered on for a few steps, bearing his heavy load, then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution. [Cf: The Present Truth 01-07-86 para. 10] p. 455, Para. 3, [1886MS].

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour caused him to acknowledge that he was the Son of God. Simon ever after felt grateful to God for the providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer. [Cf: The Present Truth 01-07-86 para. 11] p. 455, Para. 4, [1886MS].

A great multitude followed the Saviour to Calvary; many were mocking and deriding, but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvellous works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!"

[Cf: The Present Truth 01-07-86 para. 12] p. 456, Para. 1, [1886MS].

Upon the occasion of Christ's riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honoured to be connected with him. Now they followed him in his humiliation at a distance. They were filled with inexpressible grief and disappointed hopes. How were the words of Jesus verified: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Yet the disciples still had faint hope that their Master would manifest his power at the last moment, and deliver himself from his enemies. By Mrs. E. G. White. (To be continued.) [Cf: The Present Truth 01-07-86 para. 13] p. 456, Para. 2, [1886MS].

(Continued from page 2.) Upon arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. His mother looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had given life to the dead would not suffer himself to be crucified. What torture wrung her heart as she witnessed the shame and suffering of her son, yet was not able to minister to him in his distress! How bitter her grief and disappointment! Must she give up her faith that he was the true Messiah? Would the Son of God allow himself to be cruelly slain? She saw his hands stretched upon the cross. And now the hammer and the nails were brought, and as the spikes were driven through the tender flesh and fastened to the cross, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Christ. [Cf: The Present Truth 01-21-86 para. 01] p. 456, Para. 3, [1886MS].

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. There was no pitying hand to wipe the death-dew from his face, nor words of sympathy and unchanging fidelity to stay his human heart. He was treading the wine-press alone; and of all the people there was none with him. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies--"Father, forgive them; for they know not what they do." His mind was borne from his own suffering to the crime of his persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all his suffering, and were then gloating over the accomplishment of their purpose; the Saviour uttered only a plea for their forgiveness--"for they know not what they do." [Cf: The Present Truth 01-21-86 para. 02] p. 457, Para. 1, [1886MS].

Had they realized that they were putting to torture one who had come to save the sinful race from eternal ruin, they would have been overwhelmed with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against Heaven in crucifying the King of glory, but against the commonest feelings of humanity in putting to death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's

presence. That prayer of Christ for his enemies embraced the world, taking in every sinner who should live, until the end of time. [Cf: The Present Truth 01-21-86 para. 03] p. 457, Para. 2, [1886MS].

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing him the most excruciating agony. And now a terrible scene was enacted. Priests, scribes, and rulers forgot the dignity of their sacred office, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If thou be the King of the Jews, save thyself." And some deridingly repeated among themselves: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross." [Cf: The Present Truth 01-21-86 para. 04] p. 457, Para. 3, [1886MS].

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which Inspiration had foretold they would utter upon this occasion; yet in their blindness they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ. [Cf: The Present Truth 01-21-86 para. 05] p. 458, Para. 1, [1886MS].

The thieves who were crucified with Jesus suffered like physical torture with him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests, and railed upon Jesus, saying, "If thou be Christ, save thyself and us." The other malefactor was not a hardened criminal; his morals had been corrupted by association with the base, but his crimes were not so great as were those of many who stood beneath the cross reviling the Saviour. [Cf: The Present Truth 01-21-86 para. 06] p. 458, Para. 2, [1886MS].

In common with his nation, he had believed that Messiah was soon to come. He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. He had sought to drown his convictions in the fascinations of pleasure. Corrupt associations had led him farther and farther into wickedness, until he was arrested for open crime, and condemned to die upon the cross. During that day of trial he had been in company with Jesus in the judgment-hall and on the way to Calvary. He had heard Pilate declare him to be a just man; he had marked his god-like deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God. [Cf: The Present Truth 01-21-86 para. 07] p. 458, Para. 3, [1886MS].

When he heard the sneering words of his companion in crime, he "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, as his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to him in humble faith: "Lord, remember me when

thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise." [Cf: The Present Truth 01-21-86 para. 08] p. 458, Para. 4, [1886MS].

Jesus did not promise the penitent thief that he should go with him, upon the day of their crucifixion, to Paradise; for he himself did not ascend to his Father until three days afterward. See John 20:17. But he declared unto him, "I say unto thee *to-day*," meaning to impress the fact upon his mind, that at *that time*, while enduring ignominy and persecution, he had the power to save sinners. He was man's Advocate with the Father, having the same power as when he healed the sick and raised the dead to life; it was his Divine right to promise *that day* to the repentant, believing sinner, "Thou shalt be with me in Paradise." [Cf: The Present Truth 01-21-86 para. 09] p. 459, Para. 1, [1886MS].

The Saviour, lifted upon the cross, enduring pain and mockery, is sought by a guilty, dying soul with a faith discerning the world's Redeemer in him who is crucified as a male-factor. While the leading Jews deny him, and even the disciples doubt his Divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when he wrought miracles, and also after he had risen from the grave; but none called him Lord as he hung dying upon the cross, save the penitent thief. Never during his entire ministry were words more grateful to the Saviour's ears, than was the utterance of faith from the lips of the dying malefactor, amid the taunts and blasphemy of the mob. [Cf: The Present Truth 01-21-86 para. 10] p. 459, Para. 2, [1886MS].

The enemies of Jesus awaited his death with impatient hope. That event they imagined would forever hush the rumours of his Divine power and the wonders of his miracles. They flattered themselves that they would then no longer tremble because of his influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross, divided his clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of Inspiration had accurately described this scene hundreds of years before it took place: "Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." "They part my garments among them, and cast lots upon my vesture." [Cf: The Present Truth 01-21-86 para. 11] p. 459, Para. 3, [1886MS].

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and he said, "I thirst." They saturated a sponge with vinegar and gall, and offered it him to drink; but when he had tasted it, he refused it. The Lord of life and glory was dying, a ransom for the race. By Mrs. E. G. White. (*To be continued.*) [Cf: The Present Truth 01-21-86 para. 12] p. 460, Para. 1, [1886MS].

(*Continued from page 10.*) It was not the dread of death which caused the inexpressible agony of Jesus. To believe this would be to place him beneath the martyrs in courage and endurance; for many of those who have died for their faith, yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realize its enormity, that it was so deeply rooted in the human heart as to be

well-nigh impossible to eradicate. It was the guilt of sin, bringing the Father's wrath upon him as man's substitute, that broke the heart of the Son of God. Every pang that he endured upon the cross, the blood-drops that flowed from his head, his hands, and feet, the agony that racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who opened the eyes of the blind, and raised the dead to life,--offers himself upon the cross as the all-sufficient sacrifice for man. [Cf: The Present Truth 02-04-86 para. 01] p. 460, Para. 2, [1886MS].

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. No wonder that his humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of heaven veiled their faces from the fearful sight. [Cf: The Present Truth 02-04-86 para. 02] p. 460, Para. 3, [1886MS].

Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all the vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. [Cf: The Present Truth 02-04-86 para. 03] p. 461, Para. 1, [1886MS].

Priests, rulers, scribes, executioners, and the mob, all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear. [Cf: The Present Truth 02-04-86 para. 04] p. 461, Para. 2, [1886MS].

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour as in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" As the outer gloom settled about Christ, many voices exclaimed, The vengeance of God is upon him! The bolts of God's wrath are hurled upon him because he claimed to be the Son of God! When the Saviour's despairing cry rang out, many who had believed on him were filled with terror; hope left them; if God had forsaken Jesus, what was to become of his followers, and the doctrine they had cherished? [Cf: The Present Truth 02-04-86

para. 05] p. 461, Para. 3, [1886MS].

There, upon the cross, hung the spotless Lamb of God, his flesh lacerated with stripes and wounds; those loving hands, that had ever been ready to relieve the oppressed and suffering, extended upon the cross, and fastened by the cruel nails; those patient feet, that had traversed weary leagues in the dispensing of blessings and in teaching the doctrine of salvation to the world, bruised and spiked to the cross; that royal head wounded by a crown of thorns; those pale and quivering lips, that had ever been ready to respond to the plea of suffering humanity, shaped to the mournful words, "My God, my God, why hast thou forsaken me?" [Cf: The Present Truth 02-04-86 para. 06] p. 461, Para. 4, [1886MS].

In silence the people watch for the end of this fearful scene. Priests and rulers look toward Jerusalem, and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished," "Father, into thy hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died. [Cf: The Present Truth 02-04-86 para. 07] p. 462, Para. 1, [1886MS].

The spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a violent quaking of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchres were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground. [Cf: The Present Truth 02-04-86 para. 08] p. 462, Para. 2, [1886MS].

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had even before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of his glory flash forth upon, or the cloud of his disapproval shadow, the precious stones in the breastplate of the high priest. [Cf: The Present Truth 02-04-86 para. 09] p. 462, Para. 3, [1886MS].

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the heaven of heavens. Henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died

for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in his expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing his beams from the once favoured city of Jerusalem. It was a miraculous testimony given of God, that the faith of after-generations might be confirmed. [Cf: The Present Truth 02-04-86 para. 10] p. 463, Para. 1, [1886MS].

Jesus did not yield up his life until he had accomplished the work which he came to do. The great plan of redemption was triumphantly carried out. Through a life of obedience the fallen sons of Adam could finally be exalted to the presence of God. When the Christian comprehends the magnitude of the great sacrifice made by the Majesty of Heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of Paul the apostle is, "I determined not to know anything among you, save Jesus Christ, and him crucified." And we may look toward Calvary and exclaim, "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." By Mrs. E. G. White. (*Concluded next number.*) [Cf: The Present Truth 02-04-86 para. 11] p. 463, Para. 2, [1886MS].

(Continued from page 18.) The Conflict Ended. When Jesus cried out, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation, was ended. Satan had fully manifested his enmity against the Son of God. It was the cruel cunning of the fallen foe that planned the betrayal, trial, and crucifixion of Christ. His diabolical hatred, carried out in the death of Jesus, placed Satan where his true character was revealed to all created intelligences that had not fallen by sin. The angels were horror-stricken that one who had been of their number could fall so low as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile was quenched in their hearts. [Cf: The Present Truth 02-18-86 para. 01] p. 463, Para. 3, [1886MS].

Satan had put forth the strongest efforts against Christ from the time when he appeared as a babe in Bethlehem. He had sought in every possible manner to prevent him from developing an unblemished childhood, a true manhood, a holy ministry, and a perfect sacrifice in yielding up his life, without a murmur, for the sins of men. But Satan had been unable to discourage him, or to drive him from the work which he had come on earth to do. The storm of Satan's wrath beat upon him from the desert to Calvary; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of his Father, and press on in the blood-stained path before him. All the efforts of this mighty foe to oppress and overwhelm him, only brought out in a purer light the spotless character of Christ. [Cf: The Present Truth 02-18-86 para. 02] p. 464, Para. 1, [1886MS].

The justice of God was now fully vindicated in his act of banishing from heaven the fallen angel who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen by sin, had been witnesses to the controversy between Christ and Satan. With intense

interest had they followed the closing scenes of the conflict. They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overmastering agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement had filled his Divine spirit with shuddering dread, as he felt his Father's presence removed from him. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the prostrate Son of God, fainting and dying under the accumulated guilt of the world. [Cf: The Present Truth 02-18-86 para. 03] p. 464, Para. 2, [1886MS].

Heaven had beheld the victim betrayed and hurried, with mockery and violence, from one earthly tribunal to another. It had heard the sneers of his persecutors because of his lowly birth, and the denial with cursing and swearing by one of his best-loved disciples. It had seen the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a criminal, dragged to and fro from palace to judgment hall, arraigned twice before the Sanhedrin, twice before Pilate, and once before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd! [Cf: The Present Truth 02-18-86 para. 04] p. 464, Para. 3, [1886MS].

Heaven had viewed with grief and horror Christ hanging upon the cross, blood flowing from his wounded temples, and sweat tinged with blood standing upon his brow. From his hands and feet the blood had fallen, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails had gaped as the weight of his body dragged upon his hands. His laboured breath had grown quick and deep, as his soul panted under the burden of the sins of the world. All Heaven had been filled with amazement when the prayer of Christ was offered in the midst of his terrible suffering,--"Father, forgive them; for they know not what they do." [Cf: The Present Truth 02-18-86 para. 05] p. 465, Para. 1, [1886MS].

Christ was the embodiment of God himself. The plan and execution of man's salvation was a demonstration of Divine wisdom and power. The unfathomable love of God for the human race in giving his Son to die for them, was made manifest. Christ was revealed in all his self-sacrificing love and purity. When the justice of God was expressed in judicial sentence, declaring the final disposition of Satan, that he should be utterly consumed with all those who ranked under his banner, all heaven rang with hallelujahs. [Cf: The Present Truth 02-18-86 para. 06] p. 465, Para. 2, [1886MS].

In the death of Christ upon the cross, angels had seen the pledge of final victory over the powers of darkness. In the slain Saviour sleeping in Joseph's tomb, angels beheld the mighty Conqueror. Angels guarded the sepulchre of Christ, and acted a part in his resurrection. While Roman sentinels were keeping their watch beside the Saviour's tomb, an angel of the most exalted order was sent from heaven. His countenance was like the lightning, and his garments white as snow. He

parted the darkness from his track, and the whole heavens were lit with his resplendent glory. The earth trembled and heaved; soldiers, officers, and sentinels, all fell as dead men prostrate upon the earth. The evil angels, who had triumphantly claimed the body of Christ, fled in terror from the place. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus thou Son of God, thy Father calls thee! And He who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulchre, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. [Cf: The Present Truth 02-18-86 para. 07] p. 465, Para. 3, [1886MS].

Jesus was the first-fruits of them that slept. When he came forth from the tomb, he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gave evidence that there will be a final resurrection of those who sleep in Jesus. [Cf: The Present Truth 02-18-86 para. 08] p. 466, Para. 1, [1886MS].

Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that the tempter had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, vanished before this exhibition of the Divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him when the Saviour came forth, having paid the full ransom of man, thus enabling him to overcome Satan in his own behalf in the name of Christ, the Conqueror. The archenemy now knew that he must eventually die, and that his kingdom would have an end. [Cf: The Present Truth 02-18-86 para. 09] p. 466, Para. 2, [1886MS].

At the death of Jesus the earth was wrapped in profound darkness at midday; but at the resurrection the brightness of the angels illuminates the night, and the inhabitants of heaven sing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night." [Cf: The Present Truth 02-18-86 para. 10] p. 466, Para. 3, [1886MS].

With joy unutterable, all Heaven welcomed the hour when the Saviour, at the close of his earthly mission, ascended to the celestial courts. As a mighty Conqueror he led the way upward, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. With songs of joy and triumph, the heavenly host escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" [Cf: The Present Truth 02-18-86 para. 11] p. 466, Para. 4, [1886MS].

The waiting angels at the gates of the city inquire in rapturous

strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph, "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of glory shall come in!" Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains. "The Lord of hosts! He is the King of glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father. [Cf: The Present Truth 02-18-86 para. 12] p. 467, Para. 1, [1886MS].

The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely! [Cf: The Present Truth 02-18-86 para. 13] p. 467, Para. 2, [1886MS].

With the deepest joy and adoration, the hosts of angels bow before him, while the glad shout rings through the courts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices proclaiming in lofty strains, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!" By Mrs. E. G. White. [Cf: The Present Truth 02-18-86 para. 14] p. 467, Para. 3, [1886MS].

The world is represented as morally dark, and the object of God is the manifestation of his glory to shine amid the moral darkness and attract men and women to the light. The great and constant work of heavenly intelligences is to manifest God to the world, to dispel doubts from human minds, to enlarge and elevate man's conceptions of God, to reveal the unity of the Son with the Father, and to develop the great plan of salvation to human intelligences. [Cf: The Present Truth 11-04-86 para. 01] p. 467, Para. 4, [1886MS].

To recognize God in his works, is true science; to become acquainted with God in his providence, is the soul of religion; and to know Christ as the world's Redeemer, is to lay hold on eternal life as set forth in the gospel. Yet the world in its wisdom knows not God. There is much worldly wisdom among men, but they recognize not God as the first great cause. They behold not his beauty and majesty, his goodness and love in laying the foundations of the earth and establishing the heavens. The footsteps of God can be traced in the works of his hands on all around us. But men who enjoy the benefits and blessings of God see not God in his created works, hear not his Divine and stately stepplings, therefore they are in moral darkness, and there is a necessity for channels of light to open the blind eyes, to unclose the senses, to unveil his

attributes with messages from his oracles, that men shall not remain in ignorance of God and his majesty. [Cf: The Present Truth 11-04-86 para. 02] p. 468, Para. 1, [1886MS].

God says to his messengers and to every individual member of his church, "Ye are the light of the world." Then he uses a symbol to show their true position. "A city 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." Thus the injunction is written that Christ's followers are bound to make him manifest to the world. "Darkness shall cover the earth, and gross darkness the people." Paul speaks of the darkness of this earth as pervading and overshadowing all human society. "The god of this world hath blinded the minds of them which believe not." "He that walketh in darkness knoweth not whither he goeth." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Those who follow Jesus will no more walk in darkness, but will have the light of life. The church who walk in the light are radiant with the truth from God's Word. They are the mediums of heavenly illumination to the world, dispelling the moral darkness. The position of the church is to be the light of the world. Should any be pleased to enjoy the light of truth themselves, and feel indifferent in regard to the welfare of their neighbours, close by their own doors, and make no special effort to reveal to them the light of truth, then they are not obeying the injunctions of the Word of God; their light is hid under a bushel. [Cf: The Present Truth 11-04-86 para. 03] p. 468, Para. 2, [1886MS].

Noah, amid the moral darkness prevailing just before the deluge, was the light of the world. God employed him as a channel through which to transmit his light to future generations, to reveal to them the honour, authority, goodness, and fidelity of God. Abraham was a channel of light in his generation. His life and precepts and example reflected the light from God in bright, clear, strong rays, revealing to them the only living and true God, in holiness, in condescension, in goodness, in mercy, in love, and justice. Joseph was a medium of light, catching the heavenly rays and reflecting them upon a nation of gross idolaters. Moses was God's channel of communication to Pharaoh. The light of heaven was flashed upon the gross darkness of Egypt, revealing a greater than Pharaoh as sovereign of the heavens and the earth in the great "I AM." Israel's marching out of Egypt was a testimony that God rules. The Hebrew host was made a living channel of light to preserve a knowledge of God's law, and to show forth the purposes of God, to establish and maintain a kingdom in the world against the power and craft of Satan; and when scattered in captivity among the idolatrous nations of the world, they were still God's witness--alight amid the moral [Cf: The Present Truth 11-04-86 para. 04] p. 469, Para. 1, [1886MS].

Elijah was a light, blazing forth amid the moral darkness, and testifying to Israel that there was a living God, the only One to be revered and worshipped, the One who could control the heavens and the earth, the One who had power to open the windows of heaven in blessings, and to close them in his wrath. Mordecai was a witness for

God in his age. Ezra and Nehemiah were lights shining brightly in the kingdoms of earth. Isaiah, Jeremiah, and Ezekiel gathered rays of light from above, and flashed them upon the darkness of the world. [Cf: The Present Truth 11-04-86 para. 05] p. 469, Para. 2, [1886MS].

Daniel and his fellows in the captivity revealed the only One who is mighty in counsel. They gave to future generations an example that, when kings and rulers make laws in contradiction to the law of Jehovah, man must be true to the higher Power, and by precept and example exalt God as the only object of worship, the only power that is supreme. Here the bright light from God's witnesses sent its rays far and near, not only through the kingdom of Babylon, but to the godless nations throughout the world. God's law was acknowledged as authority over the consciences of men; the wiser acknowledged it as supreme. The light flashing from the throne of Heaven ever fulfils its mission. It irradiates even where it does not merit, and gives reverence to God's claims and moulds opinions when it fails to give permanent authority over the life and actions of men. [Cf: The Present Truth 11-04-86 para. 06] p. 469, Para. 3, [1886MS].

Daniel also was made a channel of light for generations to come to the end of time. He caught the light of God's purposes, hidden from the great men and the mighty potentates of earth and reflected this on the proud courts of kings and earth's greatest despots, and revealed to them, not only the majesty of God as supreme ruler in the heavens, and over the kingdoms of earth, but revealed truth that stretches far down the stream of time through successive generations to the end of the world. The light of heaven beamed out upon a blind and apostate race in clear, steady, living rays. And when the Light of the World, the Sun of Righteousness, had once risen, its illuminating rays were not only reflecting light to the future, but back through preceding generations, giving significance to the whole plan and purpose of God from Adam's day down through all the patriarchs and prophets. The old ceremonies were lighted up. These luminaries which God had placed in the moral heavens were never more to grow dim, but were to shine with clearer, steadier rays as the light from the cross of Calvary flashed upon the prophetic past. [Cf: The Present Truth 11-04-86 para. 07] p. 470, Para. 1, [1886MS].

If the saints of the Old Testament were to be bright and shining lights to the world, we are bound to shine brighter than they, because we have all the light which they had flashing upon our pathway from the prophetic past and the additional light which has come to us in the life of Christ. Fuller prophecies reveal the true Jehovah to those upon whom the ends of the world are come. God has a special light in this age of the world, a special message to give in the proclamation of the third angel's message--the commandments of God and the testimony of Jesus Christ. [Cf: The Present Truth 11-04-86 para. 08] p. 470, Para. 2, [1886MS].

Now in this age of moral darkness, of general spiritual declension, the words of Christ come with great force to every one who believes the message of mercy and the truth for this time, "Ye are the light of the world." The gospel as revealed in the Word of God becomes a living reality, and the faith, the doctrine, and the works will correspond. The truth as it is in Jesus will be developed in the character of the sincere followers of Jesus Christ, and this truth is intended of God to

be the light that is to reflect its diffusive rays to the world. The light of God's Word is now shining: and ere long it will shine in the cabinets of kings and on the statute books of nations. Their institutions, customs, and practices will be laid beside the law of God's moral government. [Cf: The Present Truth 11-04-86 para. 09] p. 470, Para. 3, [1886MS].

The people who obey God's commandments are now the light of the world, the preserver of the Word of God in its purity, and they are elevating and exalting the law of God,--the only true, infallible standard of character in our world,--therefore every man and woman whom Heaven has intrusted with this most sacred truth are required to be active instruments to diffuse the light to others. The church who obeys God's law is to send forth her sons as missionaries and preachers, and her daughters as teachers. The Bible is to be opened and explained to those who are in the darkness of error. The great missionary work is to draw men to Christ. Every individual member of the church is under the claims of God to let this light shine to the world. God is drawing to himself the sinner who sees the way of salvation, that he may communicate to him light, not to be placed under a bed or under a bushel, but to be put on a candlestick. The conversion of a soul is to glorify God by diffusing his light. All heaven looks on with intense interest to see what that soul will do. Whether he will selfishly shut up the light to himself or diffuse it to others. Your conversion disappointed Satan, but caused joy in heaven to your Heavenly Father, to Jesus your Redeemer, and to the angels of God. Now will that one soul go on shining brighter and brighter unto the perfect day? God made provision that your light should never grow dim, but that you should go on catching more and more the bright beams of light from the throne of God, and let it shine more upon the world of moral darkness. God has set each member in the church, not to be irresponsible agents, not to be neutral, but to be true lights, and as responsible beings to reflect light to others. All our natural abilities are capable of improvement. God has presented before us his truth that it may affect the life and transform the character. He designs that we should be sanctified through the truth, elevated, ennobled, and all our powers increased to do good. [Cf: The Present Truth 11-04-86 para. 10] p. 471, Para. 1, [1886MS].

Christ has bought his church and washed her with his own precious blood, clothing her with garments of salvation. He has made her the depository of his law, and he has transferred to her in a high and holy sense the work to be wrought in his name. That work which Christ did upon the earth through his teachings and miracles his followers are called upon to carry forward by earnest love for souls for whom he has paid an infinite price, by the power and beauty of holiness, by sacrifice, by positive obedience to all of God's commandments, by continual self-denial, and undying zeal. Thus they are to exemplify the life of Christ, and be as a city set on a hill which cannot be hid. [Cf: The Present Truth 11-04-86 para. 11] p. 471, Para. 2, [1886MS].

Will the workers see the indifference and carelessness of the world, who seem to be trying to forget that there is a God who has claims upon them, who would urge from their minds the thought of eternity? The workers may be disheartened, but their light is not to grow dim; for God designs that the light shining through his delegated agencies shall keep before the minds of the world God and the judgment. Every true

Christian is a bright and shining light, and irradiates the darkness, so that men cannot put God entirely out of their minds. [Cf: The Present Truth 11-04-86 para. 12] p. 472, Para. 1, [1886MS].

There is many a church in our land composed of men of intellect, men of power, men of wealth, and may be thought to be a strong church. Its members can do much in worldly enterprises; they can build churches, endow colleges, and do many great works; they may have imposing forms and ceremonies, but these do not emit light from the throne of God to the world. They dazzle, but do not illuminate. That church which does not heed God's Word is weak and dark, it receives not Heaven's light, therefore cannot reflect it to others. [Cf: The Present Truth 11-04-86 para. 13] p. 472, Para. 2, [1886MS].

Let all who claim to be united to Christ do their work for time and for eternity by leaving a bright track heavenward. We cannot let our light go out in darkness without being stumbling-blocks to others. Rightly related to the Light of the World, we can reflect His light upon those who are in darkness. By Mrs. E. G. White. [Cf: The Present Truth 11-04-86 para. 14] p. 472, Para. 3, [1886MS].

On the Steamer Cephelonia, Aug. 13, 1885.--The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ. Our Sabbath school workers need to be especially imbued with the spirit of Christ. They cannot be co-workers with Christ unless they have him abiding in their hearts by faith. There needs to be the converting power of God and his transforming grace in the Sabbath school at Battle Creek. The children need a more decided effort in regard to religious culture. The leading workers and the teachers should labor for perfect harmony. There should be cooperation on the part of parent, children, and teachers. Let every worker labor for wisdom and fact, that he may put forth that well-directed effort which God requires. We are to cultivate tact and sharp discernment, to be quick to see opportunities to do good and to seize these opportunities and make the most of them. Teachers of the different classes should bring every child into their heart, and under their special watchcare. [Cf: Sabbath School Worker 04-01-86 para. 01] p. 472, Para. 4, [1886MS].

It is impossible to do this work for time and eternity unless the teacher has a close connection with God. Jesus has said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Do not encourage a superficial manner of investigating the truth. Make every point of truth clear and distinct to the minds of the children. Do not crowd upon their minds an accumulated amount of matter at one time. The precious word of God is to be a lamp to their path and a light to their feet. Impress upon their minds that it is their privilege to walk in the light. It is the path of peace, of purity, of holiness, cast up for the ransomed of the Lord to walk in. Christ has led the way in this path, he is the true Shepherd; in following him, they avoid the by-paths and dangerous pitfalls. [Cf: Sabbath School Worker 04-01-86 para. 02] p. 472, Para. 5, [1886MS].

In the word of God they are to learn that all who enter heaven must have a perfect character; for then they will meet their Lord in peace. Many children and youth have their characters imprinted on their

countenances. Their life's history they carry in the features of the face. The true workers should impress upon the minds of the children a beautiful, pure, Christlike character, which will transfigure the countenance. If Christ is the abiding principle in the heart, you may read purity, refinement, peace, and love in the features. In other countenances, an evil character hangs out the sign; selfishness, cunning, deceit, falsehood, enmity, and jealousy are expressed there. How difficult it is for truth to impress the hearts and countenances of such characters! [Cf: Sabbath School Worker 04-01-86 para. 03] p. 473, Para. 1, [1886MS].

We need now to give special attention to the cultivation of character. Let this mind be in you that was in Christ Jesus, that it may elevate and ennoble the highest, as also the lowest worker in our Sabbath schools, so that Jesus will not be ashamed to acknowledge them as his co-laborers. All spiritual culture Christ has provided for his children. If Jesus is abiding in the soul, the heart is filled with the holy graces of his Spirit, which makes itself manifest in the transforming of the features. If you would have beauty and loveliness of character, the divine law must be written upon the heart and carried out in the life. [Cf: Sabbath School Worker 04-01-86 para. 04] p. 473, Para. 2, [1886MS].

The Bible lessons which are taught in our schools are of far greater consequence than many now discern. These children will have to meet in the near future the heresies and fables that abound in the Christian world. Instruct the youth with simplicity but great thoroughness. Your work must stand the test of the Judgment. The youth in this age must be fitted by the grace of Christ to meet and overcome evils which have been introduced into society. They will have opportunities to use all the knowledge and influence that they have acquired, and will need wisdom from above to stem the current of evil which surrounds them. The supporters of error and of unscriptural doctrines are numerous. The world at large is leading them to forget God and to despise his claims. The law of God is trampled beneath unholy feet. Every youth is responsible to God for his opportunities, and for the precious light shining upon him from the Scriptures. [Cf: Sabbath School Worker 04-01-86 para. 05] p. 473, Para. 3, [1886MS].

The instruction given youth and children should not be of a superficial character. The teachers should do all in their power, as those standing in defense of the truth, to raise the standard high. There cannot be a worse thing done for your Sabbath school than to place as workers young men and young women who have shown great defects in their religious experience. You have in your Sabbath school as teachers of the children some who are greatly deficient in moral worth and true culture. These are brought before the children to be their teachers, to engage in labor for them, when their own life and character have been marked with loose morals and sins that God cannot tolerate. If such have been transformed by the grace of Christ, they will evidence the fact by humility and modesty of deportment. Do not lower the standard in your Sabbath schools. Your children must have as their teachers those whose example and influence will be a blessing rather than a curse. They must have constantly before them a high sense of the virtue, purity, and holiness which characterizes the Christian life. Their ideas upon this point must not become confused; let none move unwisely or ignorantly in these matters. Give not by voice or pen

encouragement to men or women who have not moral worth, whose past life shows a want of conscience and integrity. They may be sharp, witty, and intelligent; but if the heart is not imbued with the Spirit of God, and if they have not integrity of character, their influence points earthward, not heavenward, and will be detrimental wherever they are, and in whatever they may engage. We are in great need of men and women who sense sin and hate iniquity; who have spiritual eyesight to discern the wants of the cause of God, and to work with a devoted, unselfish interest, keeping self ever hid in Jesus. We want young men of whom God can approve, who have practical godliness, who have consciences quick to feel and sense danger; men and women who will not exalt themselves, and will not seek to hide the deformity of the soul under a cloak of godliness; those who feel their weakness and imperfections of character, and who will hang their helpless souls upon Jesus Christ. Those who are self-confident, and think their way is above criticism, will show very imperfect work. Said the apostle, "When I am weak, then am I strong." While sensing his weakness, he by faith laid hold of Jesus Christ and his grace. [Cf: Sabbath School Worker 04-01-86 para. 06] p. 473, Para. 4, [1886MS].

It becomes every one who has any connection with the work of God to move modestly and cautiously, if he would not be deceived by the enemy of souls. If you do not individually have divine enlightenment, you will certainly make great mistakes; you will call good evil, and evil good. I have been shown that you should have less burden of form and a greater burden to see deep heart work in the Sabbath school. Every teacher in the school should feel that he is a missionary for God. He must improve his moments and his ability to obtain a knowledge of the word of God, that he may impart the same to his scholars. Teachers will become disqualified for their position if they are not learners. They need freshness of ideas, fresh, wise plans, life, tact, and spirit in their work. They must be apt to teach. The teacher should not confine himself to the repetition of the set words of the lesson, yet he wants to be perfectly familiar with the words as well as the ideas. Every teacher, before he stands at the head of his class, wants to have his plans distinctly laid out in his mind as to what he wants to do for that day and on that occasion. Reciting a lesson yourself before the class is not teaching it; you want simple words and plainly, clearly stated ideas. Make sure that your scholars understand you. If they cannot comprehend your ideas, then your labor is lost. Do not skim the surface; work deep. The Bible is the rule and guide of the life. Sound doctrine must be brought into actual contact with the minds and hearts of your scholars; then it will produce fruit, for sound practice will be seen as the result of your labors. [Cf: Sabbath School Worker 04-01-86 para. 07] p. 474, Para. 1, [1886MS].

The principles of truth impressed upon the heart, line upon line, and precept upon precept, will produce right action. The Bible contains the searching maxims which God has given to guide men and women, youth and children, through the conflicts of this life to heaven. The prayer of Christ was, "Sanctify them through thy truth, thy word is truth." However enlightened the youth may be through Bible studies, their nature is such that unless the truth of which they have knowledge is practiced in the daily life, every attempt to elevate and ennoble will be unavailing. The parents have a serious responsibility resting upon them to cooperate with the teachers in the Sabbath school. There are hearts that the Lord has touched with his Holy Spirit. No sooner does

grace begin its work in the soul, than the heart is humbled and subdued; there is no wrestling for the supremacy; pride is gone; there is such a sense of the love of Christ in giving his life for sinful beings that there is no desire to become self-exalted. The converted one sees that his Redeemer lived a life of humility, and he desires to walk in his footsteps. The missionary spirit is awakened in his heart; and while walking humbly and circumspectly in accordance with his faith, he cannot rest until he is engaged in the work of trying to win souls to Christ. He wants every one to know the preciousness of a Saviour's love. In his work of faith and devoted labor, he will meet with strong temptations and trials, for the Lord tests all his children. If he has the root of the matter in him, he will become more and more firmly established in the truth. If Christ is abiding in his heart by faith, sin appears revolting. While he will have love, kindness, and tenderness for the scholars under his charge, he will feel that as a faithful servant he must discipline and preserve order in his class. If truth is cherished, the love of the Saviour is revealed in his words and deportment. The word of God with him is not a dead letter; he will give not only lip service but heart service. Every Sabbath school worker who has passed from death unto life through the transforming grace of Christ, will reveal the deep moving of the Spirit of God upon his own heart. Those who attempt to direct others, who make a pretension of guiding souls to the path of holiness, while their own life is marked with pleasure-loving, with pride, and with love of display, are unfaithful servants. Their life is not in accordance with their profession; their influence is an offense to God. They need a thorough conversion. Their hearts are so filled up with rubbish that there is no room for ennobling, elevated truth. The soul temple needs to be refined, purified, cleansed; for Satan rather than Christ is abiding in the heart. [Cf: Sabbath School Worker 04-01-86 para. 08] p. 474, Para. 2, [1886MS].

It is essential that care should be taken when placing men and women in positions of trust. You should know something in regard to their past life, and the character that has been developed. You would better double your classes under God-fearing workers than to multiply teachers whose influence is not in accordance with the holy character of truth which we profess, for their influence will be demoralizing. Let every true, honest-hearted worker be encouraged to work on, keeping in view the fact that every one will be rewarded as his works have been. Work with an eye single to the glory of God. Do not refuse to bear responsibilities because you have a sense of your weakness and inefficiency. God can give you strength and wisdom, if you are consecrated to him and keep humble. Let none through slothfulness refuse to work; and let none rush ahead urging his service when it is not wanted. [Cf: Sabbath School Worker 04-01-86 para. 09] p. 475, Para. 1, [1886MS].

Let every true worker be grateful to God that he is honored in having an opportunity of working for the Master. Watch for opportunities to do good, and improve the talents God has given you, seeking grace daily that you may succeed in doing good. The lost opportunities for doing good in the past may well humble you to the dust, and lead you to watch carefully lest you should let slip opportunities of being a blessing to others. How many times the hour has come with its work, but the worker was not at his post of duty! Words might have been said to help and strengthen weak souls struggling under temptation, but they were never

spoken. Well-directed personal efforts might have been put forth, and have saved a soul from death, and hid a multitude of sins, but there was no one to make the effort. The negligent ones will have to meet their neglect in the day of God. Most precious is the blood of Christ which cleanses from all sin. A sense of the redeeming love of Christ should lead us to embrace every opportunity of doing good. These moments are exceedingly precious if improved to the glory of God. Those who are in pursuit of earthly riches are watching constantly and sharply their opportunities of gaining their desired object; and workers for Christ should be no less earnest in winning souls to him. They may be co-laborers with Christ if they, by imitating Christ's example, do good to all brought within the sphere of their influence. For Christ's sake let the teachers and the leading workers in your Sabbath school be men and women who love and fear God; men and women who realize the responsibility of their position, as those who are watching for souls and must render an account to God for the influence they exert over those under their charge. [Cf: Sabbath School Worker 04-01-86 para. 10] p. 475, Para. 2, [1886MS].

We must have an increase of faith, else we cannot be renewed in the divine image, and love and obey the requirements of God. Let the prayer go forth from unfeigned lips, "Lord, increase my faith; give me divine enlightenment, for without help from thee I can do nothing." Come in humility and bow before God; open before the Lord your Bibles, containing the divine promises; take your position upon them; make a covenant with God that you will answer his requirements; tell him you will believe without any other evidence except the naked promise. This is not presumption; but unless you work with zeal, unless you are earnest and determined, Satan will obtain the advantage, and you will be left in unbelief and darkness. The words and promises of God are the only foundation of our faith. Take the word of God as truth, as a living, speaking voice to you, and obey faithfully every requirement. God is faithful who hath promised. He will work with the efforts of superintendents and teachers. Our blessings are limited by the weakness of our faith. God is not unwilling to bestow; he is a reservoir of power. We must cherish meekness and lowliness of heart. We may have rich evidences of his love and mercy daily in our self-denying efforts to do others good. I entreat the workers in our Sabbath schools to put on the whole armor of God, and as faithful soldiers of Jesus Christ, show their fidelity. God will reward every work that is done to his glory. Mrs. E. G. White. [Cf: Sabbath School Worker 04-01-86 para. 11] p. 475, Para. 3, [1886MS].

Our Sabbath schools are nothing less than Bible societies, and they may embrace far more than they have hitherto done in the sacred work. They possess a power, if rightly managed, and are capable of doing a good and great work; but they are not what they may be and what they should be. If properly conducted, the influence growing out of the Sabbath school will improve and enlarge the church, instead of diverting the interest from the church, and concentrating it in the school. There is a most precious missionary field in the Sabbath school. If now there are omens of good, they are only the beginning of what may be. The great work of opening God's word to the people by the means of Bible readings from house to house, gives character and importance to the Sabbath school. It proves that the teachers should be really converted men and women, who understand the Scriptures, and can adapt their teaching to the various grades in the school. The idea of

Bible readings is Heaven-born. It may put hundreds into the field to do an important work that otherwise would remain undone. The Bible is unchained. It may be carried to every man's door, and its truth presented to every man's conscience, and as a result, many will, like the Bereans, search the Scriptures, to see what is truth. Christ has said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Jesus, the world's Redeemer, bids men not only to read, but to search the Scriptures. [Cf: Sabbath School Worker 10-01-86 para. 01] p. 476, Para. 1, [1886MS].

This is a great and important work, and in doing it will be found a great reward, for obedience to Christ's injunction will not go unrewarded. He will crown with special tokens of his favor this act of obedience and loyalty in following the light revealed in his word. As soon as men and women will open the Bible, and look upon the utterances of God with reverence, and with an earnest desire to know what saith the Lord, light and grace will be given them, and they will see wondrous things out of God's law. They will not see it as a yoke of bondage, but as God's utterances, given for them to obey, --wise, just, and good. These great truths, which have been neglected, unheeded, and unappreciated for ages, the Spirit of God will flash into the understanding, and every page will be illuminated with the light of life. The book is not sealed, but the wonderful truths are revealed. The living oracles are heard by wondering ears, and the consciences of men are aroused to action. [Cf: Sabbath School Worker 10-01-86 para. 02] p. 476, Para. 2, [1886MS].

Gather all into your Sabbath schools and Sunday schools, from the lisping infant to those of gray hairs, and set them to the task of solving mysteries which have not been comprehended by men of giant minds. Let not narrow ideas circumscribe and bind about your labors. "The field is the world." The doctrines lie plainly revealed on every page of the Bible, and yet the enemy will blind minds so that they cannot discern the plainest truths. Then let the truth be taught the dear children, and let them become acquainted with the revealings of God's word, and let them tell what is written. Let the minister from the desk, with lips touched by a living coal from off the altar of God, speak words that will burn into the hearts and souls of these, although the wise have not comprehended the truth. We must second the command of God, "Go forward." There should be no standing still. We make improvements because God and his providence lead us on in the path of obedience. The truth has a sanctifying power. [Cf: Sabbath School Worker 10-01-86 para. 03] p. 476, Para. 3, [1886MS].

Why should not the Seventh-day Adventist and Seventh-day Baptist harmonize? Why not cooperate? Why not unite in the work and become one without compromising any principle of truth, and without damage to any interest worth preserving? Both are in defense of the law of God. The Bible and the Bible alone is to be the rule of our faith, the sole bond of our union, and they who evade the truth of the Bible will not desire more intimate relationship. But if these two bodies would unite in the Sabbath school interest, in the effort to open the word of God to the people, a work would be done that would not please the artful foe at all. One grand lesson should be taught to our children, and that is, freedom from every particle of egotism and bigotry. They should be taught that other souls outside of our faith are precious, and that jesting, sneering, sarcasm, or contempt for those outside of our faith

will be an offense to God. Such a course will wound the soul, hinder the prayers, and enfeeble the spiritual growth of those who indulge in them. We should educate the children not to be narrow, but broad; and an agony of desire and a wrestling faith should be encouraged, that God will give them the ability to win souls. [Cf: Sabbath School Worker 10-01-86 para. 04] p. 477, Para. 1, [1886MS].

One thing is certain, the spirit of love is wanting in the church and in the Sabbath school. The workers and the learners remain on too low a level. All need to be enlarged, to have holier aspirations, to inhale a purer atmosphere. Young men are to come forth from our Sabbath schools and from our colleges to become missionaries. They need the best kind of instruction. They need to have the virtue added to faith which comes alone from God, which will qualify them for most trying, responsible positions. The growth of the mind, of the intellect, the spiritual growth, should correspond with the growth of the body. Workers of experience should not be contended to do all the work themselves, but let the burden fall upon younger shoulders. The young men should feel it their duty to become intellectual as well as spiritual workers. Many fail, not because they lack ability, but they lack in a determined effort. They do not apply themselves, and while the experienced should unload some of the burden, placing it upon them, the inexperienced should be making the very best of their time and opportunity, learning and practicing caretaking, that they may be able to take the burdens put upon them. This is a great and important missionary effort,--the training and disciplining workers to go forth into all the world to preach the gospel to every creature. Mrs. Ellen G. White. [Cf: Sabbath School Worker 10-01-86 para. 05] p. 477, Para. 2, [1886MS].

"The fear of the Lord is the beginning of wisdom." This, then, is the first step that the youth are to take in progress. Let all who shall read these lines in the Instructor inquire whether they are indeed fearing the Lord, fearing to offend him by indulgence in any wrong practice. Are they seeking to do their duty at home? Have they company manners only? Do they put on their best appearance when away from the home circle? [Cf: The Youth's Instructor 04-14-86 para. 01] p. 477, Para. 3, [1886MS].

If children and youth seek to be kind and courteous at home, thoughtfulness will become an abiding habit. Everyday politeness will cause them to be always polite. Home is the very place in which to practice self-denial and thoughtfulness to each member of the family; thus it is with the family in heaven, thus it will be when the scattered families of earth are reunited in the heavenly home. [Cf: The Youth's Instructor 04-14-86 para. 02] p. 477, Para. 4, [1886MS].

We want children and youth to be happy in this life, and to bring all that makes heaven desirable--a place of peace and bliss--into the home life. Train yourselves to behave at home, having the fear of the Lord before you, and it will become habit to behave well when away from home. Habits, often repeated, make character. Children who allow themselves to speak rudely to one another, and to be impolite at home, are forming habits that will cling to them in after life, and that will be most difficult to overcome. They do not show that they fear the Lord. They do not manifest refinement of character; their disposition becomes coarse, lacking in civility and that which constitutes refinement of manners; and all this casts a reflection upon the home

training. In the behavior of children away from home, strangers can read, as in an open book, the history of the home life. They read there of duties left undone, of want of thoughtfulness, of lack of self-forgetfulness, of a disposition toward strife, fretfulness, impatience; while those who show that they have the fear of the Lord before them will, in character and in words, testify of a home where love is cherished, when there is peace, where patience is cultivated, where attention is given to the little properties of life, each mindful of his duty to make others happy. [Cf: The Youth's Instructor 04-14-86 para. 03] p. 478, Para. 1, [1886MS].

Children and youth, are you all preparing to become members of the heavenly family? Are you seeking in the home life to be fitted to become members of the Lord's family? If so, make the home life happy by mutual self-sacrifice. If we want Jesus in our home, let kind words only be spoken there. The angels of God will not abide in a home where there is strife and contention. Let love be cherished, and peace, and Christian politeness, and angels will be your guests. [Cf: The Youth's Instructor 04-14-86 para. 04] p. 478, Para. 2, [1886MS].

The enemy of God and the enemy of man is constantly seeking to keep active in children and youth those objectional features of character which will make not only themselves unhappy but also those who are associated with them. The apostle exhorts you to resist the devil and he will flee from you; and to draw nigh to the Lord. When we draw nigh to the Lord, we will keep him in mind, seeking to do those things which he will approve, and letting the heart be uplifted to him in prayer, for the guidance of his Holy Spirit, for wisdom to ever choose to do those things which he will approve, seeking for strength and grace every hour from him. Then when the enemy comes in unexpectedly, or clothes his temptations with garments of righteousness, the Spirit of the Lord will lift up a standard for you against the enemy, and he will be repulsed. The Lord will hear the prayers offered to him in faith from a sincere heart. Then pray much, and you will receive much. Mrs. E. G. White. [Cf: The Youth's Instructor 04-14-86 para. 05] p. 478, Para. 3, [1886MS].

Children and youth should cultivate habits of thoroughness in the matter of education. The college course does not embrace all the education which they are to receive. They may be constantly learning lessons from the things they see and hear. They may study from cause to effect, from the surroundings and the circumstances of life. They may learn every day something they must avoid, and something they may practice, that will elevate and ennoble them, giving solidity to the character, and strengthening in them those principles which are the foundation of noble manhood and womanhood. [Cf: The Youth's Instructor 04-21-86 para. 01] p. 478, Para. 4, [1886MS].

If they enter upon their education with careless purposes, well content to pass along without any particular effort on their part, then they will not reach the standard God would have them attain. They will not be prepared to give the Lord that perfect service which he requires. The character which Jesus, who has redeemed us, expects us to exemplify before the world by right principles and correct action, requires constant effort on our part to attain. The work is to begin at home in the family circle. Here is where the discipline of self is to be entered upon. [Cf: The Youth's Instructor 04-21-86 para. 02] p.

478, Para. 5, [1886MS].

Gird up the loins of your mind, says the apostle; then control your thoughts, not allowing them to have full scope. The thoughts may be guarded and controlled by your own determined efforts. Think right thoughts, and you will perform right actions. You have, then, to guard the affections, not letting them go out and fasten upon improper objects. Jesus has purchased you with his own life; you belong to him, therefore he is to be consulted in all things, as to how the powers of your mind and the affections of your heart shall be employed." [Cf: The Youth's Instructor 04-21-86 para. 03] p. 479, Para. 1, [1886MS].

You will not find it profitable to think much of yourself; to esteem yourself will be to think less of others than they deserve. You will not find it profitable for growth in grace to select a few favorites whom you shall love, and to whom you will give special attention, while others even more worthy shall be neglected. There should be principle in all you do. There are those around you whom you can help if you will not be constantly studying how you can choose those things that will administer gratification to yourself. Bear in mind every day that you are not your own, you are bought with a price; you must, then, glorify God in your body and spirit, which are the Lord's. Your affections must center in Jesus Christ; then you will set the Lord ever before you, and know that he is at your right hand to help you. He will guide you continually with his counsel. [Cf: The Youth's Instructor 04-21-86 para. 04] p. 479, Para. 2, [1886MS].

The controlling influence of the Spirit of God will direct the affections, that they shall not be placed upon improper objects. Will our youth bear in mind that this world is a training school, where they are to be fitted for the future immortal life? therefore their habits, their temper, their disposition, should have careful attention. Every wrong tendency may be, through the grace of Christ, repressed, not in a languid, irresolute manner, but with firmness of purpose, with high resolves to make Christ the pattern. Let your love go out for those things that Jesus loved, and be withheld from those things that will give no strength to right impulses. With determined energy seek to learn, and to improve the character every day. You must have firmness of purpose to take yourself in hand, and be what you know God would be pleased to have you. [Cf: The Youth's Instructor 04-21-86 para. 05] p. 479, Para. 3, [1886MS].

Cultivate affection for your parents; seek to make them happy. This is the duty that God has enjoined upon you. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." I have seen children who seemed to have no affection to give to their parents; no expressions of love and endearment, which are due them, and which they would appreciate; but they lavish an abundance of affection and caresses to select ones for whom they show preference. Is this as God would have it? No, no. Bring all the rays of sunshine, of love, and of affection into the home circle. Your father and mother will appreciate these little attentions you can give. Your efforts to lighten the burdens, and to repress every word of fretfulness and ingratitude, show that you are not a thoughtless child, and that you do appreciate the care and love that has been bestowed upon you in the years of your helpless infancy and childhood. [Cf: The Youth's Instructor 04-21-86 para. 06] p. 479, Para. 4, [1886MS].

Neglect not the little as well as the larger attentions in the home life. Cultivate tenderness, affection, and love, that have expression in little courtesies, in speech, in thoughtful attentions. Always remember that you are forming a character that will admit you as a member of the family above. Let the love of home be cherished; put away restless, dissatisfied feelings. If you have high aims, and purpose to reach an elevated standard, the home life is the very best discipline you can have. If you are wrong at home, you will be wrong in every aim and endeavor. Begin there to perfect a character that God will approve, that will make you a blessing at home; and when away from home, you will not fail to be a blessing to those you are brought in contact with. Religion practiced in the home will reflect beyond the home circle. The simple home lessons in a correct experience will become natural, will be lasting; and the best of all, these acts are registered in the books of heaven, admired by the heavenly angels, and will bring the reward when the Judgment shall sit and the books shall be opened, and every one rewarded as his works have been. [Cf: The Youth's Instructor 04-21-86 para. 07] p. 479, Para. 5, [1886MS].

Idle dreaming, good purposes never carried out, will not benefit yourselves or anyone else. But if you put yourselves to task to be right, to be useful, to be a blessing in the home and among the school associates, leading them by your example to right doing, your influence will extend beyond the school associations to all who come within the sphere of your influence. How much better to lead such a life than to be constantly weak in moral power, practicing evil, and leaving on the minds of others impressions that will not help them in the path of righteousness. May God help you, dear children, to build, through the grace of Christ, a symmetrical character, that you may secure the reward of eternal life. Mrs. E. G. White. [Cf: The Youth's Instructor 04-21-86 para. 08] p. 480, Para. 1, [1886MS].

"What a man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke 15:4-7. [Cf: The Youth's Instructor 04-28-86 para. 01] p. 480, Para. 2, [1886MS].

When Jesus spoke these words, he was talking to a company, many of whom knew by experience what a shepherd's life is in Palestine. There the flocks are not kept in level, inclosed pastures, but on the hillsides, among crags and precipices. The climate of Palestine is warm, and the shepherds watched their flocks day and night, sleeping in temporary booths or on the ground in the open air. Sometimes several flocks of sheep were herded together. This made it more pleasant for the shepherd; for then, while one slept, two could keep watch, and thus in turn relieve one another. [Cf: The Youth's Instructor 04-28-86 para. 02] p. 480, Para. 3, [1886MS].

There was always the danger from robbers and wolves to be guarded against. Sometimes a sheep would stray away from the flock; so they were frequently numbered to see that none were lost, for the shepherd

must give a strict account of all the sheep under his care. If the owner of the flock found one sheep missing through any neglect on the shepherd's part, the keeper was discharged, and compelled to pay for the sheep that was lost. [Cf: The Youth's Instructor 04-28-86 para. 03] p. 480, Para. 4, [1886MS].

At one time Christ was reproving the Pharisees because they were not true shepherds, but closed their eyes to the plainest truths which he presented in his lessons. He called them blind guides, because they were false teachers. He then presented the parable of the true and the false shepherds, telling them that he was the good shepherd who laid down his life for his sheep; while the hireling, whose own the sheep are not, would flee and betray the flock in time of peril. The Pharisees were of that number who were holy in their own estimation. They took no notice of the lost sheep. They were, they thought, just and righteous, and felt no need of repentance or of a Saviour. This parable of the lost sheep was for their benefit; and if they had not been filled with pride and self-conceit, they would have been instructed by these precious lessons given by Christ, and would have seen that they had a work to do for those who had not so great a knowledge of the truth as they possessed. The Pharisees, on account of their learning and advantages, felt above being instructed; but this made it all the worse, because they should have known Jesus and accepted his teachings, and then they would have had divine wisdom given them. [Cf: The Youth's Instructor 04-28-86 para. 04] p. 480, Para. 5, [1886MS].

The shepherd's life is one full of peril. If he is trustworthy shepherd, he will not be careless and study his own ease, but he will search for the straying sheep amid storm and tempest. Perhaps he will find the lost sheep slipped into some crevice of the rock, where he cannot find his way out. He is beset with fears on every hand. The good shepherd does not come with a harsh voice, scolding the poor frightened sheep, but he speaks in pitiful, soothing, winning tones, so that when the sheep hears his voice, he will follow, unless he is imprisoned in the rocks or tangled in the brambles. Then the only means by which the shepherd can find the sheep is by following up the bleat of distress that the wanderer sends in answer to his call. And when the good shepherd finds the lost one, he puts the weary wanderer upon his shoulder, and brings him back to the fold, rejoicing at every step. [Cf: The Youth's Instructor 04-28-86 para. 05] p. 481, Para. 1, [1886MS].

This is the way the true Shepherd treats the lost sinner. He goes after him; he does not hesitate at peril, self-denial, and self-sacrifice. He is intent upon bringing the sin-burdened soul to repentance, to salvation, to peace, rest, and happiness in his Saviour's love. And it is the privilege of everyone who has experienced the love of Jesus in his own heart, to think if there is not someone whom he can by personal effort, by studied tact and kindness, bring to Jesus, who is ready and willing to accept all who will come to him. We can all do much through personal effort. We can be laborers with Jesus Christ. Will the Instructor family see what they can do to seek and to save the lost sheep? Mrs. E. G. White. [Cf: The Youth's Instructor 04-28-86 para. 06] p. 481, Para. 2, [1886MS].

"God so loved the world that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life." This is the true Shepherd, who gave his life for the sheep he loved. This love that God has manifested to fallen man has called forth and aroused in human hearts intense opposition; for it is not an acceptable truth that all is lost unless the heart be changed. Imagined goodness, self-esteem, or self-righteousness are of no avail with God. The Scribes and Pharisees sought for flattery; they cultivated pride, and carefully cherished everything that would increase their importance; and they became the bitterest enemies of Christ because he did not fall in with their ideas. If he had, he would have left the lost sheep to perish, excluding himself in self-righteousness from those who needed light and knowledge, sympathy and help,--who needed it as much as the lost sheep needed the good shepherd to lift him tenderly out of the peril which would have been his sure death. [Cf: The Youth's Instructor 05-04-86 para. 01] p. 481, Para. 3, [1886MS].

The very same interest shown for the lost sheep must be shown for deceived, sin-bound souls. You must not be satisfied with enjoying the society of those who think as you think, and who believe as you believe. In the souls of the impenitent you may see those for whom the Chief Shepherd has given his life. Your life, which you have given to Jesus, you are to employ in his work. You are to live humbly, not becoming self-important, but remembering that you are wholly dependent upon the mercy and pardon of Jesus for the salvation of your souls. [Cf: The Youth's Instructor 05-04-86 para. 02] p. 481, Para. 4, [1886MS].

Jesus so loved man that at the cost of his own life he gave him another trial. There are many ways in which you can work to come close to hearts. If you ask the Saviour to give you the meekness and lowliness of his character, and teach you to work with wisdom, he will hear your prayers, and will answer them. Souls may be reclaimed, blinded and stubborn though they may now be. There is too little persevering, self-denying effort made to awaken their interest in their eternal welfare. Will the Instructor family examine themselves to see if they feel the necessity of increased knowledge of the Scriptures and of increased wisdom and spiritual discernment that they may be able to bring souls to Jesus? [Cf: The Youth's Instructor 05-04-86 para. 03] p. 481, Para. 5, [1886MS].

Life is serious. You have a large field in which to work; and persevering search for the lost sheep will be the most successful way in which you can employ your time. The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which was lost until he find it?" If you can exert a saving influence over one soul, remember there is joy in heaven over the one that repented. You must guard against any indifference on your part. There may be things which you would prefer to do to please yourself; but remember that you may, by judicious effort, be the means of bringing back the lost sheep to Jesus' fold. Although you may be young, you must work with Christ; with his spirit in your heart, you can do much more than it now seems possible for you to do. [Cf: The Youth's Instructor 05-04-86 para. 04] p. 482, Para. 1, [1886MS].

The lives of some are without peace or gladness because they never get out of the range of self. They are ever reaching out for sympathy from

others. If they would go to work to see how helpful they could be, and would speak words of love and courage, their souls, now dry and sorrowful, would become like a watered garden. [Cf: The Youth's Instructor 05-04-86 para. 05] p. 482, Para. 2, [1886MS].

You must learn in the school of Christ precious lessons of patience. Do not become discouraged, but keep at the work in all humility. It will drive you to Jesus; it will lead you to study the Pattern. You want to work as Jesus worked. Do not neglect to lay the whole matter before him; in humble, earnest prayer, plead for his grace to cooperate with your efforts. Jesus will surely hear you; and when that soul yields to the influence of the Spirit of God, you may rejoice, for you have gained that which is of more value to you than silver or gold, an experience in bringing souls to Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 05-04-86 para. 06] p. 482, Para. 3, [1886MS].

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. 3:4. [Cf: The Youth's Instructor 08-11-86 para. 01] p. 482, Para. 4, [1886MS].

The robe of Christ's righteousness is prepared for all those who will exchange their own sinful, filthy garments for the robe Jesus has prepared for them. This garment was furnished at great cost by the Son of God, and he presents it as a free gift to any one, rich or poor, high or low, wise or ignorant, who will exchange his sin defiled garments for this robe of matchless purity. And, my youthful readers, is it not a matter of great astonishment that every human being is not willing to make this exchange? [Cf: The Youth's Instructor 08-11-86 para. 02] p. 482, Para. 5, [1886MS].

But we see with sorrow many of our youth who wrap themselves in these sin defiled garments, and will cling to them and refuse the pure garments Jesus has purchased for them at the price of his own life. Can we wonder at the language of Paul, when writing to some in similar circumstances: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Christ hath evidently been set forth, crucified among you?" It is the bewitching power of Satan that blinds the eyes of the understanding so that sin does not appear exceeding sinful. [Cf: The Youth's Instructor 08-11-86 para. 03] p. 482, Para. 6, [1886MS].

The clinging to the defiled garments and refusing the pure, spotless robes of Christ's righteousness is the love of sin. Not one can stand before God at his appearing in these garments of sin. Jesus points you to the mansions that he is preparing for you; and he finally shows you that if you are to have this precious home, a home not made with hands, eternal in the heavens, you must be earnest in building up a character that will fit you for those mansions. He finally states that there entereth into the city nothing that defileth. All must be without spot who enter that haven of bliss. [Cf: The Youth's Instructor 08-11-86 para. 04] p. 483, Para. 1, [1886MS].

If you are to sit at Christ's table, and feast on the provisions he has furnished at the marriage supper of the Lamb, you must have a special garment, called the wedding garment, which is the white robe of Christ's righteousness. Every one who has on this robe is entitled to

enter the city of God; and if Jesus had not been very desirous you should have a place in the mansions he has gone to prepare for those who love him, he would not, at so great an expense to himself, have made all these arrangements that you might be happy and sit at his table and enjoy the home he has gone to prepare for his redeemed family. Your own garments are unclean and your own spirit and habits are earthly and defiled. Jesus proposes that you lay these off, and put on the garments clean and white which he has prepared for you. Will you lay off your self-righteous garments and accept of Jesus Christ as your Saviour? In doing this, you accept the righteousness of the Lord Jesus, and despising your own garments of sin and uncleanness, put on the garments of Christ's righteousness. [Cf: The Youth's Instructor 08-11-86 para. 05] p. 483, Para. 2, [1886MS].

John saw in holy vision a company round about the throne who had white robes, every one of them; and the question was asked John, "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Jesus invites you to come to him just as you are. You cannot have salvation unless you do come. Will you accept the invitation without delay? Come on the side of Christ. Jesus loves you, and has expressed his love by dying upon the cross of Calvary that you might through his merits win eternal life. You cannot advance heavenward while you cling to your sins. Lay them on the Sin-bearer, and accept his righteousness; then you can run in the way of God's commandments. [Cf: The Youth's Instructor 08-11-86 para. 06] p. 483, Para. 3, [1886MS].

But very many say they are following Christ, and refuse to keep the commandments of God. They say this is unnecessary. Their disobedience and sin indulged make their work very heavy. Come to Jesus, but come in God's appointed way. Your will must be set aside; God's will must become your will, and God's ways your ways. Jesus lived a life of obedience to all his Father's commandments. He says, "I have kept my Father's commandments." If you follow Christ, you will walk in his footsteps, you will exemplify him in your life; and you will find that in the path of obedience, "Great peace have they that love thy law, and nothing shall offend them." Those who think they can come to Jesus while they are trampling under their feet the law of God are fatally deceived. You cannot disrespect or break God's holy law by which is the knowledge of sin, and still have the favor of God. If you love God, you will be obedient to all his commandments, for his commandments are not grievous. Mrs. E. G. White. [Cf: The Youth's Instructor 08-11-86 para. 07] p. 483, Para. 4, [1886MS].

God has given in his word a mirror into which the sinner may look and discover the defects of his moral character. That mirror is the royal law of God, the ten commandments. We are to compare our character with the law of God, and if that law condemns us, if we are breaking any of its requirements, then our garments are defiled by sin; and all the efforts we may make in our own strength will not efface one stain, one spot of sin. We must go to Jesus, humble the heart before him, and confessing our sins, forsake them. We must cease to transgress the law of God, but exercise repentance toward God and faith toward our Lord Jesus Christ. Jesus is the only one who can remove these defiled garments of sin, and clothe us in the robe of Christ's righteousness.

[Cf: The Youth's Instructor 08-18-86 para. 01] p. 484, Para. 1, [1886MS].

But there is something for you to do, in seeking the Lord with an earnest purpose of heart and forsaking your sins; for Jesus will not save you if you continue to transgress the law. You must, through faith in Christ, overcome sin. Through the strength Jesus gives you, you must day by day be engaged in washing the garments of your character and making them white in the blood of the Lamb. How thankful we should be to God that we do not have to make these efforts in our own finite strength! Jesus brings us divine help to aid our human efforts. [Cf: The Youth's Instructor 08-18-86 para. 02] p. 484, Para. 2, [1886MS].

Do not be led astray with the error of the wicked. The tempter's voice will be heard on every side, telling you that you are not now required to keep the law of God. This is a device of Satan. God has a law, and men must keep it. If they disregard these rules, they will not have that perfection of character that will give them an entrance into the mansions above. None need to make a mistake in regard to the character required to become members of the royal family, children of the heavenly King; for God wrote these ten holy rules on tables of stone and kept them in the ark made for them, called the ark of God's testimony. The cover of this ark of pure gold, was called the mercy seat, to signify that although death was the penalty for transgressing the law, mercy came through Jesus Christ to pardon the repentant, believing sinner. [Cf: The Youth's Instructor 08-18-86 para. 03] p. 484, Para. 3, [1886MS].

The only hope of any man lies through Jesus Christ who brought the robe of his righteousness to put upon the sinner who would lay off his filthy garments. There are very many who cling to their filthy garments, which Christ stands ready to remove, choosing the spots and stains of sin rather than the pure robe of Christ's righteousness. The pure and holy garments are not prepared to be put on by any one after he has entered the gate of the city. All who enter will have on the robe of Christ's righteousness and the name of God will be seen in their foreheads. This name is the symbol which the apostle saw in vision, and signifies the yielding of the mind to intelligent and loyal obedience to all of God's commandments. There will be no covering up of sins and faults to hide the deformity of character; no robes will be half washed; but all will be pure and spotless. [Cf: The Youth's Instructor 08-18-86 para. 04] p. 484, Para. 4, [1886MS].

Now in these hours of probation I hope that our youth will receive the truth in the heart, that they may be sanctified through it. The more you know of the life, teachings, and character of Jesus, the more you will love him. The better you understand the self-denial and self-sacrifice of Christ in behalf of fallen man, the more in earnest you will be to identify yourself and all your interests with Jesus Christ. Every excuse to do otherwise than this is a device of the enemy. Do not rest satisfied unless your heart is drawn out after Christ more and more. If you will read the Scriptures, and try to understand the utterances of God, that you may obey his will, you will have divine enlightenment. Then you will want to tell others of this love that animates your soul; and the more your conversation is upon Christ and his life of self-denial and self-sacrifice, the more you will have of the light and love of Jesus to talk about. You will have a fresh and

living experience daily, which you cannot keep shut up to yourself. You will feel the deepest grief to see others neglect this great salvation. [Cf: The Youth's Instructor 08-18-86 para. 05] p. 484, Para. 5, [1886MS].

Those who identify their interests wholly with Christ will want to serve him, and the more they work the works of Christ in seeking to bless others, the more will Jesus impart his light and his love to them, that they may communicate it to others. Be guarded that you do not try to teach others unless you are a daily learner in the school of Christ yourself. We must repeat his lessons; we must manifest his spirit of kindness, patience, forbearance, and love. You cannot impart to others that which you have not yourself. Keep the light and love of God burning in your hearts, that you may help others; for more zeal, greater devotion, and more steady, earnest faith is needed. You must do much watching and praying, as well as searching of the Scriptures if you learn the precious lessons of faith. You must guard against making feelings a criterion; this of itself is no evidence that you are a child of God, or that you are not. "By their *fruits* ye shall know them." It is obedience and faith that unite us with Jesus Christ. You must learn the simple art of taking God at his word. Then you have solid ground beneath your feet. [Cf: The Youth's Instructor 08-18-86 para. 06] p. 485, Para. 1, [1886MS].

Now is the time to consult the mirror of God's word, to look carefully to see if you do not stand condemned by it. If you stand condemned, then change at once your habits; for you can never reach the hand of Christ by continuing to transgress the law of God. But when you exercise repentance toward God because you have transgressed his law, then your only hope is to have faith in Jesus Christ. If we sin, we have an advocate with the Father, Jesus Christ the righteous. Come to Jesus by living faith. Put off evil, which clings to the soul to poison all its springs of action. We must fight against the sins that war against the soul. You cannot in your own strength do this work, but come to Jesus in faith. He will help you and strengthen you to put away evil tendencies, and will array you in the true beauty of his character. We are exhorted to put on the Lord Jesus. Simple faith and obedience go hand in hand. Your faith without obedience to God's holy law is of no value, but obedience to God and faith in the Great Sacrifice offered,-- that his blood was shed for you, and you will accept the righteousness of Christ, will make you an overcomer. Put your trust in Jesus Christ, and he will bring you off more than conqueror. Mrs. E. G. White. [Cf: The Youth's Instructor 08-18-86 para. 07] p. 485, Para. 2, [1886MS].

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." We have, through searching the Scriptures, come to believe that the end of all things is at hand. This knowledge of the nearness of Christ's coming should not be allowed to lose its force, and we become careless and inattentive, and fall into slumber, into an insensibility and indifference to realities. In slumber we are in an unreal world, and not sensible of the things which are taking place around us. Dangers very great may threaten, but there is no sign that they are appreciated. This spiritual sleep is to be avoided. The exhortation is given by the apostle, "The night is far spent, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light." [Cf: The Youth's

Instructor 08-25-86 para. 01] p. 485, Para. 3, [1886MS].

The youth are having precious opportunities in the Sabbath school to become acquainted with the prophecies, and they can understand the waymarks God has given in his word. They can, by searching the Bible, be able to give to others intelligent reasons of their faith. [Cf: The Youth's Instructor 08-25-86 para. 02] p. 485, Para. 4, [1886MS].

But there are those who have the blazing light of truth shining all around them, and yet are insensible to it. They are enchanted by the enemy, held under a spell by his bewitching power. They are not preparing for that great day which is soon to come to our world. They seem utterly insensible to religious truth. Are there not some youth who are awake? Those who see that the night cometh, and also the morning, should work with untiring energy to arouse their sleeping associates. Can they not feel their peril, pray for them, and show them by their own life and character that they believe themselves that Christ is soon to come? Will not the Instructor family come in close connection with Jesus Christ, and obtain light and strength and power from him, that they may reflect his light upon others? The rapidly diminishing space of time between us and eternity should more deeply impress us. Every day that passes makes one less left us to complete our work of perfecting character. These truths have been repeated oftentimes, but they are not an old story until the event transpires. Are you, my dear readers of the [Cf: The Youth's Instructor 08-25-86 para. 03] p. 486, Para. 1, [1886MS].

These truths must not only be repeated in warnings and entreaties, but brought into our daily lives, we showing our faith by our works. As long as there are many asleep, many sporting away the precious hours in careless indifference, as it were, upon the very brink of the eternal world, those who do believe must be sober, must be awake, must be earnest and diligent, and watch unto prayer. "Blessed are those servants who when the Lord cometh shall be found watching." "Yet a little while and he that shall come will come and will not tarry." [Cf: The Youth's Instructor 08-25-86 para. 04] p. 486, Para. 2, [1886MS].

Have you, dear youth, your lamps trimmed and burning? The work is going on in the heavenly court. In vision on the Isle of Patmos John said: "And there was given me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God, and the altar, and them that worship therein." This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God's standard of righteousness, his holy law. The worshipers are to pass under the measuring line of God. Who will bear the test? Christ says, "I know thy works." Nothing is hid from him of whom John says, "His head and his hair were white like wool, white as snow, and his eyes were as a flame of fire." How many are purifying their souls by obeying the truth? How many are now in this time wholly on the Lord's side? How many are seeking to be a blessing to those around them? Many need help, kind words, thoughtful attentions; and if you pray with such, you may be a blessing to them. [Cf: The Youth's Instructor 08-25-86 para. 05] p. 486, Para. 3, [1886MS].

You can be faithful soldiers of Jesus Christ. If your example is Christlike, that alone, if you do not say a word, will be a help to many. Patient continuance in well doing will help others to place their

feet in the path of truth and righteousness. Some may ridicule you for being so strict; they may call you self-righteous; but be careful to start right, and then keep quietly on. The history of Daniel, if all was written, would open chapters before you that would show you the temptations he had to meet, of ridicule, envy, and hatred; but he learned to master the difficulties. He did not trust in his own strength; he laid his whole soul and all his difficulties open to his heavenly Father, and he believed God heard him, and he was comforted and blessed. He rose superior to ridicule; and so will every one who is an overcomer. Daniel acquired a serene and cheerful state of mind, because he believed God was his friend and helper. The taxing duties he had to perform were made light because he brought the light and love of God into his work. "All the paths of the Lord are mercy and truth to such as walk in them." [Cf: The Youth's Instructor 08-25-86 para. 06] p. 486, Para. 4, [1886MS].

Remember that you are daily weaving for yourself a web of habits. If these habits are according to the Bible rule, you are going every day in steps heavenward, growing in grace and the knowledge of the truth; and like Daniel, God will give you wisdom as he gave to him. You will not choose the paths of selfish gratification. Practice habits of strictest temperance, and be careful to keep sacred the laws which God has established to govern your physical being. God has claims upon your powers, therefore careless inattention to the laws of health is sin. The better you observe the laws of health, the more clearly can you discern temptations, and resist them, and the more clearly can you discern the value of eternal things. May the Lord help you to make the most of your present opportunities and privileges, that you may daily gain new victories, and finally enter the city of God, as those who have overcome by the blood of the Lamb and the word of their testimony. Mrs. E. G. White. [Cf: The Youth's Instructor 08-25-86 para. 07] p. 487, Para. 1, [1886MS].

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It is the privilege of the young, as they grow in Jesus, to grow in spiritual grace and knowledge. We may know more and more of Jesus through an interested searching of the Scriptures and then following the ways of truth and righteousness therein revealed. Those who are ever growing in grace will be steadfast in the faith, and moving forward. There should be an earnest desire in the heart of every youth who has purposed to be a disciple of Jesus Christ to reach the highest Christian standard, to be a worker with Christ. If he makes it his aim to be of that number who shall be presented faultless before the throne of God, he will be continually advancing. The only way to remain steadfast is to progress daily in divine life. Faith will increase if, when brought in conflict with doubts and obstacles, it overcomes them. True sanctification is progressive. If you are growing in grace and the knowledge of Jesus Christ, you will improve every privilege and opportunity to gain more knowledge of the life and character of Christ. [Cf: The Youth's Instructor 09-01-86 para. 01] p. 487, Para. 2, [1886MS].

Faith in Jesus will grow as you become better acquainted with your Redeemer by dwelling upon his spotless life and his infinite love. You cannot dishonor God more than to profess to be his disciple while you keep at a distance from him, and are not fed and nourished by his Holy Spirit. When you are growing in grace, you will love to attend

religious meetings, and you will gladly bear testimony of the love of Christ before the congregation. God, by his grace, can make the young man prudent, and he can give to the children knowledge and experience. They can grow in grace daily. You should not measure your faith by your feelings. Closely examine your own heart, and the state of your affections toward God. Inquire, Have I devoted the precious moments of today in seeking to please myself, seeking for my own amusement? or have I made others happy? have I helped those connected with me to greater devotion to God and to appreciate eternal things? have I brought my religion into my home, and there revealed the grace of Christ in my words and in my deportment? by my respectful obedience, have I honored my parents, and thus kept the fifth commandment? have I cheerfully taken up my little, everyday duties, performing them with fidelity, doing what I could to lighten the burdens of others? have I kept my lips from evil, and my tongue from speaking guile? have I honored Christ my Redeemer, who gave his precious life that eternal life might be within my reach? [Cf: The Youth's Instructor 09-01-86 para. 02] p. 487, Para. 3, [1886MS].

At the beginning of the day, do not, dear youth, neglect to pray earnestly to Jesus that he will impart to you strength and grace to resist the temptations of the enemy in whatever form they may come; and if you pray earnestly, in faith and contrition of soul, the Lord will hear your prayer. But you must watch as well as pray. Jesus has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" [Cf: The Youth's Instructor 09-01-86 para. 03] p. 488, Para. 1, [1886MS].

Children and youth may come to Jesus with their burdens and perplexities, and know that he will respect their appeals to him, and give them the very things they need. Be earnest; be resolute. Present the promise of God, and them believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of him; but trust his word, and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored, and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers. Walk humbly and keep moving forward. [Cf: The Youth's Instructor 09-01-86 para. 04] p. 488, Para. 2, [1886MS].

"For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all

their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Here are promises, rich and abundant, upon conditions that you cease to do evil and learn to do well. Then set your aim in life high, as did Joseph and Daniel and Moses; and take into consideration the cost of character building, and then build for time and for eternity. Satan will oppose your efforts to advance. Your path will not always be smooth, but there are encouragements in God's rich promises. The Lord has pledged his word that in every effort toward righteousness he will help us. We are weak and without wisdom, but God has said: "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." Only learn to be thorough, never to let go your hold upon God, to persevere in his service, and you will be an overcomer through the blood of the Lamb. In doing this work for yourself you are having an influence on many others whom you associate with. Words spoken in season, how good are they! How much strength a word of hope, courage, and determination in a right course will give one who is inclined to slide into habits that are demoralizing! The firm purpose you may possess in carrying out good principles, will have an influence to balance souls in the right direction. There is no limit to the good you may do. If you make the word of God the rule of your life, and govern your actions by its precepts, making all your purposes and exertions in the fulfilling of your duty a blessing and not a curse to others, success will crown your efforts. You have placed yourself in connection with God; you have become a channel of light to others. You are honored by becoming co-laborers with Jesus; and no higher honor can you receive than the blessed benediction from the lips of the Saviour: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: The Youth's Instructor 09-01-86 para. 05] p. 488, Para. 3, [1886MS].

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who have the blessing of the Lord are, highly favored. If the Lord be taken as your counselor, you will have his grace to help you to do those things that are pleasing in his sight. Be sure, then, that you do not choose the ungodly as your companions, for they will influence you to do those very things that will displease God, and deprive you of his blessing. The ungodly serve a master of whom they should be ashamed. It is no honorable employment to be serving the Devil, obeying his suggestions, and following his counsel, which is to serve the world and slavishly follow its customs. Ministering to your appetite and desiring selfish amusements is not a worthy life for youth to lead, and will never make a noble man or woman. [Cf: The Youth's Instructor 10-20-86 para. 01] p. 489, Para. 1, [1886MS].

You should be very careful whom you serve, whom you choose as your captain. You need never be ashamed to serve your Lord. He who has given his precious life because he loved you, and wanted you to be happy, will be a captain who will always be mindful of your interest. He has paid a dear price for your service, and he has a right to command the use of all your powers. The service of the Lord, how precious it is! What an exalted position to be identified with one in whom is all perfection centered, who is indeed the Majesty of heaven, but who loved us, although fallen, so much that language cannot express it! He for our sakes laid aside his royal robe, stepped down from the throne in heaven, and condescended to clothe his divinity with humility, and

became like one of us except in sin, that his life and character should be a pattern for all to copy, that they might have the precious gift of eternal life. He has given every evidence that he loves you in that he died to save you from a life of sin and the punishment which all sinners must receive if they do not turn from a life of sin by repentance and faith in Jesus Christ. [Cf: The Youth's Instructor 10-20-86 para. 02] p. 489, Para. 2, [1886MS].

The ungodly are those who do not love and obey the commandments of God, but go contrary to them. This is the class of counselors you are warned to shun, the class which Satan uses to lead youth astray. Their counsel, their suggestions, are of a character to make light of sin, to ridicule righteousness. Their manners may be pleasant, and they may have intellect, which make them all the more successful in leading others astray. They are represented as standing in the way of sinners, always leading them out of the straight path of duty and obedience to God's commandments into paths of disobedience. If it were not for those persons who do wrong and tempt others to do wrong, many sinners might have chosen the path of duty, the life of purity and godliness. [Cf: The Youth's Instructor 10-20-86 para. 03] p. 489, Para. 3, [1886MS].

When any open their minds and hearts to those who would advise them to do wrong in any way, then they are walking in the counsel of the ungodly; and in their turn they become the agents of Satan to tempt others to walk in the same path. They are standing in the way of sinners, to turn the feet of sinners into false paths, which lead to perdition; and in the next step they will find themselves sitting in the seat of the scornful unconcerned. The ministrations of Christ are unheeded, the great salvation freely offered and dearly purchased is neglected. None can take this position without having it registered of them, in the books of heaven, "Walking in the counsel of the ungodly, standing in the way of sinners, sitting in the seat of the scornful." The message of mercy, of love, of peace, is scorned, and those who associate with this class will become like them, despisers of God's mercy. It is surprising to see how far the influence of one ungodly youth may extend; what a power he becomes in the hands of Satan for evil; how much his counsels are heeded; how much sorrow and sadness and grief he can bring into the hearts of fathers and mothers, brothers and sisters, and grieve the Saviour, who valued all so highly that he gave his life for them! [Cf: The Youth's Instructor 10-20-86 para. 04] p. 489, Para. 4, [1886MS].

Every soul who takes these steps in the way of evil makes the angels of God weep. But there is one who rejoices, the Devil is glad, because he claims all such evil workers as his property. He loves to make the hearts of God fearing parents sad, and he loves to see Christ, his rival, slighted. He loves to taunt the angels of God that Christ has died for these deceived, deluded souls in ruin. [Cf: The Youth's Instructor 10-20-86 para. 05] p. 490, Para. 1, [1886MS].

Will our youth please the Devil by thus choosing the counsel of the ungodly? or will they please the Saviour, who loves them and gave his life for them to redeem them from the power of Satan, and give them peace and righteousness and heaven? The privileges granted to the children of God are without limit, to be connected with Jesus Christ, who, throughout the universe of heaven and worlds that have not fallen, is adored by every heart, and his praises sung by every tongue; to be

children of God, to bear his name, to become a member of the royal family; to be ranged under the banner of Prince Immanuel, the King of kings and Lord of lords. His word is obeyed by the highest intelligences; his word marshals the hosts of heaven whose servants are mighty angels, excelling in strength. "They do his commandments, hearkening unto the voice of his word." [Cf: The Youth's Instructor 10-20-86 para. 06] p. 490, Para. 2, [1886MS].

The lowliest service done for Jesus is the greatest honor mortals can enjoy. Angels, pure and holy, obey his word; and shall we be deceived and deluded into the service of Satan? Shall we refuse obedience to his requirements? Shall it not be said of us individually, "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Here the divine blessing is pronounced upon the obedient. Now see the denunciation against the disobedient: "The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Psalms 1. Mrs. E. G. White. [Cf: The Youth's Instructor 10-20-86 para. 07] p. 490, Para. 3, [1886MS].

A good character is of slow but steady growth. Mental ability and genius are not character; for these are often possessed by those who have the very opposite of a good character. Reputation is not character. True character is a quality of the soul, revealing itself in the conduct. [Cf: The Youth's Instructor 11-03-86 para. 01] p. 490, Para. 4, [1886MS].

If the youth rightly appreciate this important matter of character building, they will see the necessity of doing their work so that it will stand the test of investigation before God. The humblest and weakest, by persevering effort in resisting temptation and seeking wisdom from above, may reach heights that now seem impossible. These attainments cannot come without a determined purpose to be faithful in the fulfillment of little duties. It requires constant watchfulness that crooked traits shall not be left to strengthen. The young may have moral power; for Jesus came into the world that he might be our example, and give to all youth and those of every age divine help. [Cf: The Youth's Instructor 11-03-86 para. 02] p. 490, Para. 5, [1886MS].

God has been very merciful in giving you reasoning faculties, which he has not bestowed on the brute creation. But if with these God given endowments, man is not faithful in his sphere, God will call him to account for the abuse of those gifts which place him above the beasts. The lowest of the brute creation, in making the best use of their instinct, sometimes do far better than many men who are never grateful to God for their reasoning faculties. If man, by sinful practices; lessens the power God has given him, he must render an account to God for this. Let young men and young women conscientiously study how they can meet the expectations of God, and there will be far less weakness and indecision, and far greater strength of purpose to attain a symmetrical character. If they will place themselves in connection with Jesus, they will become like him. [Cf: The Youth's Instructor 11-03-86 para. 03] p. 491, Para. 1, [1886MS].

The inspired record concerning Christ is: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." Of John the record says: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his birth. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." The record concerning Samuel is: "And the child Samuel grew on, and was in favor both with the Lord and also with men." These examples are given for the young to imitate. If they make this their aim, they will see the necessity of a close connection with the Source of power and grace. Christ has said, "Without me ye can do nothing." Solomon spake to the youth in God's stead: "My son, forget not my law, but let thine heart keep my commandments; for length of days and long life and peace shall they add unto thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." In these words of inspiration the youth have encouragement and counsel. [Cf: The Youth's Instructor 11-03-86 para. 04] p. 491, Para. 2, [1886MS].

Children and youth should begin early to seek God; for early habits and impressions will frequently exert a powerful influence upon the life and character. Therefore the youth who would be like Samuel, John, and especially like Christ, must be faithful in the things which are least, turning away from the companions who plan evil, and who think that their life in the world is to be one of pleasure and selfish indulgence. Many of the little home duties are overlooked as of no consequence; but if the small things are neglected, the larger duties will be also. You want to be whole men and women, with pure, sound, noble characters. Begin the work at home; take up the little duties and do them with thoroughness and exactness. When the Lord sees you are faithful in that which is least, he will intrust you with larger responsibilities. Be careful how you build, and what kind of material you put into the building. The characters you are now forming will be lasting as eternity. [Cf: The Youth's Instructor 11-03-86 para. 05] p. 491, Para. 3, [1886MS].

Let Jesus take possession of your mind, your heart, and your affections, and work as Christ worked, doing conscientiously the home duties, little acts of self-denial, and deeds of kindness, employing the moments diligently, keeping a careful watch against little sins, and a grateful heart for little blessings, and you will have at last such a testimony for yourself as was given of John and Samuel, and

especially of Christ: "And he increased in wisdom and stature, and in favor with God and with man." Mrs. E. G. White. [Cf: The Youth's Instructor 11-03-86 para. 06] p. 492, Para. 1, [1886MS].

We are standing, as it were, upon the borders of the eternal world; and if there ever was a time when all should strive most earnestly to live a holy life, it is now. All sensual, carnal pleasures should be abandoned, and Satan find nothing in us to assail. The apostle prayed: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." What a prayer is this! It would not have been inspired of God and written in his holy word if it had been impossible for us to reach these high attainments; and yet how content and at ease we are in retaining very objectionable traits of character! [Cf: The Youth's Instructor 11-10-86 para. 01] p. 492, Para. 2, [1886MS].

One class have come up without self-control; they have not bridled the temper or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example. When they have the meekness and lowliness of the Saviour, they will not act out the promptings of the natural heart, for this is of Satan. Some are nervous, and if they begin to lose self-control in word or spirit under provocation, they are as much intoxicated with wrath as the inebriate is with liquor. They are unreasonable, and not easily persuaded or convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers, and makes it difficult to restrain anger on another provocation. With this class there is only one remedy, positive self-control under all circumstances. The effort to get into a favorable place, where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls, and will assail them in their weak points again and again. They will be continually troubled so long as they think so much of self. They carry the heaviest load a mortal can lift, that is self, unsanctified and unsubdued. But there is hope for them. Let this life, so stormy with conflicts and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy. [Cf: The Youth's Instructor 11-10-86 para. 02] p. 492, Para. 3, [1886MS].

Why life with many is such a hard struggle is because it is apart from Christ; through self-delusion the battle is waged blindly with circumstances. With many youth wrong feelings have been shown, and unchristian words have been spoken. At such times they should humble themselves, saying frankly, "I have done wrong. Will you forgive me? For God has said we must not let the sun go down upon our wrath." This is the only safe path toward overcoming. Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings. Shall we cut ourselves loose from the rest of humanity, remaining solitary and alone, because everything in our association with others does not move smoothly? No, indeed; the change must take place in your own soul. Resist these wrong feelings, and you will experience a great change in your association with your fellowmen. Your good will, your unselfish acts, will not be to a favored few, but to all with whom you associate. Thus you will form friends and attachments that are dear and lasting; your own deeds

will be reflected back on yourself. [Cf: The Youth's Instructor 11-10-86 para. 03] p. 492, Para. 4, [1886MS].

Our relations to God and one another can never be severed. We may ignore them, not answering to the claims of one of them; yet we are really bound by them as long as time shall last. Souls must be saved, and we are to have a part in the great work. Let not the youth falter, but stand in defense of the truth. [Cf: The Youth's Instructor 11-10-86 para. 04] p. 493, Para. 1, [1886MS].

If the truth of God be not deep-rooted in the heart, you cannot stand the test of temptation. There is only one power that can keep us steadfast under the most trying circumstances, the grace of God in truth. The ungodly are lynx-eyed to mark every inconsistency, and prompt to pour contempt on the weak and halting ones. Let the youth make their mark high. Let them seek in humble prayer for that help which Christ has promised, that they may exert an influence upon others that they will not be ashamed to meet in the great day of final settlement and rewards. Those who have exemplified the loftiest Christian principles in every department of business and religious life will have the inexpressible advantage, for they will enter the paradise of God as conquerors. They loved Jesus here in this life, were constrained by his love to make the most of their God given powers in improving every opportunity to win souls to Jesus Christ. Thus they built up their Redeemer's kingdom, and advanced his glory, and will receive the commendation, "Well done," from his divine lips. Mrs. E. G. White. [Cf: The Youth's Instructor 11-10-86 para. 05] p. 493, Para. 2, [1886MS].

When preparing to journey to Europe, I found, among the articles of clothing I needed, some woolen goods which at first appeared all right, but when brought to the light and shaken thoroughly, revealed the destructive work of moths. Had we not made close inspection, we should not have discovered their depredations. The moth is so small a creature as to be scarcely observable; but the traces of its existence are apparent, and the destruction that it makes with fur and woolen goods shows that it is a practical worker, although out of sight and unsuspected. [Cf: The Youth's Instructor 12-15-86 para. 01] p. 493, Para. 3, [1886MS].

Thinking of the secret but destructive work of these moths, reminded us of some human beings we had known. How often our hearts have been pained by some sudden revelation in the outward actions of those for whom we had hoped better things, bringing to light their true character, that had heretofore been hidden from the sight of all! When held up before the light of God's word, the character is found to be like the moth-eaten garment, which, when shaken out and examined, reveals the destructive work that has been going on secretly for years. While they have a form of godliness, sins small in their eyes have been eating into the warp and woof of their character; and that which at a casual glance appeared lovely, is unsightly and disgusting to look upon. Could the actor, as he entered upon this path of wrong, have seen himself as he appeared when his true character was opened to the light, he would have been as terrified and startled as was Hazael when Elisha told him what a wicked and cruel course he would pursue in the future. He made answer, "What, is thy servant a dog that he should do this great thing?" Little sins oft repeated become habit, and demoralize the

soul. They work for a time unperceived, but are at length brought to the light. [Cf: The Youth's Instructor 12-15-86 para. 02] p. 493, Para. 4, [1886MS].

The formation of character is a work that is steadily advancing, and how careful children and youth should be in regard to the habits they form! You will be for time and eternity what the habits you now form make you. Your principles and practices once formed determine your character. No one suddenly develops, as did Hazael, into a deep-dyed sinner, cruel and merciless. It took time for the moth to do its work of destruction so quietly in the dark; and it takes time, little by little, for a child or youth to be easy and happy and feel secure in a course of prevarication, a course of sin hidden from human eyes. Any one act, either good or evil, does not form the character, but thoughts and feelings indulged, prepare the way for acts and deeds of the same kind. A single glass of wine may lead to the formation of a habit most difficult to overcome, and is the first step which may lead to dishonesty, theft, and murder. What you do once, children and youth, you will do more readily the second time. It is the starting in any wrong course that must be guarded against. Be careful not to let your feet take the first step in any evil way. If you will lay the foundation for your character in a pure, virtuous life, seeking help and strength from God, your character will not be like the moth-eaten garment, but it will be firm and solid. [Cf: The Youth's Instructor 12-15-86 para. 03] p. 493, Para. 5, [1886MS].

The fear of the Lord is the beginning of wisdom. If you are indeed a child of God, you will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Let the youth ever remember that there is something to escape, evils to shun. God has given his children faculties, the right employment of which would make them happy. The Lord never designed that they should be employed for our destruction. The structure of a strong, well balanced character is made by a faithful performance of individual acts of duty in little things. You need, dear youth, to be particular in regard to your words. Your deportment, the spirit and feelings that you cherish, care and thoughtfulness in the things which are least in everyday life, form the true test of character. [Cf: The Youth's Instructor 12-15-86 para. 04] p. 494, Para. 1, [1886MS].

This life is full of gracious opportunities, which you can improve in the exercise of your God given abilities to bless others, and in so doing bless yourself, without considering self in the matter. Trivial circumstances oftentimes prove a decided blessing to the one who acts from principle, and has formed the habit of doing right because it is right. Seek for a perfect character, and let all you do, whether seen and appreciated by human eyes or not, be done with an eye single to God's glory; because you belong to God, and he has redeemed you at the price of his own life. Be faithful in the least as well as in the greatest; learn to speak the truth, to act at all times the truth. Let the heart be fully submitted to God. If controlled by his grace, you will do little deeds of kindness, take up the duties lying next you, and bring all the sunshine into your life and character that it is possible to bring, scattering the gifts of love and blessing along the pathway of life. Your works will be far-reaching as eternity. Your lifework will be seen in heaven, and there it will live, through ceaseless ages, because it is found precious in the sight of God. Mrs.

E. G. White. [Cf: The Youth's Instructor 12-15-86 para. 05] p. 494, Para. 2, [1886MS].

The printing establishment in Basel, Switzerland, faces an extensive tract of land owned by the government; and here, directly before our eyes, the soldiers gather for military drill. Not only do grown men maneuver here, but youth and school boys have their uniforms and are trained to become soldiers. They come with instrumental music and drums. They are trained to do all kinds of service. Special ones have special work assigned them. Under command of officers they are drilled to set up and take down tents with quickness and precision, fold them up, and place them upon carts made for the purpose, and, fastening themselves to the carts, draw them away. They also have small, heavy carts, with small brass cannon mounted upon them. These mounted cannons are attached to another small cart containing a seat for the driver and another person, and a box for ammunition and the needed implements. The boys are taught to separate, then unite, then separate, these carts, and carry the mounted cannon to some part of the field, as if for immediate action. [Cf: The Youth's Instructor 12-22-86 para. 01] p. 494, Para. 3, [1886MS].

Then, too, stretchers were brought on to the field, and those who were apparently wounded were carefully looked after, the arms and limbs supposed to be broken were bound up, and the patients carried away in the ambulance. Thus every part of the duties and maneuvers of war are gone through. In some parts of the season, hundreds are gathered every day in the open park before our windows. [Cf: The Youth's Instructor 12-22-86 para. 02] p. 494, Para. 4, [1886MS].

At command, the guns are stacked with precision and the knapsacks laid aside; then, at the word, the knapsacks are placed on the backs of the soldiers and the rifles restored to their former position. This maneuver is repeated again and again. Then comes a command to charge upon the enemy, the soldiers running in perfect order to take the desired fortification. [Cf: The Youth's Instructor 12-22-86 para. 03] p. 495, Para. 1, [1886MS].

As I have watched the soldiers go through all this drilling and training, I have thought of the soldiers in Christ's army. If it is essential for the soldiers to go through so much drill to serve their country in a time of peril, how is it with the soldiers in Christ's service? Are they submitting themselves to be educated and disciplined, thus fitting themselves to engage in warfare? This is a difficult work. The Christian warfare does not mean play; we are not engaged in mimic battles, fighting as one that beateth the air. We have a real but unseen foe to meet. To be a soldier of Christ means more than to be an idler, more than to be a seeker after selfish enjoyment. [Cf: The Youth's Instructor 12-22-86 para. 04] p. 495, Para. 2, [1886MS].

In earnest, determined exercise as faithful soldiers, obeying the orders of the Captain of our salvation, there is genuine enjoyment such as can be obtained in no other employment. The peace of Christ will be in the heart of the faithful soldier. There is rest for the soul in wearing Christ's yoke, in lifting Christ's burdens. It seems a contradiction to say that there is no rest for the soul except that which is found in continuous and devoted service. But this is true. Happiness comes in willing, obedient service, where all the powers of

our being are moving in happy, healthy, harmonious action in obeying our Captain's orders. The more responsible the task assigned to Christ's soldiers, the more the soul exults in the Saviour's love and approval. The soul realizes a freedom in the performance of the weightiest and most taxing duties. [Cf: The Youth's Instructor 12-22-86 para. 05] p. 495, Para. 3, [1886MS].

But this doing the duty of a soldier means work. It is not always just such work as we would choose. Outward inconveniences, difficulties, and trials have to be borne by the soldiers of Jesus. There is a constant warfare to be maintained against the evils and inclinations of our own natural hearts. We must not pick and choose the work most agreeable to us; for we are Christ's soldiers, under his discipline, and we are not to study our own pleasure. We must fight the battles of the Lord manfully. We have enemies to conquer that would gain the control of all our powers. Self-will in us must die; Christ's will alone must be obeyed. The soldier in Christ's army must learn to endure hardness, deny self, take up the cross, and follow where his Captain leads the way. There are many things to do which are trying to human nature, and painful to flesh and blood. This work of self-subduing requires determined, continuous effort. In fighting the good fight of faith, obtaining precious victories, we are laying hold of eternal life. This warfare requires most strenuous effort, the exertion of all our powers. We are to crucify the flesh, with the affections and lusts. I would that our youth would engage in this work which requires the exercise of every spiritual muscle, the strength of every power. And as they manifest faithfulness in any and every position of duty, they will be promoted, and positions of responsibility will be given them. The great work of saving souls is committed to them. They are to be laborers together with Christ; and this means a lifelong service, a life of spiritual hardships and conflict, until the laborer's work ends with his life. There is no spiritual self-indulgence in a truly religious life. Dear youth, do you think Christ requires too much when he calls you to earnestly exercise your ability, your tact, your intellect, all your powers, in his service? We dare not do otherwise than to faithfully present before you the conditions, just as they are. We dare not lower the standard to gain recruits under false pretenses. We would have each of you move understandingly, counting the cost. It is a noble work to serve Jesus Christ, who gave his own life, his riches, his glory, in order to rescue us from the power of Satan. We are toiling for a precious, glorious crown and an inheritance that is immortal. The reward is promised: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: The Youth's Instructor 12-22-86 para. 06] p. 495, Para. 4, [1886MS].

Will you serve God or Satan? Our Captain presents to us a crown of glory, a kingdom, mansions of bliss, and eternal life. What does Satan propose to give?--a life of sinful pleasure,--sin and its wages--death. Jesus wants you to hate sin and to love righteousness. Will you become Christ's soldiers and wear his uniform, which is the pure robe of Christ's righteousness? Mrs. E. G. White. [Cf: The Youth's Instructor 12-22-86 para. 07] p. 496, Para. 1, [1886MS].

(Sermon by Mrs. E. G. White, June 27, 1886, Orebro, Sweden.)
Revelation 20:11-15. Here is presented before us the great and solemn day when the judgment is to set and the books be opened, and the dead

are to be judged according to the things that are written in the books. I have questioned in my mind, as I have seen the people in our cities hurrying to and fro with business, whether they ever thought of the day of God that is just upon us. Every one of us should be living with reference to that great day which is soon to come upon us. [Cf: Sermons and Talks, Volume 1 p. 26 para. 01] p. 496, Para. 2, [1886MS].

The inhabitants of the old world had the message of warning sent to them 120 years, but it did not suit their inclination to heed that warning, therefore they turned away from the message of truth which God sent to them. It was for their interest to heed that message and find a refuge from the coming storm of God's wrath. [Cf: Sermons and Talks, Volume 1 p. 26 para. 02] p. 496, Para. 3, [1886MS].

Do we consider from day to day that a record is going up to heaven of all our actions here? If we would take heed to our ways, and if we would have the fear of God before us, our lives would be far better than they are today. We are here as probationers, on trial. God is testing us; God is proving us to see what characters we shall build up. Angels of God in heaven are sent to our earth to weigh moral worth. And our heavenly Father has sent us the message of warning, that we shall get ready for that day of final reckoning. He has bid us to watch and pray lest we enter into temptation that surrounds us. He has bid us to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" [John 5:39]. [Cf: Sermons and Talks, Volume 1 p. 26 para. 03] p. 496, Para. 4, [1886MS].

It is our privilege to understand the great responsibilities that God has placed upon us, so that we shall not be in darkness as to what is coming upon our world. We cannot afford to meet that day without a preparation. But when we think of this great and solemn event of Christ's coming in the clouds of heaven with power and great glory, we should live in great humiliation before God lest we fail of the grace of God and prove ourselves unworthy of eternal life. When we see that the world is given up to the seeking of pleasure and the indulgence of appetite, we should weep between the porch and the altar, crying "Spare thy people, O Lord, and give not thine heritage to reproach" [Joel 2:17]. [Cf: Sermons and Talks, Volume 1 p. 27 para. 01] p. 496, Para. 5, [1886MS].

We see that the world at large have no thoughts of this great day, and many of them do not care to hear anything about it. But we must meet the record of our lives. We must remember that there is a witness to all our works. An eye like a flame of fire beholds us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to God's inspection. As the features are produced upon the polished plate of the artist, so are our characters upon the books of record in heaven. [Cf: Sermons and Talks, Volume 1 p. 27 para. 02] p. 496, Para. 6, [1886MS].

We ask you, "How stands your character in the sight of God today? Are you preparing your souls for the grand review, that you may have the white robe of character in that day?" You cannot afford to indulge in sin and iniquity; you cannot afford to be found a transgressor of God's great moral rule of righteousness. [Cf: Sermons and Talks, Volume 1 p. 27 para. 03] p. 497, Para. 1, [1886MS].

If God had no law as a moral standard, whereby every case must be judged, there could be no judgment, and the cases of men and women could not be tried. If we have not been found in harmony with God's requirements in this life, we will not be in harmony with His requirements in the future life. [Cf: Sermons and Talks, Volume 1 p. 27 para. 04] p. 497, Para. 2, [1886MS].

What excuses have we today that we are not in harmony with the laws of God's government? And what excuse can we render in the day of God for the disobedience of His requirements? Will you say "The whole world was in disobedience to the law of God, and I thought I would not be singular"? In that day, this excuse will not be accepted. You may present excuses now, but you will not venture to present them before the judge of all the earth, for just as soon as the books are opened and the characters that are written there are brought out, every mouth will be stopped, for the guilt of all stands as plainly revealed to themselves as to God. Everyone then will see just where he departed from the right way. Everyone will then discern the influence he had upon his fellow-men by his own departure from God's righteousness, to turn them away from the ways of truth and right. Everyone then will understand just what he did to dishonor the God of heaven by breaking His law. [Cf: Sermons and Talks, Volume 1 p. 28 para. 01] p. 497, Para. 3, [1886MS].

Everyone who comes forth from the dead when Christ comes in the clouds of heaven, and those who are living, will stand before the judgment seat of Christ. The deeds and acts which we have thought to have been done in secret where no eye could see, are made known. There was an eye that saw and registered the deeds done by man. [Cf: Sermons and Talks, Volume 1 p. 28 para. 02] p. 497, Para. 4, [1886MS].

When Belshazzar had his great sacrificial feast, there was a witness present which he did not discern. They were drinking their wine and having their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, but right over against the wall facing the king a bloodless hand traced the terrible characters testifying of his true condition. The message came, "Thou art weighed in the balances and art found wanting." Now the Lord is weighing characters in the sanctuary, and the deeds of those who are careless and indifferent, rushing on in the paths of sin and iniquity, are being registered in the books of heaven. [Cf: Sermons and Talks, Volume 1 p. 28 para. 03] p. 497, Para. 5, [1886MS].

The God of heaven has given us reasoning powers and intellect, and He wants us to use them. He has given us this body which He wishes us to preserve in perfect health so that we can give Him perfect service. The Lord God is an ever present witness to the deeds of wickedness done among the children of men upon this earth. How does He look upon men and women for whom He has paid an infinite price but who yet refuse to obey His laws? They refuse to be saved in His appointed way, which is entire obedience to His commandments. [Cf: Sermons and Talks, Volume 1 p. 29 para. 01] p. 497, Para. 6, [1886MS].

Here are youth right here in our midst in this large city, but do these youth appreciate the powers that God has given them, that they should return Him service for all that He has done for them? The future of society is indexed by the youth of today. Some of the youth are

making their aim high, as did Joseph. They have aimed to keep themselves unspotted from the world. The Lord God of heaven is looking upon the children of men with intense interest, and what are we doing? Are we keeping, as did Abraham, the ways of the Lord? Are we teaching our children to love and obey God? We want to be in such a position that we can educate these young men brought within the reach of our influence, and leave them a good example. We should be in such a position here that the notes of counsel and warning will be given them as from God, and that what God has given them through His messengers, may come back to Him in souls saved. [Cf: Sermons and Talks, Volume 1 p. 29 para. 02] p. 498, Para. 1, [1886MS].

But suppose these youth frequent the saloon, and take their drink of beer and wine and strong drink? Nadab and Abihu were in holy office and they drank wine and strong drink. The influence upon them beclouded their perceptive powers so that they could not discern sacred things. Those who are forming habits of intemperance are beclouding their reasoning powers so that they cannot discern between truth and error. It is the great work of Satan for this time to tempt the appetite so that error shall be placed on a level with truth. We want all the sharp powers of our intellect to be engaged in the work of conflict against the deception of Satan, and we must keep the spiritual and moral powers unperverted, so we will know what is truth. God asks for all the entrusted capabilities and talents He has lent us. Will you give them to Him? [Cf: Sermons and Talks, Volume 1 p. 29 para. 03] p. 498, Para. 2, [1886MS].

Our sisters cannot afford to use their God-given time on unimportant things which will give them no spiritual strength, but will, if they continue, separate them from God. It is a solemn thing to die, but it is a far more solemn thing to live. Here is a world that is lying in wickedness around us, and what are we, as men and women who claim to be sons and daughters of God, doing to save the souls of those around us? God requires that we shall give back to Him in willing service all the powers that He has given to us. Let us look forward to the day of final reckoning. How will our case stand in that day. Will it make us unhappy then that we have served God and kept His commandments? God has given us rules to regulate our lives so that we shall have His care and protection in this life. [Cf: Sermons and Talks, Volume 1 p. 30 para. 01] p. 498, Para. 3, [1886MS].

The lawyer came to Christ and asked Him, "What shall I do to inherit eternal life?" [Luke 10:25]. This was a positive question, and was just as decidedly answered. "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" [verses 26-28]. This means to keep the first four commandments, which show the duty of man to his God, and the last six which show the duty of man to his fellowmen. [Cf: Sermons and Talks, Volume 1 p. 30 para. 02] p. 498, Para. 4, [1886MS].

Here is the work that is before us. The soul anxiously inquiring, "What shall I do to be saved?" is answered. The way is laid open. It is to love God above all things, and our neighbor as ourself. We ask you, Are you doing this? Are we who profess to be followers of Jesus Christ,

imitating His life? Are we following His example? If we are, we are in such a position that we can have a living connection with heaven. We are channels of light to the world. [Cf: Sermons and Talks, Volume 1 p. 31 para. 01] p. 498, Para. 5, [1886MS].

Christ said to His disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [Matt. 5:14-16]. It may seem to you that you have shown great self-denial and self-sacrifice in obeying God's law. Does He require more self-denial on your part than He has shown for you, that you should not perish but have eternal life? He has led the way, will you follow? He says, "I have kept my Father's commandments" [John 15:10]. Will you keep the commandments of God? He left the royal throne in heaven, and changed the crown of glory for one of thorns. He placed His feet in the blood-stained path which led the way to Calvary. He has told us that those who will be partakers with Him in His sufferings, will be made partakers with Him in His glory also. [Cf: Sermons and Talks, Volume 1 p. 31 para. 02] p. 499, Para. 1, [1886MS].

We may never have to suffer as He did; but we should ever keep before us the Author of our salvation, and never exalt self, never be lifted up in pride or self-sufficiency. [Cf: Sermons and Talks, Volume 1 p. 31 para. 03] p. 499, Para. 2, [1886MS].

He was despised and rejected of men. Those He came to save could not see in Him anything that they should desire in Him. Should He come into our world today without earthly honor or princely power, who would receive Him as the king of glory, the majesty of heaven? How many proud church members would be so ashamed of Jesus and the reproach that would be likely to be attached to them should they accept Him, that they would refuse to follow Him? Oh what love, what matchless love, has been displayed by the Son of man! And all this the Son of God endured that He might bring many sons and daughters to glory. Who is willing today to be on the Lord's side? [Cf: Sermons and Talks, Volume 1 p. 32 para. 01] p. 499, Para. 3, [1886MS].

We cannot wait until the judgment before we consent to deny self and to lift the cross. We cannot then form characters for heaven. It is here in this life that we must take sides with the humble, self-denying Redeemer. It is here that we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ, and learn of the Master the precious lessons of meekness and lowliness of mind. And here it must be our aim and earnest effort to be loyal and true to the God of heaven by obeying all of His commandments and thus be fitting up for the mansions that Christ has gone to prepare for all who love God. Christ says, "Let not your heart be troubled; ye believe in God, believe also in me: In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . that where I am, there ye may be also" [John 14:1-3]. Now the mansions are being fitted up in heaven. Are we being fitted with pure elevated holy characters for those mansions? [Cf: Sermons and Talks, Volume 1 p. 32 para. 02] p. 499, Para. 4, [1886MS].

All heaven is interested in our salvation. God's angels are in this very congregation. Could your eyes be opened, you would see not only

good angels who are trying to impress hearts, but you would see also evil angels who are seeking to make of none effect the message of truth God has in mercy sent. [Cf: Sermons and Talks, Volume 1 p. 32 para. 03] p. 499, Para. 5, [1886MS].

While we are in this world we are not safe unless our petitions are continually ascending to the God of heaven that He will keep us unspotted from the corruptions of the world. Our Saviour has told us what would be in these last days. Iniquity will abound, but the souls that are open to the influence of the Spirit of God will receive strength to withstand the corruptions of this degenerate age. [Cf: Sermons and Talks, Volume 1 p. 33 para. 01] p. 499, Para. 6, [1886MS].

Enoch walked with God three hundred years previous to his translation to heaven, and the state of the world was not then more favorable for the perfection of Christian character than it is today. And how did Enoch walk with God? He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity his prayers would ascend to God to keep him. He refused to take any course that would offend His God. He kept the Lord continually before Him. He would pray, "Teach me Thy way, that I may not err. What is thy pleasure concerning me? What shall I do to honor Thee, my God?" Thus he was constantly shaping his way and course in accordance with God's commandments, and he had perfect confidence and trust in his heavenly Father, that He would help him. He had no thought or will of his own; it was all submerged in the will of his Father. [Cf: Sermons and Talks, Volume 1 p. 33 para. 02] p. 500, Para. 1, [1886MS].

Now, Enoch was a representative of those who will be upon the earth when Christ shall come, who will be translated to heaven without seeing death. But be sure that if your hearts are inclined not to do God's will, not to keep the way of the Lord but to follow your own way, then you are not in harmony with the God of heaven. We want to pray with David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" [Ps. 119:18]. Many close their eyes lest they shall see the truth. They do not want to see the defects in their life and character, and they are disturbed if you mention anything about God's law. In this they show that they have a human standard of their own; that their will is not the will of God. We want that you should not be deceived by Satan, the first great adversary of God's law. We want to bear in mind that God's law is the only standard by which He will judge man. [Cf: Sermons and Talks, Volume 1 p. 33 para. 03] p. 500, Para. 2, [1886MS].

If we are to enter heaven at last, we must bring all of heaven into this life that we can. The religion of Christ never degrades the receivers; it never brings them down upon a low level. Truth is ever elevating in its influence, lifting them up on the high platform of truth. The religion of Jesus Christ has a refining influence upon men and women. When the truth of God finds access to the heart, it commences its refining process upon the character. Men who are coarse and rough become humble, teachable, learning, ever learning, in the school of Christ. The mighty cleaver of truth has taken them out of the world. Then there is the work to be done for them to fit them for God's temple. They are hewed and squared and chiseled and fitted for the mansions in heaven. Those who are naturally full of self-esteem become meek and lowly; they have a change in character. In the beginning, God said, "Let us make man in our image, after our likeness." But sin has

almost obliterated the moral image of God in man. Jesus came down to our world that He might give man a living example, that he might know how to live and how to keep the way of the Lord. He was the image of the Father. His beautiful and spotless character is before man as an example for him to imitate. We must study the copy and follow Jesus Christ, then we shall bring His loveliness and beauty into our character. In doing this we are standing before God through faith, winning back by conflict with the powers of darkness the power of self-control, the love of God that Adam lost. We are through Jesus Christ living and keeping the laws of God. [Cf: Sermons and Talks, Volume 1 p. 34 para. 01] p. 500, Para. 3, [1886MS].

When the judgment shall set, and the books be opened, and every one be judged according to the deeds done in the body, those who have imitated Christ in obedience to God's commandments, will be blessed. "And another book was opened, which is the Book of Life: and the dead were judged according to their works" [see Rev. 20:12]. [Cf: Sermons and Talks, Volume 1 p. 35 para. 01] p. 500, Para. 4, [1886MS].

John also saw the holy city, the new Jerusalem, with its twelve gates and twelve foundations, coming down from God out of heaven. He was shown that city and saw the streets of transparent gold clear as crystal. Every one that goes into that city is changed and sanctified in character here in this life. The nations that have kept the truth enter in to the city of God, and a voice is heard, clear and distinct, "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]. [Cf: Sermons and Talks, Volume 1 p. 35 para. 02] p. 501, Para. 1, [1886MS].

There the crown of immortal glory is placed upon the head of the overcomer. Then how earnest should be our work here that we may win souls to Jesus Christ. We cannot afford to devote our God-given powers to our own pleasure, for one moment. We must devote our lives to our Master. You must expect to carry on this battle with self-denial and self-sacrifice. The Word of God says through His apostles, "Ye are laborers together with God" [see 1 Cor. 3:9]. [Cf: Sermons and Talks, Volume 1 p. 35 para. 03] p. 501, Para. 2, [1886MS].

Our work may seem at times to be very discouraging, but if one soul is turned from the error of his way to righteousness, there is joy in heaven. The Father and the Son rejoice in the presence of the angels. The song of triumph and victory is sung and echoed and re-echoed through the courts of heaven. Then why should we not be wise in this life, and work for the glory of God? "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" [Dan. 12:3]. We want that our lives here shall be refined, ennobled, elevated, like Jesus Christ's. When Christ is formed in you the hope of glory, you will begin to lay aside your favorite sins. You will fear to offend God, and you will love His law. [Cf: Sermons and Talks, Volume 1 p. 35 para. 04] p. 501, Para. 3, [1886MS].

I see before me today the purchase of the blood of Christ. There is value in every soul. Said the Lord through His prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" [Isa. 13:12]. [Cf: Sermons and Talks, Volume 1 p. 36 para. 01]

p. 501, Para. 4, [1886MS].

It is the truth of God received in the heart and practiced in the life that makes man thus precious in the sight of God. As John sees this precious company refined and purified around the throne of God, the angel inquires, "What are these which are arrayed in white robes? and whence came they?" And John answers, "Sir, thou knowest." And the angel answers, "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: and he that sitteth on the throne shall dwell among them" [Rev. 7:13-15]. [Cf: Sermons and Talks, Volume 1 p. 36 para. 02] p. 501, Para. 5, [1886MS].

Now is the opportunity for us through repentance toward God, to wash our robes of character and make them white in the blood of the Lamb that we may stand in white raiment before the throne of God. We are to wash our robes of character, and have our names registered in the Lamb's Book of Life; and He says, "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" [verses 16, 17]. [Cf: Sermons and Talks, Volume 1 p. 36 para. 03] p. 501, Para. 6, [1886MS].

We want you to live for the future immortal life, and we want you to decide, "As for me and my house, we will serve the Lord." Now is the time for you to give yourselves without reserve to Jesus. Be determined that you will have Christ at the loss of everything else. The very obstacles and difficulties you meet here are to strengthen your faith by overcoming these obstacles, and every victory gained is registered in the books of heaven. Every good deed you do, leading souls to walk in the way of God's commandments, is also registered in the books of heaven. [Cf: Sermons and Talks, Volume 1 p. 37 para. 01] p. 502, Para. 1, [1886MS].

Let not the enemy deceive you. He has filled the world with his heresies. You want to plant your feet upon the Word of God; then you will be all ready to come under His rules and commandments in the kingdom of bliss. If you ever sing the song of triumph and redemption in the kingdom of God, you must first learn that song here. Is Jesus abiding in your heart? If he is, you will talk about Him. You will reveal Him in life and character. You will talk of His power and make melody to God in your heart. The sweet spirit of meekness will be cherished; self will be crucified. Purity and holiness will be developed in the character. [Cf: Sermons and Talks, Volume 1 p. 37 para. 02] p. 502, Para. 2, [1886MS].

I speak because I know what I am talking about. For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them. God has opened before me the glory of heaven, and I have obtained a sight of the majesty and glory of my Redeemer. I have obtained a sight of the angels in glory. I was very young when the physicians said, "You must die, you cannot live more than three months." It was then that God gave me a sight of His glory, and said, "Go proclaim the message I give you, to the people." I started out in my weakness. I could hardly stand. I had not spoken

aloud for weeks, but when I stood before the people, God's power came upon me. Voice was given me and I talked from two to three hours with clearness. But when I had finished, my voice again was gone. I traveled for three months in this way and then the pain of the lungs ceased, and ever since I have been doing the work which the Master has given me to do. I have traveled and labored and God has given me strength to continue unto this day. [Cf: Sermons and Talks, Volume 1 p. 37 para. 03] p. 502, Para. 3, [1886MS].

I want to say to whomsoever the glory of God has been revealed, "You will never have the least inclination to say, 'I am holy, I am sanctified.'" After my first vision of glory, I could not discern the brightest light. It was thought that my eyesight was gone, but when I again became accustomed to the things of this world I could see again. This is why I tell you never to boast, saying, "I am holy, I am sanctified," for it is the surest evidence that you know not the Scriptures or the power of God. Let God write it in His books if He will, but you should never utter it. [Cf: Sermons and Talks, Volume 1 p. 38 para. 01] p. 502, Para. 4, [1886MS].

I have never dared to say, "I am holy, I am sinless," but whatever I have thought was the will of God, I have tried to do it with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator, and know that He will keep that which is committed to His trust. It is my meat and drink to do my Master's will. [Cf: Sermons and Talks, Volume 1 p. 38 para. 02] p. 502, Para. 5, [1886MS].

And now I present before you the cross of Calvary. If you will come to that cross in penitence, in faith, in obedience to God's commandments, you will come in the only appointed way. If you lose heaven, you lose everything. If I can only see the King in His beauty, it is all I desire. Let me listen to the sweet music of His voice, saying "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" [Matt. 25:34]. Who of you in this congregation shall we meet there? We want to see you crowned in the city of God. We want to see when the judgment shall sit and the books be opened, that you can stand with the glory of God shining in your countenance. If we can only have that life in the city of God we shall be eternally blessed. [Cf: Sermons and Talks, Volume 1 p. 39 para. 01] p. 503, Para. 1, [1886MS].

I warn you, Do not place your influence against God's commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below; but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man. We want you to keep God's commandments and live. Seek for immortality, and the crown of life, and then you will have heaven at last.--Ms 6a, 1886. (Sermon by Mrs. E. G. White, June 27, 1886, Orebro, Sweden.) (MR 900.5) [Cf: Sermons and Talks, Volume 1 p. 39 para. 02] p. 503, Para. 2, [1886MS].

(Sermon by Ellen G. White in Copenhagen, Denmark, July 24, 1886) 1 Peter 1:13-16. The apostle Peter here gives instruction for believers to gird up the loins of their minds. We are to have special care over the thoughts of the mind. We are not to allow our minds to be diverted

and allured by different things, because there is something more important for us. If we would allow the mind to take its natural turn, it might dwell upon unimportant things and we receive no benefit thereby. [Cf: Sermons and Talks, Volume 1 p. 40 para. 01] p. 503, Para. 3, [1886MS].

Here is presented before us the one great event--the coming of our Lord and Saviour Jesus Christ, when the graves are to be opened and the dead be raised, and we are to be changed. This event should fill our mind and crowd out everything else. We want to make the most of the privileges and opportunities we have to prepare for the future immortal life. [Cf: Sermons and Talks, Volume 1 p. 40 para. 02] p. 503, Para. 4, [1886MS].

The truth of God has taken us out of the quarry of the world to fit us up for the heavenly temple of God. We may look upon one another and think, "There is a great work to be done for that brother and for that sister," but we may not take into consideration the work that is to be done for ourselves. And if Satan can get in among the people [and produce] a spirit of criticism, then he is satisfied, for a root of bitterness springs up in these [members] wherewith he will be satisfied. We are not all of the same character, but we are brought together in church capacity and we count ourselves as children of God, and we talk of having a home in the city of God. [Cf: Sermons and Talks, Volume 1 p. 40 para. 03] p. 503, Para. 5, [1886MS].

Our faith is that if we perfect a Christian character we shall be numbered as the family of God in the mansions that He has gone to prepare for us. Now, our heavenly father brings us together in church capacity that we may gain in knowledge and be fitting up for the community of heaven. "Well," some may say, "All I want is that everyone should see eye to eye. But there are those who want everyone to see just as they do. They do not consider that they have traits of character that must be changed. Then, what is the work before us in order to be ready to be among those who are waiting for their Lord to come in the clouds of heaven? It is for us to be in a position of humility before God. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." [Cf: Sermons and Talks, Volume 1 p. 40 para. 04] p. 503, Para. 6, [1886MS].

The Lord has not placed before one individual the trade of becoming a church tinker, but we want individually to feel that we have a responsibility before God to be a blessing to everyone with whom we associate. And we are to consider that every brother and sister is the purchase of the blood of Christ. Here we are, living stones out of the quarry, and we are to be chiseled and fitted for the new Jerusalem. Do not let any of us think that we are all right. As soon as we are taken out of the quarry, we have a work to do for ourselves. "The flesh lusteth against the Spirit, and the Spirit against the flesh," and we want to be considering those things that will give us solidity of character. We do not want to have a high estimate of ourselves, but we want to esteem others better than ourselves. We want that our souls shall be uplifted to God every moment for help, for fear we shall fall. And while some are so diligent to look after others, they will forget the work there is for their own soul. [Cf: Sermons and Talks, Volume 1 p. 41 para. 01] p. 504, Para. 1, [1886MS].

We are to heed the exhortation of the apostle, that we are to be holy in all manner of conversation. And as we separate those things from us which will be a hindrance to our advancement, the Holy Spirit will come in. We want to be filled with the spirit of Jesus, and if you are not closely connected with Christ, then the thoughts of your mind will be upon unimportant things; but if you are connected with Jesus, you will just as surely be a channel of light as Jesus is light, for Jesus has said to His followers, "Ye are the light of the world." [Cf: Sermons and Talks, Volume 1 p. 41 para. 02] p. 504, Para. 2, [1886MS].

Now, we are by living faith to keep our eyes fixed upon the Author and Finisher of our faith. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation." [Cf: Sermons and Talks, Volume 1 p. 42 para. 01] p. 504, Para. 3, [1886MS].

Before we become acquainted with Jesus, the conversation is upon the dress, and what shall we eat, and what shall we drink, and what shall we wear? And we find fault with one another. But as soon as we become acquainted with Christ, our conversation changes. [Cf: Sermons and Talks, Volume 1 p. 42 para. 02] p. 504, Para. 4, [1886MS].

Here we are, objects of His love. Has the change taken place in us? Namely, have we passed from death unto life? Have we died indeed to self? Have we fastened our hearts and affections upon the great God? He is all light and power. [Cf: Sermons and Talks, Volume 1 p. 42 para. 03] p. 504, Para. 5, [1886MS].

Every provision has been made for us that can be made by our precious Saviour, that we may have that abundant grace so that we may overcome every defect in our character. And we cannot afford to satisfy ourselves in this life, but we want the fullness that is in Jesus, and we must train ourselves to talk of those things which will bring to us peace and light. As we have our conversation upon heaven and heavenly things, the angels of God are all around us; and when we are, in our thoughts and with our hearts, drawing near to God, then He is drawing nigh to us. His love is in our hearts, and then we speak it from our lips. [Cf: Sermons and Talks, Volume 1 p. 42 para. 04] p. 504, Para. 6, [1886MS].

It is not only our duty to train our minds upon heavenly things, but we are to talk of these things, for it is our duty to bind about our mind, to gird up the loins of our mind, and say, "I will not think of these things." Then it is our duty to guard our conversation. [Cf: Sermons and Talks, Volume 1 p. 43 para. 01] p. 505, Para. 1, [1886MS].

We would think, from the shadow that many walk in, that they had no Saviour. But I want to speak to those, and say "Christ is risen! He is not in Joseph's new tomb, but He has arisen and has ascended up on high to make intercession for us!" We have a risen Saviour interceding for us, and we must walk in harmony with God. He is seeking to "purify unto Himself a peculiar people, zealous of good works." If we seek with all our hearts to be obedient children, conforming our will to the will of God, then the work can go forward in us without interruption. Let us not forget for one moment that we are living for the future immortal life, and let us put away from us everything like complaint and

faultfinding. Let our words, our conversation, reveal to the world that we have a hope that is big with immortality. [Cf: Sermons and Talks, Volume 1 p. 43 para. 02] p. 505, Para. 2, [1886MS].

We want that His will shall be our will. We do not want that our will shall be such that it will control all that around us. One brother said to me, "Sister White, we must see eye to eye. Now, I view matters in this light and my brethren in another light, and I cannot make them see everything as I do. Their habits and ways are altogether different from mine." [Cf: Sermons and Talks, Volume 1 p. 43 para. 03] p. 505, Para. 3, [1886MS].

"Thank God, Brother," said I, "that there is only one like you in the world, for if we were all like you we could not live in the world long, for there would be no harmony. Your brother's ways are just as precious to him as yours are to you." [Cf: Sermons and Talks, Volume 1 p. 43 para. 04] p. 505, Para. 4, [1886MS].

God wants us to go through the mill. Here this man's sharp character must be burnished off, and here is one who has taken hold of the truth who has always been coarse in his conversation, and he must overcome that. This is the very thing the apostle means when he says, "You must overcome in order to have a home in heaven." Jesus must be in my whole work to transform my character. We must accept the truth as it is in Jesus, and then how kind will we be to one another, how courteous, for this was the work of my Master. We shall see the precious mold of Jesus upon the character, and when we learn the precious lessons He has for us to learn, we will be like Jesus. "Come unto Me," says He, "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." [Cf: Sermons and Talks, Volume 1 p. 43 para. 05] p. 505, Para. 5, [1886MS].

Here you are with your variances and differences. Now, "Come to Me," says He, "and learn of Me." Nine-tenths of all our trouble comes from our esteeming ourselves too highly. But just as soon as we begin to look and see how many virtues we can find in others with whom we associate, then we will not be so ready to see their defects, and we will dwell upon the good in their character in place of their faults. In doing this, we bind them closer to our hearts by the firm cords of love. [Cf: Sermons and Talks, Volume 1 p. 44 para. 01] p. 505, Para. 6, [1886MS].

The question was asked me, "Sister White, why is it you have such control over your children and those you bring up?" The answer was given, "Gain their confidence and love, and you can have perfect control." Let every member in the church be working in such a manner that he can gain the confidence of his brethren and sisters, then the precious light that emanates from Jesus will be reflected upon his life and character. There is something meant in this expression, "Building up yourselves in the most holy faith." And whenever you shall have the consolation of the Spirit of God, you should feel an earnest desire to give that consolation to others. [Cf: Sermons and Talks, Volume 1 p. 44 para. 02] p. 506, Para. 1, [1886MS].

If you have the precious light from heaven, talk about it. And have we not everything from Jesus to talk about? I could give you subjects that

would put to the stretch your thoughts and mind, and yet there is a great deal more. The great plan of redemption is not half comprehended. If we could only understand the plan of salvation, we would be the happiest people upon the face of the earth. The truth that God has given us would so fill our minds that we could not talk of earthly things. And then it is almost impossible for you to explain to others the greatness of salvation that you feel in your own heart. Jesus wants you to dwell upon this salvation. [Cf: Sermons and Talks, Volume 1 p. 45 para. 01] p. 506, Para. 2, [1886MS].

Our precious Saviour has died to bring us to God. He has suffered as our Sacrifice, and all this was that we could stand freed from sin, cleansed from all iniquities. The cleansing blood of Christ is enough for us to talk about from morning until night, if you will only let your minds run in this direction. We want an intelligent faith. We want to understand how much of the blessing of God we can claim. Hear the word of God on this point. And if He has given us His Son, "How shall He not also with Him freely give us all things?" [Cf: Sermons and Talks, Volume 1 p. 45 para. 02] p. 506, Para. 3, [1886MS].

It is through the Son of God that we claim the promises that He has left on record for us. Here we have come out, and are keeping His commandments, because we see it is His requirement. We make ourselves peculiar from the world in this respect; and as we follow the best light we have in keeping His commandments, it is our privilege to claim His blessing, and then lay your whole burden upon Jesus Christ and claim by faith His rich salvation. While Satan will press upon your soul his darkness and tell you [that] you cannot be saved, tell him, "Jesus died for me; it was a whole sacrifice that was made in my behalf, and I claim a whole salvation. The Master would have me joyful, for He has said it (John 15). The Word of God declares plainly and positively, 'Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. . . . These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.'" [Cf: Sermons and Talks, Volume 1 p. 45 para. 03] p. 506, Para. 4, [1886MS].

Not that they should feel that they were under bondage to the law. "This is My commandment, That ye love one another as I have loved you." We want to believe the words of Christ, for they are spirit, they are life. We want to take Him at His word. We want to walk right out upon the narrow plank of faith. We want to serve God with all the heart, might, mind, and strength, and then it is our privilege to claim to be children of God. [Cf: Sermons and Talks, Volume 1 p. 46 para. 01] p. 506, Para. 5, [1886MS].

God wants to pour into your souls the light and glory of His presence. He wants that His joy shall remain in you and that your joy may be full, that when you meet with your brethren and sisters you can say, "Hear what the Lord has done for me. He has given me a rich experience, and if I seek Him for His blessing it will come." Then you begin to talk of Christ's coming, and the end of all things at hand, and how we are getting ready for His appearing. Then you talk of that heavenly city; you talk of the tree of life in the midst of the paradise of God, and you talk of the King in His beauty, with His kingly crown, and of the riches that are to be given to the children of God; you talk of that stream that goeth out from the throne of God; and then you say

"Praise the Lord, O my soul, and all that is within me give Him glory."
[Cf: Sermons and Talks, Volume 1 p. 46 para. 02] p. 507, Para. 1,
[1886MS].

Why, if we were such a people today, what impressions would we make upon the world! They would say that we have something that they have not, and they would begin to inquire, "What can I do to be as happy as that man?" My brethren and sisters, God is your strength, and He does not want you to go crippling along in this life. And when you enter the gate of the New Jerusalem you will read over the gate, "Blessed are they that do His commandments." [Cf: Sermons and Talks, Volume 1 p. 46 para. 03] p. 507, Para. 2, [1886MS].

Jesus will welcome you, and with His own hand place the crown upon the brow of all those who enter there. Then they sing the song of Moses and the Lamb in the kingdom of glory. Well, now, is there not inducement enough that God has set before us so that we should think upon heavenly things? And the best of it is, we do not enter the city as convicts, but as sons and daughters of the Most High God. The Father stands at the gate and welcomes everyone to His bosom. There we shall show forth the matchless charms of our Redeemer. And the song will echo and re-echo through the courts of heaven, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." [Cf: Sermons and Talks, Volume 1 p. 47 para. 01] p. 507, Para. 3, [1886MS].

I ask you, is not this enough to talk about? Shall we go mourning, just as though God's wrath was about to break upon us, or shall we talk of that infinite love that has been brought to us by the infinite sacrifice of the Son of God? When you think of these things, and of the love of Jesus, you will love one another, and you cannot help it. [Cf: Sermons and Talks, Volume 1 p. 47 para. 02] p. 507, Para. 4, [1886MS].

Christ has manifested His interest in humanity. He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." We are dealing with Jesus in the person of His saints. Then be very careful how you wound the hearts of your brethren and sisters. We are almost home, pilgrims and strangers only a little longer. All heaven is interested in the salvation of men, and, in harmony with them, we should be interested for those around us. We should be getting ready for the heavenly city. [Cf: Sermons and Talks, Volume 1 p. 47 para. 03] p. 507, Para. 5, [1886MS].

Oh, I praise God with all my soul, because Jesus has died for us, and He has wrought out for us a far more exceeding and eternal weight of glory that we shall have in that day! Then, brethren and sisters, be getting ready to move. Keep your mind upon the better country, even the heavenly. Learn to sing the song here upon this earth. The best song you can learn is to speak kindly to one another, for in heaven the business of the inhabitants is to please one another. Bring all of heaven that you can into this life. We have a living Jesus, and let us triumph in a living Saviour. He saves us with an everlasting salvation.--Ms 9, 1886. (MS 900.54) [Cf: Sermons and Talks, Volume 1 p. 47 para. 04] p. 507, Para. 6, [1886MS].

(A morning talk given at Grimsby, England, Sept. 12, 1886.) However much we know of the Scriptures it is important that we know still more.

"Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). One man may think he understands the Scriptures and go out to present the truth, and yet he may be lacking on some points. We may get the heart and mind fixed upon something that has no special bearing upon the true point. [Cf: Sermons and Talks, Volume 1 p. 49 para. 01] p. 508, Para. 1, [1886MS].

A brother came to me and asked me what I thought about the salvation of infants, whether they would be saved. I said, "That does not concern you or me." There are points on which we must be careful not to mar present truth. All those who are to engage in the work of God must bind about their minds. There are those whose imagination is large, and they will be ever reaching out for something original. They will even fasten upon some word in a sermon and think upon that until the whole truth is covered with mist. [Cf: Sermons and Talks, Volume 1 p. 49 para. 02] p. 508, Para. 2, [1886MS].

Now, we want to know what is essential for our work here. What is essential for our work now? If any of you should be asked to give your opinion on some point and you should not know just how to answer it, do not be ashamed to say you do not know, but you do know what we must do to be saved. When one came to Christ and asked what he must do to be saved, Jesus told him he must love God with all his heart, and with all his might, and with all his mind, and with all his soul, and his neighbor as himself. And these are the points we must keep before us-- to love God supremely and our neighbor as ourselves. There is a great work before us. [Cf: Sermons and Talks, Volume 1 p. 49 para. 03] p. 508, Para. 3, [1886MS].

Now, there may be those who will inquire what will be the sign of the coming of the Son of Man, and we may know what this is. We read that there will be signs in the sun, in the moon, and in the stars, and trouble in the nations. All these tell us that the end is near. The coming of the Lord is at the door. Well, we understand what being at the door means. When one stands at the door, all that remains for one to do is to enter. [Cf: Sermons and Talks, Volume 1 p. 49 para. 04] p. 508, Para. 4, [1886MS].

Now, in regard to the coming of the Son of man, this will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven, and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of man. The children of God know what that cloud means. [Cf: Sermons and Talks, Volume 1 p. 50 para. 01] p. 508, Para. 5, [1886MS].

The sound of music is heard, and as the cloud nears, the graves are opened and the dead are raised, and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory and encircle the Son of man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. [Cf: Sermons and Talks, Volume 1 p. 50 para. 02] p.

508, Para. 6, [1886MS].

The very ones who placed the purple robe upon Him, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of man. [Cf: Sermons and Talks, Volume 1 p. 50 para. 03] p. 509, Para. 1, [1886MS].

Now, I want to tell you, brethren, you must be careful not to fasten upon vagaries. We had a good brother whose mind was destroyed because of this. He would read page after page that would turn his mind off from the right point. The third angel's message is the all-important point. Do not let your mind turn to vagaries, but keep your eyes fixed upon the truth. What we want is to give a certain sound. The angel is giving a definite message, "Sound the warning." And what does this mean? Why, it is the angel giving this message to men, and they are to take up this message and proclaim it to warn others. [Cf: Sermons and Talks, Volume 1 p. 50 para. 04] p. 509, Para. 2, [1886MS].

You want to open your minds, to gird up the loins of your mind, and hope to the end. You do not want to get many things upon the mind to take it away from the truth the angel is proclaiming. When the latter rain comes upon the people of God, you must have a preparation to press right on, because those whose vessels are clean, whose hands are free just when that latter rain comes, get the light that comes from on high, and their voices are lifted, every one, to proclaim the commandments of God and the testimony of Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 51 para. 01] p. 509, Para. 3, [1886MS].

Now, there are many signs that will take place before the coming of the Son of man, but when the white cloud is seen, this will be the sign of the coming of the Son of man. There will be signs in the sun, moon, and stars, and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory. [Cf: Sermons and Talks, Volume 1 p. 51 para. 02] p. 509, Para. 4, [1886MS].

The sign seen in the setting sun and rising sun has nothing to do with the sign of the coming of the Son of man. [Cf: Sermons and Talks, Volume 1 p. 51 para. 03] p. 509, Para. 5, [1886MS].

Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great antitypical Day of Atonement, and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away; we want to confess them that they may go beforehand to judgment. Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin, because sin is the transgression of the law. Put away sin, and then cling to the Mighty One who is able to wash away every stain of sin. Now, this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write "Pardon" against our names. [Cf: Sermons and Talks, Volume 1 p. 51 para. 04] p. 509, Para. 6, [1886MS].

And be sure, when you go out to teach others, not to get your minds upon little things, but keep your mind upon the great work of God, for Satan will surely turn you off if possible. Do not try to be original

and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the third angel's message. When you keep this before the minds of the people, they will see wisdom in it. But when you get a great many little trifling things before them, they become confused just like the Jews. [Cf: Sermons and Talks, Volume 1 p. 52 para. 01] p. 509, Para. 7, [1886MS].

What we want to do is to get the truth before the people.--Ms 81, 1886. (MR 900.55) [Cf: Sermons and Talks, Volume 1 p. 52 para. 02] p. 510, Para. 1, [1886MS].

[Talk given Friday morning, July 23, 1886, at Copenhagen, Denmark.] Mark 13:34-37. We see here that there are none excused from work. To every man He gave his work; therefore everyone has a work to do for the Master. And while they are represented as waiting and watching, yet they are doing noble work for the Master; so that the waiting, watching position of the people of God is not a position of inactivity. [Cf: Sermons and Talks, Volume 2 p. 27 para. 01] p. 510, Para. 2, [1886MS].

The impression has prevailed largely that the preacher who proclaims God's word is the only one who has anything to do. And this is why there are so many weak churches in our land. If they would all realize that they have an individual work to do, then they would be building one another up in the most holy faith. [Cf: Sermons and Talks, Volume 2 p. 27 para. 02] p. 510, Para. 3, [1886MS].

The question is, What is the work that devolves upon us as individuals who are looking and watching for the Lord to come? Please read Matthew 24:43-48. Here is a special work, to understand what kind of food is to be given to the flock of God. And while he that is made overseer of the flock of God shall open the Scriptures and give them the truth, then it is their duty to open the Scriptures to others. [Cf: Sermons and Talks, Volume 2 p. 27 para. 03] p. 510, Para. 4, [1886MS].

The question is asked, How shall we hear without a preacher? But when God has given His message to us through the instrumentality of men, then we are accountable for how we teach that message. It is a great and solemn truth that God has given us, and we should not confine this truth to ourselves; but we should be seeking in every way possible to present it to others, that the Lord is coming. The end of this earth's history is to take place in a short time. Are we indifferent and careless in regard to the matter? Why, we must be in that position that we will feel that we are accountable for the souls around us. [Cf: Sermons and Talks, Volume 2 p. 27 para. 04] p. 510, Para. 5, [1886MS].

And when we begin to feel that our interest is weakening, so that we have not a living connection with God, plead with God until you get it, for your heavenly Father will honor every effort you make in this direction. And while we profess to be in advance of the churches around us, we want [to] show our faith by our works. Here our eternal interests are involved; souls are at stake. And what would it profit us if we gain the whole world and lose our own souls? [Cf: Sermons and Talks, Volume 2 p. 27 para. 05] p. 511, Para. 1, [1886MS].

We must show that we have a true and living faith in the Bible, then we shall be represented as God's waiting, watching ones; and we are not

only waiting and watching, but longing, for His appearing. It is that which is called in the Word of God a glorious hope. We should be astonished at our own indifference when we should be all life and vivacity, could we see the work that is going on in heaven. [Cf: Sermons and Talks, Volume 2 p. 27 para. 06] p. 511, Para. 2, [1886MS].

Here is the work of our Intercessor, [on] the great antitypical day of atonement, where [the] work of judgment is going on with the dead. How soon will it begin with the living, when every one of our cases will pass in review before God? And let it be understood by you that if you do not the work that God has given you, you will be weighed in the balances of the sanctuary and found wanting. To us who have this hope and faith it is a dangerous thing to be putting off the day of God. Matt. 24:48. [Cf: Sermons and Talks, Volume 2 p. 28 para. 01] p. 511, Para. 3, [1886MS].

Believers who have the true principle at heart will serve God every day as though it were their last. They will separate sin and iniquity from them and will keep before them the glorious appearing of our Lord and Saviour Jesus Christ. And whosoever "hath this hope in Him, purifieth himself even as He is pure." If we get careless and think that we have many days of probation, then the enemy comes in and takes possession of us. And now supposing that every one of us should be in that state of watchfulness that Christ requires us to be in, then how much better condition would the church be in. [Cf: Sermons and Talks, Volume 2 p. 28 para. 02] p. 511, Para. 4, [1886MS].

Why, everyone would feel, Why today I must do my work as for eternity. And they would feel, Like a faithful servant of Christ I must bear my message with fidelity. And our faith will grow as we search the Scriptures. We will see light in His light, and rejoice in the truth. We must keep Jesus ever before us and be waiting and watching for His coming, and then if we are ready, if our character is spotless, we shall be among the white-robed ones who shall stand around the throne of God. [Cf: Sermons and Talks, Volume 2 p. 28 para. 03] p. 512, Para. 1, [1886MS].

Jesus knew the influence it would have upon the human mind to be careless and indifferent in regard to His coming, therefore He expressly enjoined upon us to keep His coming in view. The end of all things is at hand; be ye therefore sober and watch unto prayer. [Cf: Sermons and Talks, Volume 2 p. 28 para. 04] p. 512, Para. 2, [1886MS].

Your life here is to be a preparation for the future, immortal life. And if this shall be in us, what an impression it will make upon the world. Why, they will say, that people believe just what they profess to believe, and in their lives they are doing thorough, noble work for Christ. A living church is a working church, and a working church is a living church. [Cf: Sermons and Talks, Volume 2 p. 28 para. 05] p. 512, Para. 3, [1886MS].

We must educate ourselves to be thinking and dwelling upon the great scenes of the judgment just before us, and then as we keep the scenes of the great day of God before us, when everything will be revealed, it will have an effect upon our character. [Cf: Sermons and Talks, Volume 2 p. 28 para. 06] p. 512, Para. 4, [1886MS].

One brother said to me, "Sister White, do you think the Lord will come in ten years?" [I replied] "What difference does it make to you whether He shall come in two, four, or ten years?" "Why," said he, "I think I would do differently in some things than I now do if I knew the Lord was to come in ten years." "What would you do?" said I. "Why," said he, "I would sell my property and begin to search the Word of God and try to warn the people and get them to prepare for His coming, and I would plead with God that I might be ready to meet Him." "Then," said I, "if you knew that the Lord was not coming for twenty years would you live differently?" [Cf: Sermons and Talks, Volume 2 p. 29 para. 01] p. 512, Para. 5, [1886MS].

Said he, "I think I would." "Then," said I, "you know your Master's will, and it is your duty to do just as though you knew that He was coming in twenty years." I opened the Scriptures and read to him what we have read this morning, and he was convicted that he should change his course, and he did change his course of action. Well, now, how selfish was that expression that he would live a different life if he knew his Lord was to come in ten years. Why, Enoch walked with God 300 years, and this is a lesson for us, that we shall walk with God every day. We are not safe unless we are waiting and watching; we must have an eye single to God's glory. [Cf: Sermons and Talks, Volume 2 p. 29 para. 02] p. 513, Para. 1, [1886MS].

When Satan tempts you to do evil, then say, "I will not take the first wrong step, for it is registered in the books of heaven. Why, if I do this wrong I cannot lift up holy hands to God; I will be ashamed to lay my soul open before my Saviour." There are many who do wrong; then they have no courage to approach their Saviour. What we want is to live with an eye single to God's glory. Oh, if we can only be found ready when the Master comes, then He will say, "Child, come up higher." [Cf: Sermons and Talks, Volume 2 p. 29 para. 03] p. 513, Para. 2, [1886MS].

We have washed our character and made it white in the blood of the Lamb. We must have an intense anxiety to separate evil from us. If we lose heaven we lose everything, and if we gain heaven we gain everything. We will not only have eternal life in the kingdom of glory but eternal riches forevermore. Therefore we should have a deep interest in these things. Why, the time is coming when the teachings of Christ will be made of none effect. From the minister in the desk you will hear, "Peace, peace; there is to be a temporal millennium first before Christ will come." But what we want is the Bible. [Cf: Sermons and Talks, Volume 2 p. 29 para. 04] p. 513, Para. 3, [1886MS].

Look at Martin Luther. As he stood before the people he cried out, "The Bible, the Bible, is the foundation of our religion." And we want to search the Scriptures, praying the God of heaven to give us light upon it. And when these doctrines come pouring in upon us from every side, then we can say, "The Bible, and the Bible alone, is the foundation of our religion." We want to believe that the Lord is coming in the clouds of heaven, and show our faith by our works, and be getting ready for His appearing. [Cf: Sermons and Talks, Volume 2 p. 29 para. 05] p. 514, Para. 1, [1886MS].

Well now, here we are, little companies in different places getting ready for the coming of our Lord. You cannot have a minister with you in all these places. You want, every one of you, to pray the God of

heaven to enlighten you so that you can be a help to one another, building up one another in the most holy faith. You must say, "We will not keep the minister with us, but let him go out and enlighten others." But you can have Bible readings among yourselves, and search the Scriptures and pray to God in faith, believing that He will answer you. [Cf: Sermons and Talks, Volume 2 p. 30 para. 01] p. 514, Para. 2, [1886MS].

Here in Malachi we read, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is represented as God hearkening to their testimonies. Although you have no minister standing in the desk talking to you, yet you have angels of God that will minister unto you. And as you talk of the blessed hope and of the home in heaven, angels are right by your side. Why, we have enough in this hope to give us life and courage if we will only draw nearer to God. [Cf: Sermons and Talks, Volume 2 p. 30 para. 02] p. 514, Para. 3, [1886MS].

The eye of God is upon these scattered ones. If there are only two or three of you together, the promise is, Where two or three are met together in My name, there am I in the midst of them. And what does the Lord say in regard to these little companies? Why, He says, "They shall be mine in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." [Cf: Sermons and Talks, Volume 2 p. 30 para. 03] p. 515, Para. 1, [1886MS].

Now, every one of us who will try to bring a healthful, reviving influence into the church by their works will be remembered in heaven, and He will give them a reward just as much as to the minister who stands in the desk. They are doing their work with fidelity, and they have a sense of the responsibility that rests upon them, that they must labor for one another. [Cf: Sermons and Talks, Volume 2 p. 30 para. 04] p. 515, Para. 2, [1886MS].

And He says, "They shall be Mine in that day when I make up My jewels." Well now, we want to be among the blessed in that day. It means something to be a Christian. Then let every one of us put on the armor of righteousness. We war not against principalities and powers, but against spiritual wickedness in high places. God sees each of you. We need His power amid the moral darkness, and He will give it [to] us. He does not mean that we shall fight this battle alone, but He has His angels right on the ground to fight for us. When we do all we can, God will add His blessing to our efforts. His arm is not shortened that it cannot save, neither is His ear heavy that it not hear. [Cf: Sermons and Talks, Volume 2 p. 30 para. 05] p. 515, Para. 3, [1886MS].

Now, when you meet together in your little churches where you are, then remember these words that have been spoken to you this morning, and let every one feel an earnestness to bring all the life and vivacity into that meeting that it is possible for him to bring. Pray to your heavenly Father as though you expected that He would hear you. Offer your testimonies as though you knew the God of heaven would listen and that they would be written down in the books of heaven. When you do this, your own souls will be kept alive; you will be strong in His strength, mighty in His power. You will see the work of God in your midst, and others will be added to your number to unite with you.--Ms

10, 1886 (MR 900. 66). [Cf: Sermons and Talks, Volume 2 p. 31 para. 01] p. 515, Para. 4, [1886MS].

[Sermon by Mrs. E. G. White, Grimsby, England, September 19, 1886.] John 3:1-3, quoted. Here the beloved disciple is trying to present before us the great love of God to fallen man. He cannot find language broad enough and deep enough to express this wondrous love, and he calls upon the world to behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. How can we behold this love? By looking to the cross of Calvary. The light from the cross expresses the love God had for fallen man. John says, "Behold, what manner of love." Behold the Man of Calvary; behold Him who is equal with the Father; behold the Majesty of heaven; behold the King of glory. God's own dearly-beloved Son--He gave Him a freewill offering for us, and here we see the wonderful condescension of the Father. [Cf: Sermons and Talks, Volume 2 p. 32 para. 01] p. 516, Para. 1, [1886MS].

We dwell much upon the love of Christ, but we frequently lose sight of the love of the Father in giving His only beloved Son to die that we might live. We want to call your attention to the love of God for fallen man in that He did not withhold His only beloved Son but gave Him as a freewill offering for us; and how much more will He not with Him freely give us all things? [Cf: Sermons and Talks, Volume 2 p. 32 para. 02] p. 516, Para. 2, [1886MS].

After the fall of Adam and Eve, the race was plunged into hopeless misery, and it was then that this great plan of redemption was advanced. It was then [that] the Son of God consented to leave His Father's throne, lay aside His royal crown, clothe Himself with humanity, take upon Himself the nature of man, and become a man among men. He became a Man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities. Then shall we not say with John, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!" [Cf: Sermons and Talks, Volume 2 p. 32 para. 03] p. 516, Para. 3, [1886MS].

Many in our world seem to think that to be a Christian is to step down very low, getting upon a very low level. But this is a very mistaken idea. What is it to be a Christian? It is to be like Christ. Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation for the fallen race. Every blessing we have comes through this Source, through Jesus Christ. Anyone who would entertain the idea that it is a great sacrifice to become a Christian should remember, when seated around the family board partaking of the bounties there, that all these blessings come from Jesus Christ. [Cf: Sermons and Talks, Volume 2 p. 32 para. 04] p. 517, Para. 1, [1886MS].

It was in consequence of sin that man was shut out from the throne of God, but Christ steps in and pays the price, and through His merits man is brought back in favor with God. [Cf: Sermons and Talks, Volume 2 p. 33 para. 01] p. 517, Para. 2, [1886MS].

As Christ bowed upon Jordan's banks after His baptism, there was a bright light that descended like a dove of burnished gold and lighted upon Him, and from heaven was heard a voice saying, "This is my beloved Son in whom I am well pleased." We read over these words, but do not

take in their significance. We do not seem to understand their value to us. They are stating to you that you are accepted in the Beloved. [Cf: Sermons and Talks, Volume 2 p. 33 para. 02] p. 517, Para. 3, [1886MS].

Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Almighty, thus uniting earth with heaven, and fallen, finite man with the Infinite God. And this earth, which was divorced from heaven, is again united with heaven. A communication is opened with heaven through Jesus Christ [so] that man, who was fallen, is brought back again into favor with God. [Cf: Sermons and Talks, Volume 2 p. 33 para. 03] p. 517, Para. 4, [1886MS].

Here Jesus passed into the wilderness of temptation, and the trial is brought to bear upon Him one hundred times more trying than that brought upon Adam and Eve in the Garden of Eden. And will He endure the temptation? [Cf: Sermons and Talks, Volume 2 p. 33 para. 04] p. 518, Para. 1, [1886MS].

Satan comes with his temptation upon the point of appetite, the same point upon which Adam stumbled and fell. Christ fasted forty days and forty nights. The race had degenerated and had been growing weaker and weaker. The Son of God saw it was impossible for man to overcome in his own behalf, and therefore He comes to our world and gives man divine power that he might obtain the victory. Here we see that Satan's first attempt was upon the point of appetite, and he seeks to overcome Him. [Cf: Sermons and Talks, Volume 2 p. 33 para. 05] p. 518, Para. 2, [1886MS].

But Christ was to pass over the ground where Adam fell and redeem his disgraceful fall. He met Satan every time with, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cf: Sermons and Talks, Volume 2 p. 33 para. 06] p. 518, Para. 3, [1886MS].

If human beings, for whom Christ has died, would take these words to heart and live them out in their lives, we would see a different state of things in our world today. There would be less selfishness, less love of the world, and more love for God. He has entrusted man with talents that he might carry the knowledge of the truth and of Christ to all nations in our land. [Cf: Sermons and Talks, Volume 2 p. 33 para. 07] p. 518, Para. 4, [1886MS].

If Adam and Eve had lived by every word that proceeded out of the mouth of God, they never would have fallen, never lost the right to the tree of life. All who will live by every word that proceedeth out of the mouth of God will now be brought back to the Eden home. [Cf: Sermons and Talks, Volume 2 p. 33 para. 08] p. 518, Para. 5, [1886MS].

And now the question is, "Will man fasten his thoughts upon the things of eternal interest and work in harmony with God? Is it any condescension on our part to accept the cup of salvation? To us it is no condescension to accept of the crucified and risen Saviour. Do we consider the sacrifice and take hold of the only chain let down from heaven for man to grasp? We answer, No; but it is the highest exaltation that can be placed upon us. Heaven we want, every one of us. You cannot afford to lose heaven. You cannot afford to have the gates of paradise closed to you. You want heaven, eternal life. [Cf: Sermons

and Talks, Volume 2 p. 34 para. 01] p. 519, Para. 1, [1886MS].

Then what will you do in order to obtain it? You must be obedient to all of God's commandments. It is the only moral standard and rule that God has given for the use of His subjects. He has rules and statutes, and it is for man to obey them. It was because Adam and Eve did not obey that they lost the paradise of God. [Cf: Sermons and Talks, Volume 2 p. 34 para. 02] p. 519, Para. 2, [1886MS].

He says, "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." Then there is something to gain: it is a right to the tree of life; a right to the tree that Adam and Eve were forbidden to partake of after their transgression. [Cf: Sermons and Talks, Volume 2 p. 34 para. 03] p. 519, Para. 3, [1886MS].

Now, how much more study is given to what kind of hats to wear, and to the house, what shall I eat and what shall I drink, than to the things that pertain to the eternal interests and the salvation of the soul? These things will soon pass away. [Cf: Sermons and Talks, Volume 2 p. 34 para. 04] p. 519, Para. 4, [1886MS].

We want to seek with all the powers that God has given us to unfold the Scriptures to those who are in darkness. There is happiness, hope, and peace for the desponding. We cannot afford to give our God-given ability and devote it to the commonplace things of this earth. We want a faith that will grasp the promise set before us in the gospel. [Cf: Sermons and Talks, Volume 2 p. 34 para. 05] p. 519, Para. 5, [1886MS].

What if we should lose our soul? It would be better for us had we never been born. One soul is worth more than all the gold and silver that could be heaped up on this earth. [Cf: Sermons and Talks, Volume 2 p. 34 para. 06] p. 520, Para. 1, [1886MS].

Think of a world to perish because they will not give their attention to the things that are unseen. The things which are eternal do not seem to have any charm for them; it is the things of this earth that attract them. [Cf: Sermons and Talks, Volume 2 p. 34 para. 07] p. 520, Para. 2, [1886MS].

But where does the skill and knowledge you possess come from? Have you manufactured it? No. It comes from the God of heaven, and He will require it of you again. What have you done with the gift of reason God has given you? Have you studied the Scriptures and trusted your souls to the Master? We want to understand how to keep this house in order [so] that we can serve God acceptably. [Cf: Sermons and Talks, Volume 2 p. 34 para. 08] p. 520, Para. 3, [1886MS].

We remember Calvary. We remember who endured temptation in the wilderness, faint, pale, and hungry on the field of battle that He might work out for man a glorious victory. And when we are tempted to indulge appetite at the expense of reason and health, we remember how Christ overcame Satan that man might become victor on his own account and in his own behalf. We want to bear these things in mind. [Cf: Sermons and Talks, Volume 2 p. 35 para. 01] p. 520, Para. 4, [1886MS].

You know not how soon any of you may be called to lie down on a bed of

sickness and death. We want to know if you are ready? We want to know if you are seeking to purify yourselves, soul and body, from every spot and stain of sin? We want to know if you have a hope full of immortality? [Cf: Sermons and Talks, Volume 2 p. 35 para. 02] p. 520, Para. 5, [1886MS].

I see matchless charms in Jesus. I never talk of any trials I cannot bear, or any self-sacrifice that I cannot make. I see One who died in my behalf, and He shall not die for me in vain. I will place myself in right relation to God, and I will have a right hold from above. I am not studying what the world will say of me, but my study is, Lord, how shall I please Thee? How shall I perform my mission in this world? How shall I save the precious souls around me? [Cf: Sermons and Talks, Volume 2 p. 35 para. 03] p. 521, Para. 1, [1886MS].

Here it says, "They shall shine as the brightness of the firmament, and those that turn many to righteousness as the stars for ever and ever." I want the eternal weight of glory; I want to see Jesus, who suffered and died a shameful death on the cross of Calvary. I want to cast my crown at His feet and I want to touch the golden harp and fill all heaven with sweetest music. [Cf: Sermons and Talks, Volume 2 p. 35 para. 04] p. 521, Para. 2, [1886MS].

If we are overcomers at last, there are battles for us to fight, and we will find that the flesh warreth against the Spirit and the Spirit against the flesh. It is for us to say which will triumph. Our carnal hearts will not submit to God's will, but refuse to obey. [Cf: Sermons and Talks, Volume 2 p. 35 para. 05] p. 521, Para. 3, [1886MS].

Christ said, "I have kept My Father's commandments," and He is our Example in all things. What shall we do when trials come? We must flee to the Mighty Helper. Christ never leaves us to fight these battles alone. He came into this world of darkness to fight with the prince of darkness, and when He cried out, "It is finished," there was joy in heaven. "He was tempted in all points like as we are, yet without sin." [Cf: Sermons and Talks, Volume 2 p. 35 para. 06] p. 521, Para. 4, [1886MS].

Then what are we to do? Come to Christ as a child would to its earthly parents and believe that He will hear us. He says, If thy son asks bread, wilt thou give him a stone? and if he asks a fish, wilt thou give him a scorpion? [Cf: Sermons and Talks, Volume 2 p. 35 para. 07] p. 521, Para. 5, [1886MS].

We want to cultivate living faith in God. We want to have our eyes turned away from the attractions of this earth and centered upon heaven and heavenly things. We do not want the earth to intervene between us and God, but we want an eye single to the glory of God. We talk of heaven and of its blessing, and it would be a great loss to lose it. [Cf: Sermons and Talks, Volume 2 p. 36 para. 01] p. 522, Para. 1, [1886MS].

Well then, if it is so lovely, so desirable, bring it into this life. Bring it into your families and educate your children not to live for this world but for the future, immortal life. You want to weave Jesus into their experience from their very childhood, and teach them [that] Jesus will help them to overcome their evil desires. [Cf: Sermons and

Talks, Volume 2 p. 36 para. 02] p. 522, Para. 2, [1886MS].

I have been where I have had children of my own to educate, and I know how hard they have to struggle to gain the victory. I know how hard it was in times when Satan was tempting them to evil. We want a practical, living Jesus with us every day of our lives, and then we can educate and train our children, and peace will be in our house. God says, I know Abraham that he will command his household and his children after him. [Cf: Sermons and Talks, Volume 2 p. 36 para. 03] p. 522, Para. 3, [1886MS].

This is the work we want to teach parents to do in this age of the world, just like Abraham, to command their children and their household after them. God says, I know him that he will command his children and his household after him to keep the way of the Lord. Abraham knew God had commandments, and he would keep them. He knew God had a law, and he would obey it. He would not deviate from it himself nor allow his children to. [Cf: Sermons and Talks, Volume 2 p. 36 para. 04] p. 522, Para. 4, [1886MS].

We don't want to make Jesus ashamed of us. There are many ways we can dishonor Christ--by the love of self, love of the world, what shall we eat, what shall we drink, and wherewithal shall we be clothed? Christ has promised to provide for us if we will only put our trust in Him. But all this will pass away if you educate yourselves to wait upon Christ, and you can reflect light to all around you. [Cf: Sermons and Talks, Volume 2 p. 36 para. 05] p. 523, Para. 1, [1886MS].

Now, in the place of talking of these things and dwelling upon them, turn your mind to the paradise of God and the riches and glory that is to be given to the saints of the Most High God. If this is to be our home, why should we not talk about it? If you are to join the heavenly choir and sing the praises of God in heaven, why not learn to sing them here? You never can sing them there unless you learn them here. How much praise do you give to God? [Cf: Sermons and Talks, Volume 2 p. 36 para. 06] p. 523, Para. 2, [1886MS].

Why not educate yourselves to talk of Jesus--He in whom our hope of eternal life is centered, He who has shown so much love for us that He has given His life to redeem us? "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!" The world knows us not because it knew Him not. [Cf: Sermons and Talks, Volume 2 p. 36 para. 07] p. 523, Para. 3, [1886MS].

You see how the world treated Jesus. Does it treat you any better than it did Jesus? If you have conformed your life to Jesus, you will have the privilege of being a lightbearer to the world. Why? Because you represent Him in character, you are saying, "Behold Him." By precept and example you are representing Christ. And He is not ashamed to call you His brethren. I appreciate the favor of God more than all the praise that men or women could bestow upon me in this world. [Cf: Sermons and Talks, Volume 2 p. 37 para. 01] p. 523, Para. 4, [1886MS].

I love Jesus. I see in Him matchless charms. I hold up before you the Man of Calvary. I want you to become acquainted with Him. And if you bring Him into your daily life, let me tell you, you will lose sight of the little perplexities here. Jesus says, "Come unto me all ye that

labor and are heavy laden, and I will give you rest." There is rest in Jesus. And if you see poor souls fretting and worrying, it is because they have not the yoke of Jesus on. Perhaps in that extra ruffle and that extra trimming they have neglected to let Jesus in. Says He, "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: Sermons and Talks, Volume 2 p. 37 para. 02] p. 524, Para. 1, [1886MS].

You can have a little heaven here below if you will only get your eye fixed upon God--not looking at Christ half the time and at the world the other half. When you live for God He will put His everlasting arms beneath you, and then He says, "My yoke is easy and My burden is light." [Cf: Sermons and Talks, Volume 2 p. 37 para. 03] p. 524, Para. 2, [1886MS].

Do you believe it? I can testify this is so. By my past experience I can testify that I would not have one trial less, one sorrow less, for Paul 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" Cor. 4:17, 18 . We want to look at the things of eternal interest, that we may think seriously in regard to what use we have made of our reasoning powers, whether we have tried to strengthen them with idle things that we cannot take with us when we shall be caught up to meet Christ in the air. [Cf: Sermons and Talks, Volume 2 p. 37 para. 04] p. 524, Para. 3, [1886MS].

We want to learn the lesson that Christ has told us we must learn--meekness and lowliness of spirit. And we want to be fitting [up] that we may have an abundant entrance into the city of God, that we may have a life that measures with the life of God. Everything compared with this is of no consequence compared with that which God has in store for us if we will only do His will. [Cf: Sermons and Talks, Volume 2 p. 37 para. 05] p. 525, Para. 1, [1886MS].

In the last days there are to be only two parties, the one on the right hand and the other on the left, and Christ says unto one, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me" [Matt. 25:34-36]. [Cf: Sermons and Talks, Volume 2 p. 37 para. 06] p. 525, Para. 2, [1886MS].

And they answer, When saw we Thee thus and ministered unto Thee? And Christ says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" [verse 40]. But to those on the left He says, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" [verse 41]. [Cf: Sermons and Talks, Volume 2 p. 38 para. 01] p. 525, Para. 3, [1886MS].

The first class had Christ interwoven into their character and they were not conscious of anything they had done. "Come, ye blessed of My Father," is the benediction, "inherit the kingdom prepared for you from the foundation of the world" [verse 34]. [Cf: Sermons and Talks, Volume 2 p. 38 para. 02] p. 525, Para. 4, [1886MS].

So we see Christ identifies His interests with fallen man. He turns to those on the left hand and says, "I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." And when they asked Him, "When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" the answer comes, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." (Matt. 25:34-46.) Not the *greatest*, but the *least*. [Cf: Sermons and Talks, Volume 2 p. 38 para. 03] p. 525, Para. 5, [1886MS].

We want to bring Christ into our everyday life. Those who had not fed the hungry or clothed the naked or visited the sick, were not conscious of it. Why? Because they had educated and trained themselves in the school of self-indulgence, and the result was [that] they lost heaven and the eternity of bliss which they might have had, had they devoted their powers to God. [Cf: Sermons and Talks, Volume 2 p. 38 para. 04] p. 526, Para. 1, [1886MS].

Has He given you power? Give it to Him. All your body and soul belongs to God; give it to Him. In the place of devoting all your time to the pleasures of this world, in eating and drinking and dressing, give it to God. And the light God has given you, use it to bring souls to God. Remember that Daniel says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." [Cf: Sermons and Talks, Volume 2 p. 38 para. 05] p. 526, Para. 2, [1886MS].

Oh, say you, that belongs to the minister; I beg to be excused. It belongs to every disciple of Christ, however weak they are. You will be judged according to the light given you. You have taken Christ into your life to represent Him to the world. What we want is more of Jesus and less of self. [Cf: Sermons and Talks, Volume 2 p. 38 para. 06] p. 526, Para. 3, [1886MS].

A little longer and we shall see the King in His beauty. The work will be over and we shall hear the words, "Child, come up higher. Enter into the city and have a right to the tree of life, and behold the matchless charms of Jesus." Will you be there? Will the crown of glory be placed upon your brow? Will the white robe of righteousness be placed upon you? Shall we eat of the tree of life? [Cf: Sermons and Talks, Volume 2 p. 39 para. 01] p. 526, Para. 4, [1886MS].

God grant that we shall every one be there. You cannot afford to lose this. God bless you here tonight; and may God come into your souls and shine around you here; and may you walk in the light as He is in the light!--Ms. 16, 1886. [Cf: Sermons and Talks, Volume 2 p. 39 para. 02] p. 526, Para. 5, [1886MS].

MS 15 Basle, Switzerland 1886 I have been shown that in times past men have made grievous mistakes. Some who have stood in positions of sacred trust have sullied their integrity. They have not, in their individual responsibility, stood in moral power before God. Those who were not worthy have been flattered while those who have stood fast for truth and for righteousness, because their ideas did not agree with those of their brethren have been denounced, discredited, and misjudged. Evil

has been imagined against them. [Cf: Paulson Collection p. 52 para. 04] p. 527, Para. 1, [1886MS].

Greatness without goodness, is valueless. It is as a tinkling symbol. The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that his people shall press closer and still closer to the light. Then they will go forward and upward. [Cf: Paulson Collection p. 52 para. 05] p. 527, Para. 2, [1886MS].

"Light is sown for the righteous, and truth for the upright in heart." There is altogether too little searching, with painstaking effort, for the truth, as for hidden treasure. With hearts softened and subdued by the grace of God, the conscience quickened by habitual prayer and searching of the Scriptures, the whole soul may become familiar with heavenly truth. Such will stand firmly for the right because it is right. Pure and undefiled religion will be interwoven with the life-practice. They will honor God, and God will honor them. [Cf: Paulson Collection p. 52 para. 06] p. 527, Para. 3, [1886MS].

I have been shown that there is a fault with us. We honor and flatter human beings, accepting their ideas and their judgment as the voice of God. We advocate their cause. But they are not always safe to follow. Their judgment is erring. [Cf: Paulson Collection p. 53 para. 01] p. 527, Para. 4, [1886MS].

God would have us ever refuse to plead against the truth. His frown is upon all that is false and unfair. This should be the position of every one who stands to minister in the service of their Master. For if one to whom God has entrusted holy responsibilities allows envy, evil surmising, prejudice, and jealousies to find place in the heart, he is guilty of breaking the law of God. And his words, his ideas, and his errors will extend just as far as his sphere of influence extends. God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm." Look to God. Trust in his infallible wisdom. Regard as a sin, the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself, and be braced for duty and for trial by the truth of God's word. Let no friendship, no influence, no entreaty let not the smiles, the confidence, or the rewards of any man, induce you to swerve from the path in which the Lord would lead you. Let Christlike integrity and consistency control the actions of your life. The man who sits most at the feet of Jesus, and is taught by the Saviour's spirit, will be ready to cry out, "I am weak and unworthy, But Christ is my strength and my righteousness." [Cf: Paulson Collection p. 53 para. 02] p. 527, Para. 5, [1886MS].

Godliness, sobriety, and consistency will characterized the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts, and be the burden of the conversation, because by faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to him. Everything like evil surmising, envy, jealousy,

enmity, and hatred, will be put away; for such things grieve the Holy Spirit of God, and put Christ to an open shame. Love of self will not exist, nor will any engage in this work be puffed up. The example of Christ's life, the consistency of His character, will make his influence far-reaching. He will be a living epistle, known and read of all men. [Cf: Paulson Collection p. 53 para. 03] p. 528, Para. 1, [1886MS].

"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. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayer but the face of the Lord is against them that do evil." (1 Peter 3:8-12) [Cf: Paulson Collection p. 53 para. 04] p. 528, Para. 2, [1886MS].

It is not safe for us to open our minds and hearts to envy and evil speaking. The fruits of God's Spirit are plainly specified, so that we need not entertain or cherish those attributes that proceed from the enemy of God and man. The false tongue beguiles the unwary, and makes an easy conquest of those who are not strengthened, stablished, and settled, having root in themselves. The atonement of Christ is to be the anchor of our hope, and the word of God a lamp to our feet, and a light to our path. Then our words will not be of self, but of Christ and of the all-essential work for this time. [Cf: Paulson Collection p. 54 para. 01] p. 528, Para. 3, [1886MS].

With many there is but a very limited perusal of the Holy Scriptures. The truth is not dwelt upon, and the result is that it is not made the theme of conversation. It is made evident that Christ is not abiding in the heart. Our tongues should speak more of the matchless love of Jesus. [Cf: Paulson Collection p. 54 para. 02] p. 528, Para. 4, [1886MS].

"If some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness: otherwise thou shalt also be cut off." (Romans 11:17-22) [Cf: Paulson Collection p. 54 para. 03] p. 528, Para. 5, [1886MS].

The Lord has shown me that as a people we must have a purer morality. There is among us a flippant reproduction of arguments that are the product of other brains than ours, while the man who first uttered them has not spent hours of earnest study each day in order to know the truth. In his self-sufficiency he has turned away from the truth unto fables. He has not poured out before God his earnest prayer that he might know the hidden mysteries of God's word, that he might present to

the people things new and old, which painstaking effort he has dug from the mine of truth. [Cf: Paulson Collection p. 54 para. 04] p. 529, Para. 1, [1886MS].

Mysteries which have been hidden for ages are to be revealed in these last days to a humble people, who lean upon the arm of infinite power. Truth will be opened to the humble seeker, whose life is hid with Christ in God. [Cf: Paulson Collection p. 54 para. 05] p. 529, Para. 2, [1886MS].

God calls upon his people to be Christians in thought, in word, in deed. Luther made the statement that religion is never so much in danger as among reverend men. I can say that many who handle the truth are not sanctified through the truth. They have not the faith that works by love, and purifies the soul. They become accustomed to handling sacred things, and because of this, many handle the word of God irreverently. They have not walked in the light, but have closed their eyes to light. [Cf: Paulson Collection p. 54 para. 06] p. 529, Para. 3, [1886MS].

This is an age of signal rejection of the grace God has purposed to bestow upon his people, that in the perils of the last days they may not be overcome by the prevailing iniquity, and unite with the hostility of the world against God's remnant people. Under the cloak of Christianity and sanctification, far-spreading and manifest ungodliness will prevail to a terrible degree, and will continue until Christ comes to be glorified in all them that believe. In the very courts of the temple scenes will be enacted that few realize. God's people will be proved and tested, that he may discern between him that serveth God, and him that serveth him not. [Cf: Paulson Collection p. 54 para. 07] p. 529, Para. 4, [1886MS].

Vengeance will be executed against those who sit in the gate, deciding what the people should have, and what they should not have. These take away the key of knowledge. They refuse to enter in themselves, and those who would enter, they hinder. These bear not the seal of the living God. All who now occupy responsible positions should be solemnly and terribly afraid lest in this time they shall be found as unfaithful stewards. [Cf: Paulson Collection p. 55 para. 01] p. 529, Para. 5, [1886MS].

Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as he talked with his disciples before leaving them. The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through his appointed agencies, he speaks to the people he is purifying, warning and encouraging them. [Cf: Paulson Collection p. 55 para. 02] p. 529, Para. 6, [1886MS].

There are those who listen with open ears and quickened understanding for the words of reproof and encouragement addressed to them. But Satan is ever on the alert to make these words of counsel of none effect. He seeks to close every avenue through which people receive truth. Unto those that have shall more be given, but from those that have not, shall be taken away, even that which they have. If the ears are dull of hearing, if the eyes are closed to the light which God flashes into the pathway, the light previously received is so mingled with supposition, uncertainty, and darkness, that light cannot be distinguished from darkness. There are those whom we have loved in the faith who have turned from it, and given heed to seducing spirits. "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us. But they went out, that they might be made manifest that they were not all of us. (1 John 2:19) [Cf: Paulson Collection p. 55 para. 03] p. 530, Para. 1, [1886MS].

The love, the tender compassion, the marvellous condescension of Christ for his disciples is without a parallel. He made them the depositaries of sacred truth, as they could comprehend it. But He said to them, "I have many things to say unto you, but ye cannot bear them now." (John 16:12) Although Christ was with them, as their instructor, yet their former teaching had so moulded their ideas and opinions that should Christ unfold the many things he longed to communicate, they would have misinterpreted his words. While he was with them, He sought to impress upon them the knowledge there was for them in the mysteries of the kingdom of God. He would have them see that it was an evidence of his love for Him to lift the veil of the future, and make them the depositaries of knowledge concerning events to come. But much He had told them had been dimly comprehended, and much would be forgotten. He told them that after His crucifixion and ascension the Holy Spirit would open many things to them, and give them a better understanding of what He had tried to tell them. He would still continue to reveal sacred truth to them, and His Spirit would more fully impart truth to them. [Cf: Paulson Collection p. 55 para. 04] p. 530, Para. 2, [1886MS].

While Christ unfolded the iniquity and sorrow that must come to His disciples, the persecutions, and the trials they must bear, and the rejection of their testimony. He did not design that they should cloud their lives by looking on the dark side. He assured them that they would not be left alone, but be sustained by His Holy Spirit, which would guide them into all truth. "The Comforter, which is the Holy Ghost," He said, "whom the Father will send in My name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he will not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." [Cf: Paulson Collection p. 56 para. 01] p. 530, Para. 3, [1886MS].

Here is a precious promise; the purposes and plans of God are to be opened to his disciples. What is a disciple?--A learner, ever learning. Coming events, of solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He would have us meet coming events without that special preparation which is

essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied any one is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. [Cf: Paulson Collection p. 56 para. 02] p. 530, Para. 4, [1886MS].

All who follow Christ will walk in the light as He is in the light. They will not then regard light with indifference, nor will they misapply the light, or stumble over it as did the Jews. [Cf: Paulson Collection p. 56 para. 03] p. 531, Para. 1, [1886MS].

A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position. Extravagance, dishonesty, fraud, licentiousness, is mingled with sacred things, until no difference is made between the sacred and the common. Many who claim to preach the word contemplate some portions of Scripture truth, but do not apply it to the heart and character. They expatiate upon the plan of redemption, and upon the law of God, and become enthusiastic upon some of these glorious themes, but they take no personal interest in the matter. Christ is not brought into their lives. Can we then be surprised to hear of ministers falling under temptation and sin, disgracing the cause they were professedly advocating? Can we wonder that there are apostasies, when men who urge conversion upon others are not themselves converted; when they commend to others the love of Christ, which does not glow in their own souls, preaching repentance which they themselves have not practiced, and faith which they have no experimental knowledge of, telling of a Saviour whom they have never known except by rumor? They are self-deceived men, not far from destruction. Pitiful indeed is their situation. All may seem peaceful to them, because the palsy of death is upon them. [Cf: Paulson Collection p. 56 para. 04] p. 531, Para. 2, [1886MS].

We are fully aware that dishonest men, immoral men, who preach the word, are not always reprov'd and warn'd. They are not unmasked. They learn to hold the truth in unrighteousness, and can tamper with it without a trembling heart and rebuke of conscience. O that with pen and voice we might lead the people who claim to be depositaries of sacred and eternal truth to feel the necessity of enthroning the word of God in their heart, and bringing every thought, word, and action into subjection to Jesus Christ. It is a fearful responsibility to be in daily connection with the truth of God, telling others of eternity, and yet be unsanctified through the truth. [Cf: Paulson Collection p. 57 para. 01] p. 531, Para. 3, [1886MS].

It is not safe to place men in the position God should occupy; for men cannot be trusted. If they do not constantly live as in the presence of God, if they do not walk humbly before God and their brethren, they will diverge almost imperceptably, and by slight degrees, from the straight line of God's work. Trusting to their own wisdom, they will deceive themselves and their fellow-men. Their ideas become so confused

that they offer strange fire before the Lord. [Cf: Paulson Collection p. 57 para. 02] p. 531, Para. 4, [1886MS].

The word of God is to be the man of our counsel. With pen and voice I proclaim to all who bear credentials, to all licentiates, to all colporteurs, and all canvassers, that the Bible, and the Bible only, studied on your knees, laid up in your heart, and practiced in your life, attended by the Holy Spirit's power, can be your safeguard. It alone can make you righteous and holy and keep you thus. Every human influence is weak and varying unless the truth of God's word is brought home to the soul, and placed upon the throne. Not till this is done, will the heart be sanctified, purified and made holy, a fountain out of which are the issues of life. [Cf: Paulson Collection p. 57 para. 03] p. 531, Para. 5, [1886MS].

Discourses that have little of Christ and his righteousness in them are given in the desk. They are Christless sermons. To preach in the demonstration of the Spirit is completely beyond the power of those who are without Christ. They are feeble, empty, and without nourishment. They have no Christ to carry with them in private life. They are full of boasting, of pride, of self-esteem, speaking evil of things of which they have no real knowledge. They manifest an impatience of everything that does not follow in their line. They will even scoff and mock at sacred things, because they do not see that spiritual things are spiritually discerned. They degrade themselves by perverting and falsifying truth. [Cf: Paulson Collection p. 57 para. 04] p. 532, Para. 1, [1886MS].

By his Holy Spirit, the Lord will demonstrate that his word is the only thing that can make men right and keep them right. I have been shown that God's revealed truth alone can keep men in the path of humble obedience. Standard bearers are falling round us, not only through death, but through the deceptions of Satan. All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind. [Cf: Paulson Collection p. 57 para. 05] p. 532, Para. 2, [1886MS].

Our faith cannot be vested in any man. We need Christ's righteousness. We need Jesus ever by our side. He is our Rock. It is by his might that we conquer, and by his righteousness that we are saved. When I see men exalted and praised, extolled as almost infallible, I know that there must come a terrible shaking. When God's lamp of life shines into the heart with clear and steady ray, darkness will instantly be dispelled. Every idol will be dethroned, and the peace of God which passeth all understanding will reign in the heart. Truth, precious truth, will be seen, appreciated, and obeyed. The standard will be elevated, and many will rally round it. (Signed) (M.H. May 9, '97) Ellen G. White [Cf: Paulson Collection p. 58 para. 01] p. 532, Para. 3, [1886MS].

Basle, Switzerland, March 1, 1886 Dear Brother: Your letters have been received. Your last in reference to the College came this morning. I was not aware that our College was in debt twenty thousand dollars. This must make it a necessity to call for donations. [Cf: Paulson

Collection p. 364 para. 02] p. 532, Para. 4, [1886MS].

The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to B. C. or Battle Creek College. I can not at this time state all my reasons. That which led me to write as I did was the great need of business managers - godly, devoted men to take hold of the work and push it in a God fearing manner. [Cf: Paulson Collection p. 364 para. 03] p. 532, Para. 5, [1886MS].

Whatever may have been the object in placing the tuition of students at so low figures, the fact that the College has been running behind so heavily is sufficient reason for changing the price, that this shall not be the showing in the future. The low price is not in its favor, even if at higher rates the College is not so largely patronized. Those who really want the advantages to be obtained at B. C. will make extra exertions to receive these advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance are required to keep them in order, and from becoming demoralized. [Cf: Paulson Collection p. 364 para. 04] p. 533, Para. 1, [1886MS].

Some provision should be made to have a fund raised to loan to the worthy poor students who desire to give themselves to the missionary work; and in some cases they should receive donations. Then these youth should have it plainly set before them that they must work their way as far as possible and partly defray their expense. [Cf: Paulson Collection p. 365 para. 01] p. 533, Para. 2, [1886MS].

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to the College to be instructed, and developed, with the object in view of becoming workers in the cause of God. There is material that needs to be worked up, and that would be of good service in the Lord's vinyard; but they are too poor to obtain the advantages of the College. The churches should feel it a privilege to take the responsibility of defraying their expenses. [Cf: Paulson Collection p. 365 para. 02] p. 533, Para. 3, [1886MS].

The tuition should be placed higher, and if there are some who need help, let them be helped as above stated. When the College was first started there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education but had not the means. This was used by several students until they could get a good start, and earn enough to replace what they had drawn, so that others could be benefited by it. That which costs little will be appreciated little, but that which costs something near its real value will be estimated accordingly. [Cf: Paulson Collection p. 365 para. 03] p. 533, Para. 4, [1886MS].

If there were fewer students, and they were of a hopeful character, it

would be a blessing to Battle Creek. If there are more as teachers in the College and associated with it, who are well balanced, and have a strong moral influence, who know how to deal with minds, and possess the true missionary spirit; then if the College was crowded so as to necessitate the building of another equally as large, that would be the best missionary field in the world. It is this ability that is greatly needed in the College. [Cf: Paulson Collection p. 365 para. 04] p. 533, Para. 5, [1886MS].

If these superior qualities were found in the men connected with the office at Battle Creek, the outlook would be more encouraging. Great and important interests are in danger of being misshaped, and of coming forth defective from their hands. If some felt their ignorance more, and would depend less on self, be less self-sufficient, they might learn of the Great Teacher meekness and lowliness of heart. [Cf: Paulson Collection p. 365 para. 05] p. 534, Para. 1, [1886MS].

In regard to the College I would say, Raise the price of tuition and have a better class of students. But provision should be made to do the very best for those who come, to secure for them every healthful, intellectual, and moral advantage. I see the need of still another boarding house, and there may be need of another building for the students. I cannot see how you can do better than you have in calling for means while this debt is against the College. It ought not to be there, and if there had been the right kind of planning it would not exist; that is, if those especially employed in the College were all enterprising men of broader ideas. They would constantly be exercising ingenuity and tact, and devising means whereby the College should not become burdened with debt. [Cf: Paulson Collection p. 365 para. 06] p. 534, Para. 2, [1886MS].

If we only had devoted, spiritually-minded workers connected with our important institutions, who relied upon God more than upon themselves, we might certainly look for far greater prosperity than we have had hitherto. But where there is a decided want of humble trust, and of an entire dependence upon God, we are sure of nothing. Our great need today is men who are baptized with the Holy Spirit of God. Men who walk with God as did Enoch; men who are not so narrow in their outlook that they will bind about the work in place of enlarging it; men who will not say, "Business is business, religion is religion." We need men who can take in the situation; men who are far seeing; men who can reason from cause to effect. [Cf: Paulson Collection p. 366 para. 01] p. 534, Para. 3, [1886MS].

I will here give some extracts from a letter written November 8, 1880: [Cf: Paulson Collection p. 366 para. 02] p. 534, Para. 4, [1886MS].

"The interest of every part of the cause is as dear to me as my life. Every branch of the work is important. I was shown that there is great danger not of making the tract and missionary work so absorbing that it will become intricate through a multiplicity of plans: that it will become perplexing and absorb every other interest. It was also brought before me that there was too much machinery in the tract and missionary, and in the Sabbath school work. There was a form and arrangement, but little of Christ-like simplicity felt or practised by the workers. We want less machinery and mechanical arrangement, and more heart work, more real piety and true holiness; especially in the

missionary work everywhere. There needs to be piety, purity, and wise generalship, and then far greater and much better work would be done with less expenditure of means. [Cf: Paulson Collection p. 366 para. 03] p. 534, Para. 5, [1886MS].

There is a broad field to be covered, and a getting above the simplicity of the work. Now is the time to work, and to work in the wise counsel of God. If you connect unconsecrated persons with mission fields and with the Sabbath schools, our work will take on a formal mold and be without Christ. The workers must study carefully, prayerfully, in every part of the field, how to work with the simplicity of Christ, and in an economical manner; to plan and devise the most successful manner of reaching hearts. [Cf: Paulson Collection p. 366 para. 04] p. 535, Para. 1, [1886MS].

We are in danger of spreading over more territory, and starting more enterprises than we can possibly attend to properly. There is danger of overdoing some branches of the work, and leaving some important parts of it to be neglected. To undertake a large amount of work and do nothing perfectly, would be a bad plan. We are to move forward, but must not get so far above the simplicity of the work that it will be impossible to look after the enterprises entered into without sacrificing our best helpers to keep things in order. Life and health must be regarded. [Cf: Paulson Collection p. 367 para. 01] p. 535, Para. 2, [1886MS].

While we should ever be ready to follow the opening providence of God, we should lay no larger plans, nor occupy more ground than there is help and means to bind off the work well, keep up and increase the interest already started. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor to bring souls to the truth. Our young ministers must be encouraged to take hold of the work with energy, and labor in educating, as well as encouragement must be given to these men. They must be trained and disciplined to carry forward the work in simplicity. I am astonished to see how little some of our young ministers are appreciated, and how little encouragement they receive. Yet some of them cling to the work and do anything and everything with unselfish interest; but some will yet be lost to the cause because they are not receiving proper encouragement. [Cf: Paulson Collection p. 367 para. 02] p. 535, Para. 3, [1886MS].

Theirs must be more of Christ's ways and less of self. Sharp criticisms should be repressed. Sympathy, compassion, and love should be cultivated in every workers. Unless Jesus comes in and takes possession of the heart; unless self is subdued, and Jesus exalted, we shall not prosper as a people. I testify that which I have seen. I beseech of you brethren, to labor wholly in God. Do not have too many plans, but strive to have the work carried on healthfully, circumspectly, and with such thoroughness that it will not ravel out. [Cf: Paulson Collection p. 367 para. 03] p. 535, Para. 4, [1886MS].

There is another subject which I wish to mention to you. It is the matter of royalties on books. W. C. W. has received letters since he returned from America, from A. R. Henry of a very decided character on this point. W. C. W. has stated the positions taken by your board in B. C. I am very sorry that they are not far seeing in judgment. They

evidence that they are narrow in their views and comprehension. They will arouse much unpleasantness of feeling in the bookmakers, and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction any such means as they have in view, because they are not just. Here is the danger of depending on unsanctified men to make decisions. [Cf: Paulson Collection p. 367 para. 04] p. 536, Para. 1, [1886MS].

Selfish policy is not heaven-born, but earthly. The leading maxim is, "The end justifies the means." And in pursuing the course entered upon, it stops at nothing, but seeks its own success. This may be traced in every department of business; it is the prevailing element in every class of society; in the grand councils of nations, and in every meeting where the Spirit of Christ is not the ruling principle. Prudence and caution, tact and skill, need to be cultivated by every one who is connected with our institutions. But the laws of justice and righteousness must not be left to one side, nor the all-prevailing principle to be to make their own branch of the work a success regardless of other branches. The interests of others should be investigated to see that no one's right is invaded. [Cf: Paulson Collection p. 367 para. 05] p. 536, Para. 2, [1886MS].

The policy plan is a snare. While the council may pride themselves in the thought that they are doing a very nice thing, they show a shortsighted wisdom which will cripple their own efforts for success. The structure must be built upon a right foundation in order to stand. When the Board of the Publishing Association takes it upon themselves to urge that all the profits from books shall go to the Publishing Association, they are seeking to control matters which do not come under their jurisdiction. They are taking upon themselves a work which they can not carry out. [Cf: Paulson Collection p. 368 para. 01] p. 536, Para. 3, [1886MS].

These brain-workers have as much interest in the cause of God as those who compose the Board, which is willing to be conscience for them. Some of these have had a connection with the work almost from its infancy. God has not placed upon this Board the work of being conscience for others. They should not seek so persistently to force men to their terms. The policy plan is not to be classed with discretion; although it is too often mistaken for this. It is a species of selfishness in whatever cause it is exercised, and stops at nothing which promises success: but discretion uses judgment, and is never narrow in its workings, and has broad ideas, and the eye of the mind is capable of taking in more than one object, and views questions from all sides. While policy has a short range of vision, seeing every object near at hand, but failing to discover those at a distance. It is ever watching to obtain advantages which do not belong to it; and would build itself up by pulling out the foundation from another's building. [Cf: Paulson Collection p. 368 para. 02] p. 536, Para. 4, [1886MS].

Let it not be necessary for God to send rebuke to men in responsible positions, who should be guardians of the people, especially of the interests of those who have long served in the cause of God; whose pen and voice have been active in bringing up the work to its present proportions. I wish I could lay these matters before these men in their true light. Ever since the Publishing Association was formed, light has been given in cases of perplexity. The Lord has often spoken, laying

down principles and rules which must be carried out by all the workers. The grave responsibilities resting upon those in positions of trust have been continually kept before us, and we have sought the Lord from three to five times a day to give us heavenly wisdom that we might sacredly guard the interests of the cause, and of his chosen people. I have been repeatedly shown that we must do this. It was shown me that those who preside over these institutions should ever bear in mind that there is a Chief Director, even the God of Heaven. There should be strict honesty in the business transactions in every department of the work. While there should be firmness in preserving order, there should also be compassion, mercy and forbearance incorporated into the character. Justice has a twin sister - love - and they should stand side by side. [Cf: Paulson Collection p. 368 para. 03] p. 537, Para. 1, [1886MS].

It has been repeatedly presented before me that God is observing every transaction in that office. "Thou God seest me," should be ever in mind; courtesy and Christian politeness should be exercised by every one who bears responsibilities in the office. They should have a sense of the encroachment upon others' rights which is so common in the world's practice, but which is an offense to God. The board of directors should ever act as under the divine eye, with a continual sense that they are finite men, and are liable to make mistakes in judgment, decisions, and plans, unless they are closely connected with God, and seeking to have every deficiency removed from their characters. As they are only weak and erring men themselves they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils. If you sense that God is in your assemblies every transaction will be conscientiously carefully and prayerfully considered. Every unprincipled act will be repressed, and uprightness will characterize the dealings in small as well as in large matters. There should be cultivation of universal kindness with the workers. First seek counsel of God, for this is necessary for you to properly counsel together. [Cf: Paulson Collection p. 369 para. 01] p. 537, Para. 2, [1886MS].

There should be a watchcare lest the busy activities of life, the accumulating business, should so engross the workers that it would lead them to neglect prayer when the strength it would give them is most needed. Here comes in all the evils, because they deprive their souls of the strength and wisdom of heaven which is waiting their demand upon it. We need that illumination which God alone can give, and we are unfitted to transact business unless we have this wisdom. There are a few words of prayer uttered at the commencement of the meetings, but the heart is not brought into sympathy and harmony with God by earnest, importunate prayer, offered by broken hearts and contrite spirits, in living faith. If they divorce themselves from the God of wisdom and power, they can not preserve that high integrity in dealing with their fellow men which God requires. Without divine wisdom, the objectionable traits of their characters will be woven into the decisions they make. And if these men are not in communication with God, Satan will just as surely be one of their council, and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God is not presiding in their councils. The spirit of Christ must be an abiding, controlling power over the hearts and mind. In the world the god of traffic is the god of fraud. It must not be so with those who are dealing with God's cause. The worldly principle and

standard is not to be the standard of those who are connected with sacred things. [Cf: Paulson Collection p. 369 para. 02] p. 537, Para. 3, [1886MS].

Some years ago the matter of publication of books came up, and plans were laid which I cannot now fully call to mind. A decision was made something like this: that no one individual was to be benefited by the publication of his own book. A proposition was then made to us which my husband, without ability to fully consider, assented to, that the Publishing Association should have the benefit of his books. I was considering the matter, and thought like this: I wish the Testimonies to go to as many as possible: they are a message from God to this people, and I wish no personal benefit from this work. Thus we stated the matter. But shortly after I was shown that this was not wisdom, to relinquish our right to control our own writings: for we would know better how to use the profits of these books, than would those who had far less experience; publications were to be multiplied, and the profits we would receive would enable us to lead out in the advancing work, to build up the interests of the cause, and to carry others with us in the work. There was a principle to be maintained to guard the interests of the true workers. We were not the only ones who would be affected by this decision. Justice must be maintained: the cause of God would be continually widening, it would embrace the whole world as its field: the wants of the cause would not be determined by one man's mind and one man's obscure vision: there would be important work done in God's moral vineyard, and no man should feel that that part of the work over which he presides is to swallow all other interests. [Cf: Paulson Collection p. 370 para. 01] p. 538, Para. 1, [1886MS].

I have been shown that brain workers have a Godgiven capital. The improvement of their brain belongs to God, and not man. If the worker gives the time to his employer for which he receives his pay, the employer has no further claim upon him. But if by close and diligent economy of moments he prepares matter for publication, it is his to do with as he, in the fear of God, thinks he can serve the cause of God the best. If he gives up all except a small royalty, he should not be urged to do more: he has already done a good work for those who handle the books; but if the publishers want it all, and cannot see that they are exceeding their rights in the demand, it would be the worst thing that could be done for the author to accede to their grasping, avaricious spirit, even though the plea be that it is for God's cause. The authors are responsible for the manner in which they use means received. They will be many calls for it. It was shown me that there would be many interests to build up, and that my husband and myself would be called upon to invest in meeting houses that would have to be erected which would never be built unless some one should feel and know the needs of the cause, and lead out in investments themselves. [Cf: Paulson Collection p. 370 para. 02] p. 538, Para. 2, [1886MS].

I was also shown that there would be mission fields to be entered, and this would require means. Those to whom God has entrusted talents are to trade upon these talents according to their ability, for they are to act their part in carrying forward these interests. And that we would not be working for the best and most successful interests of the cause of God to have our income barely enough to sustain life, as our experience would enable us to set many ways and opportunities of helping the cause which others would not discern. God, in his wise

providence, gives the ability to write, and he designs that means should come into our hands to be used wisely, as his stewards, unrestricted by compromise. It is not our duty to shift our stewardship upon any man or set of men, but to invest our means in his cause when and where the Spirit of God shall indicate. God himself has given us the ability to write, and calls upon us to use this entrusted talent for the advancement of his cause. [Cf: Paulson Collection p. 370 para. 03] p. 538, Para. 3, [1886MS].

It was presented to me that there were poor men whose only means of obtaining a livelihood was their brain work. There are men who have not grown up with our institutions, and been benefited by the instruction which God has given from time to time, business men who will not incorporate in their business management the religion and spirit of Christ. They would separate religion, in a large degree from their business; therefore, even the Publishing Association should not be an all-controlling power. Individual talent and individual right must be respected. Should rules be established and arrangements entered into to invest the benefits of personal talent in the Publishing Association, other important interests would be crippled. Men would at times have a controlling power in connection with the Publishing Association who would not have compassion, and guard the interests of those in poverty and distress. There would be one iron rule, after the policy of the world rather than after the spirit of Christ, to bear upon all. The principles established would mean more to others than to us, therefore, we must be guarded in every decision. [Cf: Paulson Collection p. 371 para. 01] p. 539, Para. 1, [1886MS].

Years ago it was shown me that my husband and myself should not be dependent upon others, because there would be men connected with our institutions who have been educated and trained as business men of the world, and they would work, acting our their spirit to make us feel our dependence if they had the chance; for all men are not, in character, as God would have them, tender, compassionate, and Christlike. He would have us guard the means entrusted to us, and use it in different branches of his work; stimulating others by our example to invest in the different enterprises, We should not invest largely in any one institution, for our message is a worldwide one, and there are necessities continually arising that demand means. To every man he has given his work, and talents of means and influence, and those who have the cause of God at heart will understand the voice of God telling them what to do. They will have a burden to push the work where it needs pushing, but others will only see the needs of their own respective branches, and other branches will be left to suffer for want of far seeing judgment. [Cf: Paulson Collection p. 371 para. 02] p. 539, Para. 2, [1886MS].

It has several times been pointed out to me that there has been a close, ungenerous spirit exercised toward Brother _____, from the very first of his labors in Battle Creek. It makes me sad to state that the reason is that he came to them in poverty, and a stranger. Because of this poverty he has been placed in unpleasant positions and made to feel his poverty. Because men connected with our institutions have thought they could bring him to their terms, he has had a very unpleasant time. There are unpleasant chapters in his experience which would not have been recorded if his brethren had been kind and dealt with him after the manner of Christ. The record in heaven is of such a

character as some will not be proud to meet in the day of final settlement of all accounts. The Lord's cause should always be free from the slightest act of littleness, injustice, or oppression. [Cf: Paulson Collection p. 371 para. 03] p. 539, Para. 3, [1886MS].

There were some men and women who invested means in the Publishing Association as a donation. Afterwards, through misfortune they were brought to actual distress and want. When my husband was stricken down by disease they came to the ones who occupied his place, and begged that some of the means which they had invested in good faith should be returned to them. The matter was treated on the policy plan, that business is business, religion is religion. The managers reasoned that nothing donated to the cause should be returned to the donors under any circumstances, and they took no measures to relieve the situation of those in distress. When my husband returned to his position in the office, these persons laid the matter before him. In the case of means donated by widows, my husband had objected when it was freely offered, and had entered upon the books the statement that the money should be repaid when donors needed it. Notwithstanding this, their cases were passed by with indifference. Such management may be dictated by worldly policy, but it is not in accordance with the character of Christ. We can best serve the cause of God by ever considering in tenderness the needs of suffering humanity. [Cf: Paulson Collection p. 372 para. 01] p. 540, Para. 1, [1886MS].

In the cause of God, Christ's Spirit and manner of working are to be carried out in every particular. Mercy and justice will be the ruling principles where Christ abides. In order to be qualified for their positions of trust, men who are connected with the work of God, must be Christ like in all their dealings with each other. These principles we have labored to have maintained from the very first in our Publishing Association. We have had to fight the battle over and over with men connected with the Publishing Association. This is God's institution, and we prize it too highly to allow one blot or stain to rest upon this instrumentality, if we can do or say anything to prevent it. [Cf: Paulson Collection p. 372 para. 02] p. 540, Para. 2, [1886MS].

The policy which worldly business men adopt is not to be chosen or carried out by men connected with our institutions. I think it was in 1881 that the precious light was given me upon the scenes of the judgment. The books registering the deeds of men revealed the dealings of those professing godliness in our institutions, showing that it was after the world's standard, and not in strict accordance with God's great standard of righteousness. That which bears a close relation to the question of dealing with others, especially with those connected with the work of God, was opened to me quite fully. The Spirit of Christ did not enter into and control the brethren's business arrangements. Their dealings were too much after the sharp policy plan, and not according to God's rule of right and justice. Some were suspicious and jealous, imagining that others were trying to gain advantages at their expense. Their attitude toward each other was not such as should exist between Christians. [Cf: Paulson Collection p. 372 para. 03] p. 540, Para. 3, [1886MS].

I saw that there should be no close, sharp dealing between these brethren who were representatives of two important institutions of a different character, but branches of the same work. They should ever

maintain a noble, generous, Christlike spirit; the spirit of grasping avarice should have no place in their dealings with each other. God's cause cannot be advanced by any acts which are contrary to the Spirit and character of Christ. Men should show an unselfish interest, seeking to advance one another's interest; for the cause of God can afford to be fair. Even a single instance of sharp dealing is an offense to God; and that which is sown will be reaped again. A selfish manner of dealing will provoke the same spirit in others. So with the manifestation of a Christian gentleman in spirit and word and deed; liberality, courtesy awaken the same spirit in others. [Cf: Paulson Collection p. 373 para. 01] p. 541, Para. 1, [1886MS].

There is a spirit of worldly policy coming into the council and board meetings; a critical spirit in which personal feelings mold in a greater or less degree, decisions that are being made. A hard, unsympathetic spirit is ruling out the spirit of kindness, compassion, and love. Those who compose our councils need to sit daily at the feet of Christ, learning in his school to be meek and lowly of heart. They are not prepared to deal justly, to love mercy, and to exhibit that true courtesy which characterized the life of Christ, unless they see the necessity of yoking up with Christ and bearing the burdens of his cause. The love of Christ must be incorporated into the work of the several departments in the office, not only to do justice to the work, but to the workers also. [Cf: Paulson Collection p. 373 para. 02] p. 541, Para. 2, [1886MS].

Your council and board meetings in 1886 need this instruction just as much, and even more, than in 1881. Let men receive a mold of character in the school of Christ; learning meekness and lowliness of heart from Jesus, and they will be less self-sufficient, less self-confident, and will not have too high an opinion of their own ability, but will be regarded by those in the office as Christian brethren, walking humbly with God, trying to serve in whatever capacity they can do the most good without trying to exalt themselves. This lesson has not been learned by some. Therefore, they have a new character to form, a new experience to gain, which shall fit them to come close to the hearts of their brethren, and to deal with those who have a part to act in the work. They will have to guard themselves closely, or they will be dictatorial and officious, ready to give orders, to speak of, and to take the oversight of, things of which they are ignorant, and will thus disgust the workers in the office. If they take hold in a humble way, trying to learn as much as they can, maintain the position of learner rather than a director, they will make themselves friends in the office. Every one that serves in the board meetings, needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ will be manifest in every board meeting, quelling tumultuous actions, and charming away the unhallowed effects of business, and checking the sharp critical, worldly policy which makes men overbearing and ready to accuse. There will have to be most earnest reformation in the characters of those who are now connected with our important institutions. Some of these men possess valuable talents, but they must fashion their lives after the divine character of Christ. Every one must remember that they have not yet "attained" - the work of character building is not yet finished. If they will improve every ray of light God has given, and walk in this light, they will learn lessons from Christ. By comparing their lives with Christ's

character, they will be able to discern where they have failed to meet the requirements of God's holy law; and will seek to make themselves perfect in their sphere even as God is perfect in his sphere. If men of today had realized the importance of their positions, they would have been far in advance, far better qualified to fill positions of trust than they are. [Cf: Paulson Collection p. 373 para. 03] p. 541, Para. 3, [1886MS].

In these hours of probation we are to seek for perfection of character. We must learn daily of Christ. We are connected with the cause of Christ, not because we are perfect and unerring, but notwithstanding these defects, and God expects those connected with his work to be constantly studying how to copy the pattern. [Cf: Paulson Collection p. 374 para. 01] p. 542, Para. 1, [1886MS].

Jesus connected John, Peter, and Judas with him in his work, making them colaborers with him, and at the same time they were to be constantly learning lessons of Christ gathering from the divine Teacher instructions that would correct their wrong ideas and incorrect views of what constituted a Christian character. John and Peter were not perfect, but they improved every opportunity to learn. Peter did not learn to be jealous and distrustful of himself, until he was overcome by the devil and denied the Lord. Judas had the same opportunities to learn as did the other disciples, but he was a hearer only, and not a doer. The result was manifested in the betrayal of His Lord. God has connected men with his instrumentalities, and he wants them to be learners; they must not feel self-sufficient, or self-important, but must ever realize that they are treading on holy ground. Angels of God are ready to minister unto them, and they must receive light and heavenly influences daily, or they are no more fit for the work than are unbelievers. Transformation will be wrought in those who will repress unfavorable traits of character, and develop Christlike dispositions; this alone will bring them up to the highest standard of Christian character. Judas failed to be benefited because he did not see the importance of having his character molded after the example of Christ. [Cf: Paulson Collection p. 374 para. 02] p. 542, Para. 2, [1886MS].

The Lord guards every man's interest. He was always the poor man's friend, and would have his interests sacredly guarded. There is a most wonderful dearth of the love of Christ in the hearts of nearly all of those who are handling sacred things. I would echo from one part of the earth to the other, that the love of Christ should be cultivated; it should well up in the soul of the Christian like streams in the desert, refreshing the heart, bringing gladness, peace, and joy into their own as well as into other lives. No man liveth unto himself. If there is the least of depression practised toward the poor, or unjust dealing with them either in large or small things, God will hold the actor accountable. The very first work, my brethren, is to secure the blessing of God in your own hearts. This is where the work begins. Then take the blessing into your homes; let the atmosphere of cheerfulness and kindness prevail; put away your criticisms, overcome your exciting spirit. The atmosphere that surrounds you in your homes will also envelop you in the office. Wherever the love of Jesus reigns, there is pity, tenderness, and thoughtful care for others. The most precious work that my brethren can engage in is that of forming a Christlike character that they may enter into the mansions which Christ has gone

to prepare for them. I cannot be a party to any unjust dealing with any of God's children. [Cf: Paulson Collection p. 375 para. 01] p. 542, Para. 3, [1886MS].

Do not seek to make with Elder Smith, Professor Bell, or any other brain-worker terms that are not perfectly just and fair. Do not urge nor compel them to accept terms dictated by those who do not know what it is to make books. They have a conscience and are accountable to God for the use and improvement of their entrusted talents; and they want the privilege of investing the means which they acquire by hard labor, when and where the Spirit of God shall indicate. My brethren must remember that the cause of God includes more than the publishing house, and other institutions established at Battle Creek. No one understands better than Brother Smith the difficulties through which the Publishing Association was brought into existence, for he has been connected with it from its earliest years when it was oppressed by poverty, and self-denial had to be carried into our practical life. The table was hardly supplied with sufficient food to sustain our lives; there was economy in dressing and in wages paid. This was positively necessary in order that the paper might live. Those who passed through these experiences would be ready, under similar circumstances, to undergo the same privations again. It does not show very good grace for those who have had no part in raising the work up to its present prosperous condition, to press and urge, and even try to force the early workers to submit to terms which they can see no justice in. Brother Smith loves the cause of God. He loves the truth, and will invest his means to advance it wherever he sees that it is necessary. But leave this burden upon those with whom God has entrusted talents and means; they are responsible to him, and the Publishing Association or its chief workers, are not to assume their stewardship. [Cf: Paulson Collection p. 375 para. 02] p. 543, Para. 1, [1886MS].

If the Board should succeed in bringing the workers to their terms, would the writers feel that they had been dealt with justly, would it not rather open a door of temptation to them, and break up sympathy and harmonious action between the brethren? If they should carry out this plan to grasp all the profits for the Publishing Association, it would be worse than they can imagine. A train of evils would grow out of such an arrangement that would be disastrous to the Association. And it would encourage a spirit of intolerance, a narrow conceited spirit, which God cannot approve but which Satan enjoys, and longs to have take possession of those who are connected with God's sacred work. The Bible precepts must be carried out in every day life. They will be a lamp to your feet and a light to your path. The greatest of all deceptions is for a man to think that he can find a better guide through difficulties than is found in the word of God. It is the worst kind of policy to leave the Lord out of your councils and put your confidence in the wisdom of men. In your positions of trust you are, in a special sense, to be the light of the world, and in order that you may be clean channels of light you should feel an intense desire to place yourselves in connection with the God of light, of wisdom and knowledge. Important interests that relate to the prosperity and advancement of present truth are to be considered; and how can you be competent to arrive at right decisions, to give wise counsels, and to make proper plans unless you are connected with the source of all wisdom and righteousness? Your councils have been regarded in altogether too cheap a light, and common talk, and comments upon others' doings have found a place in these

important meetings. You should bear in mind that the all seeing eye of Jehovah is a witness in all your councils; he measures everyone of your decisions, and compares them with his holy law, the great moral standard of righteousness. Those holding the positions of counselors should be unselfish men, men of faith, men of prayer, men that will not dare to rely upon their own human wisdom, but will seek earnestly for light and intelligence as to what is the best manner of conducting their business. Joshua, the commander of Israel, searched the books dilligently in which Moses had faithfully chronicled the directions given by God; his requirements, reproofs, and restrictions, lest he should move unadvisedly. Joshua was afraid to trust his own impulses, or his own wisdom. He regarded everything that came from Christ, who was enshrouded with a pillar of cloud by day and a pillar of fire by night, as of sufficient importance to be sacredly cherished. He meditated day and night upon the words which had been spoken to Moses, the servant of God. Joshua desired to know and to do, God's will, and he was commanded by God to study and meditate upon all the directions which had been given: "For then, shalt thou make thy way prosperous, and thou shalt have success." The secret of Joshua's victories was that, even amid his accumulated cares and responsibilities, he dared not trust to his own finite wisdom, but made God his counselor and guide. [Cf: Paulson Collection p. 376 para. 01] p. 543, Para. 2, [1886MS].

The Pharisee, scribes, and elders, in Christ's days manifested an avaricious spirit which brought them under the control of Satan, and was the main cause of their hatred toward Christ; for his teaching and example rebuked everything of this character. If such a spirit should be cherished in our institutions under any pretense, God cannot abide there. There should not be a grasping spirit manifested toward brethren, for it is not born of heaven, but from beneath. Any injustice done to God's children is registered in the books of heaven as done unto Christ. That success which is attained through taking advantage of another by sharp dealing, will prove to be a loss in the end; but that which appears to be loss through the practise of principles that represent the life of Christ, is divine success. [Cf: Paulson Collection p. 377 para. 01] p. 544, Para. 1, [1886MS].

Those connected with the work of God have not yet the crown of immortal glory upon their brows, but are still engaged in earthly battles. They are still on probation, being tried and tested by God's great standard of righteousness and it is their business to prove themselves true men, lovers of righteousness and haters of every evil practise, which makes our world today like the world before the flood. They must be men willing to venture something in order to carry out the precious principles laid down by the word of God. They should make determined efforts to be representative men after God's pattern, rejoicing in success only when it arises from obedience to duty and truth. They need to strive to show their wisdom by the confession of weakness and inefficiency; for this throws them on the strength and all sufficiency of Christ. They that be whole need not a physician, but they that are sick. The most deplorable lack any can suffer is that of an earnest determination to do right at whatever cost to self. The lack of humility, the loss of faith and sterling integrity, should cause intense sorrow. If the soul is filled with earthly things; if the heart has not maintained close communion with God; there is no room for heavenly intelligence to work, and there is an earthliness in every

project that is devised. The communication with heaven must be kept open; clear the channel in some way. He that is to plan and devise in the interests of God's cause must see that his connection with heaven is not cut off, before he should dare to come into the room for counsel, otherwise Satan will accompany him and manipulate his thoughts and plans to suit his satanic majesty. The atmosphere of heaven must surround you if you would have your plans and works in harmony with heaven. O, how important it is that the representative men keep themselves in the love of God, so that they may be quick to discern, and respond to the signals from heaven. [Cf: Paulson Collection p. 377 para. 02] p. 544, Para. 2, [1886MS].

March 2. My head became so weary I could not complete this in time to mail it last night. I wish to say to my brethren that Michigan has been shown to me as being bound about with too extreme caution, a determination to save means for the Conference; but while economy and caution are essential in our work, unless the mind is broad enough to take in its real needs, these elements will be a block before the wheel of its progress. [Cf: Paulson Collection p. 378 para. 01] p. 545, Para. 1, [1886MS].

There is talent in Michigan, but it needs to be discerned and educated and disciplined. There are some who have experience, who should put forth every effort, in the dying churches as well as in new places, to select suitable young men, and men of nature are, to assist in the work. Thus they will obtain useful knowledge by interesting themselves in personal efforts, and scores of helpers may be fitted up for usefulness as Bible workers canvassers, and family visitors. But his kind of work is being neglected because there is such great fear of using the Conference money, and men reluctant to bear essential responsibilities to educate men to do the work. [Cf: Paulson Collection p. 378 para. 02] p. 545, Para. 2, [1886MS].

Our brethren should always go out two and two, taking as many as they can really to engage in personal visiting, seeking to interest families. But those who would work in these lines are not encouraged; when mistakes are made, they are not corrected in tender compassion, but are disheartened. Michigan is one of the best mission fields in the world, but it needs men with far-seeing judgment to push the work. [Cf: Paulson Collection p. 378 para. 03] p. 545, Para. 3, [1886MS].

God would have those in responsible positions show tact, skill, and wise generalship in detecting, seizing upon, and putting talent to use. He will not work miracles to advance the truth, without human agents cooperating. He has material in men and women, and he wants the generals in his army to have intelligence to bring it out and act their part to put it to use, not be constantly studying how to bind about the work, so that it shall not branch out and create a demand for more means. Set men to work under those who have some knowledge of the work, and who can educate them. Thrust the workers out into the harvest field. All that come want is encouragement. [Cf: Paulson Collection p. 379 para. 01] p. 545, Para. 4, [1886MS].

Elder _____'s mind must grow with the work, or he must be replaced by some one who will take a more extensive view of what needs to be done to warn the world. Do something, do it now. Let the pull-back principle go, and the go-forward principle come in. The angel with the third

message flies swiftly. (Signed) E. G. White [Cf: Paulson Collection p. 379 para. 02] p. 545, Para. 5, [1886MS].

Prussia, 1886 In another letter I have spoken in reference to your accumulating so many responsibilities in Battle Creek, when there is so little managing talent that is consecrated to the work of God to take care of these interests. I have spoken in disapproval of the enlargement of the Sanitarium, on the ground that so large a share of its responsibilities are resting upon one man. Doctor Kellogg has to be both physician and manager. Now, my brother, these things are not as God would have them. He is not pleased that so much means should be invested in one locality. Other men should be educated to share in the responsibility that Doctor Kellogg is burdened with, in order that if he fails, another will be prepared to carry the institution forward. We feel to thank God that Dr. Kellogg has the good health that he has, but he may not always have it, and the fact that he has it now, is no reason why our people should sleep till the last moment. They should manage this matter wisely. Great interests are at stake, and unless Dr. Kellogg has less responsibilities, he will not be enabled to stand the pressure for a great while. [Cf: Paulson Collection p. 384 para. 02] p. 546, Para. 1, [1886MS].

There is great need that some one should also stand at the side of Brother C. J. Jones, in order to share the responsibility that he carries, so that if he should fail another could go forward with the work without a disagreeable break. If he were relieved of some of his burdens, he would last the longer. He should not have so great cares, and so heavy burdens to carry, and should not be obliged to work when he should rest. 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 some one ready to step into his place. Some one should feel a burden over these matters, and a decided change should take place in the manner of our work. (Signed) ELLEN G. WHITE (Recopied February 7, 1895) [Cf: Paulson Collection p. 384 para. 03] p. 546, Para. 2, [1886MS].

The Question of the Renewal of Credentials to a Fallen Minister.-- (Extracts from a letter written in 1886 to the General conference president regarding a minister of long experience who had broken the seventh commandment, and an appeal to the transgressor.) Dear Brother Butler: I am troubled in regard to Elder F. He writes me nothing and I feel deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point whether or not to renew his credentials. If the Conference does this, they will be saying virtually, We have confidence in you as a man whom God recognizes as His messenger, one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture, one who will be in all things a faithful shepherd, a representative of Christ. But can we do this? Have we not seen the workings of an unsanctified heart? [Cf: Unpublished Manuscripts, Volume 2 p. 69 para. 3] p. 546, Para. 3, [1886MS].

Like a Man Bewitched.--The persistency in Elder F to accept and claim Mrs. L as his--what shall I call it--his affinity? What is this? Who can name it? Is Elder F one who has hated the light God has given him, showing that his preferences for Mrs. L's society, and his intimacy with her, was sinful as in the light of the Word of God? Or did he accept the message and act upon it? [Cf: Unpublished Manuscripts, Volume 2 p. 70 para. 1] p. 547, Para. 1, [1886MS].

Notwithstanding, I went to Elder F with the testimony given me of God, yet he did not reform. His course has said, I will do as I please in the matter, there is no sin in it. He promised before God what he would do, but he broke his promises made to Brother _____, _____, and myself, and his feelings did not decidedly change, but he seemed to act like a man bewitched, under the spell of the Devil, and who had no power over his own inclinations. Notwithstanding all the light given, he has evidenced no real conviction or sense of sin. No repentance, no reformation. Hearts have ached sorely over this state of things, but they had no power to change his heart or his purposes. [Cf: Unpublished Manuscripts, Volume 2 p. 70 para. 2] p. 547, Para. 2, [1886MS].

God-Given Power Perverted to Administer to Lust. Now we should be very grateful for the help of Elder F in England, and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin and say to the sinner, It shall be well with thee. We do not want to connect Elder A with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a blot on his garments. We cannot pass lightly over this matter. [Cf: Unpublished Manuscripts, Volume 2 p. 71 para. 1] p. 547, Para. 3, [1886MS].

The plague of sin is upon Elder F and pain and sorrow are upon the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good that he may by a life of obedience and fidelity to God, become equal with angels, his life measure with the life of God, has perverted his God-given powers to administer to lust, coveting the wife of another. God finds Elder A setting at naught the most costly lessons of experience, violating the most solemn admonitions of God, that he may continue in sin. [Cf: Unpublished Manuscripts, Volume 2 p. 71 para. 2] p. 547, Para. 4, [1886MS].

I have hoped and prayed that he would restore reason to its right throne and break the fetters which for years Satan has been weaving about him, soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless it. Christ will lift the heavy burden from weary shoulders and give rest and peace to those who will wear His yoke, and lift His burdens. [Cf: Unpublished Manuscripts, Volume 2 p. 71 para. 3] p. 547, Para. 5, [1886MS].

An Appeal to the Fallen Minister.--I will say, Elder F, What can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God. Can you think well of yourself? Just think of Jesus crowned with thorns, and nailed to the cross for our sins, and let it humble you, let it break

your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation. [Cf: Unpublished Manuscripts, Volume 2 p. 71 para. 4] p. 548, Para. 1, [1886MS].

Will you please think what you would do in the case should one of our leading men be found in the position you are in? Could you without any greater evidence on his part of the sense of his sin, than you have given, advise that he have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow-laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God? [Cf: Unpublished Manuscripts, Volume 2 p. 72 para. 1] p. 548, Para. 2, [1886MS].

Your case has been shown me to be worse than that of Elder J, because you had greater light, capacity, and influence, and his course is a beacon to warn you off from following in his steps. Elder J's credentials were taken away from him; he is a deeply repenting man, humbled in the dust. [Cf: Unpublished Manuscripts, Volume 2 p. 72 para. 2] p. 548, Para. 3, [1886MS].

Supposing David should, after being reproved by Nathan, have repeated the same offense, would the Lord then have had compassion upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries. [Cf: Unpublished Manuscripts, Volume 2 p. 72 para. 3] p. 548, Para. 4, [1886MS].

The Camp Must be Cleansed.--We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbor's wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird, and will we be clear unless we make decided movements to cure the existing evil? Will you have others follow your example? Will you wish them to pass over the ground you have traveled, and feel that they have done no great wrong? Without repentance and genuine conversion, you are a ruined man. [Cf: Unpublished Manuscripts, Volume 2 p. 72 para. 4] p. 548, Para. 5, [1886MS].

Hurt by Pity and Love and Special Treatment. I hear you are taking treatment at the Sanitarium, acting as chaplain, speaking in the Tabernacle. Now this does not look right for you to take such positions until you have done all in your power to correct past evils. [Cf: Unpublished Manuscripts, Volume 2 p. 73 para. 1] p. 548, Para. 6, [1886MS].

I have felt for your sake restrained from opening the matter of Mrs. E's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay-member of the church, I believe God would have then sent you repentance that needeth not to be repented of. [Cf: Unpublished Manuscripts, Volume 2 p. 73 para. 2] p. 549, Para. 1, [1886MS].

Our pity, our love to save you from reproach, has hurt you. My heart is so sad and agonized at times for you, I can only weep. I say, Must he be lost? Must he, after suffering for the truth's sake, after standing in its defense until he is old and gray-headed, become an idolater as did Solomon? Will he for the love of a woman, trample down the law of God and look about him as much as to say, I do no sin, I am all right? [Cf: Unpublished Manuscripts, Volume 2 p. 73 para. 3] p. 549, Para. 2, [1886MS].

Change of Location Does Not Change Heart.--Will we be clear to let such things be concealed and sins hidden with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder P (a First-day Adventist Minister) might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst. We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this, he went backward from weakness to weakness. After a life of promise, his history was one of deterioration. [Cf: Unpublished Manuscripts, Volume 2 p. 73 para. 4] p. 549, Para. 3, [1886MS].

Alarmed by the Inroads of Licentiousness.--My dear brother, you have been attempting what other ministers have attempted, to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. [Cf: Unpublished Manuscripts, Volume 2 p. 74 para. 1] p. 549, Para. 4, [1886MS].

It alarms me to see how the sin of licentiousness is coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its simplicity and purity, and thus defile the religious character. God has given man intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin. [Cf: Unpublished Manuscripts, Volume 2 p. 74 para. 2] p. 549, Para. 5, [1886MS].

Take Steps of Repentance, Faith and Baptism.--There is no more hope of you than of any common sinner, nor as much unless you greatly humble your soul before God, repent and are converted. Take the first steps in the way to life, repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages of light and influence have been greater. [Cf: Unpublished Manuscripts, Volume 2 p. 74 para. 3] p. 549, Para. 6, [1886MS].

Avoid All Appearance of Evil.--Great care should be exercised in companionship and friendship lest the soul be imperiled, lest there be even an appearance of evil which in the eyes of others would lower the standard of religious principle and sap the foundation of religious belief. [Cf: Unpublished Manuscripts, Volume 2 p. 75 para. 1] p. 550, Para. 1, [1886MS].

How many even in the ranks of Sabbath-keepers, are forming unsanctified connections. Men who have wives and women who have husbands are showing affection and giving undue attention to those of the opposite sex. How many men of promise there are in our ranks who no longer have pure faith and holy trust in God, because they have betrayed sacred trusts. Noble aspirations are quenched. Their steps are retrograding because they covet another man's wife or are unduly familiar with unmarried women. Their frivolous conduct leads them to break the seventh commandment. [Cf: Unpublished Manuscripts, Volume 2 p. 75 para. 2] p. 550, Para. 2, [1886MS].

Of Solomon, the inspired record says, "His wives turned away his heart after other gods; and his heart was not perfect with the Lord his God." 1 Kings 11:4. [Cf: Unpublished Manuscripts, Volume 2 p. 75 para. 3] p. 550, Para. 3, [1886MS].

Coveting What God Has Forbidden.--This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted enjoyment which Satan promised Eve. It is coveting that which God has forbidden. [Cf: Unpublished Manuscripts, Volume 2 p. 75 para. 4] p. 550, Para. 4, [1886MS].

When it is too late, hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. Clean hands, a pure heart, and noble, earnest devotion to God and the truth the Lord esteems above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown me. Let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin is handed down from generation to generation. [Cf: Unpublished Manuscripts, Volume 2 p. 75 para. 5] p. 550, Para. 5, [1886MS].

Solomon Failed to Rule His Passions.--The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may have been saved "as by fire," yet his repentance could not efface those high places, nor demolish those stones, which remained as evidences of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature. [Cf: Unpublished Manuscripts, Volume 2 p. 76 para. 1] p. 550, Para. 6, [1886MS].

What a legacy Solomon's life has committed to those who would use his example to cover his own base actions. We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse?. . . [Cf: Unpublished Manuscripts, Volume 2 p. 76 para. 2] p. 551, Para. 1, [1886MS].

Subjects of Satan's Special Seductive Efforts.--Satan's special efforts are now directed toward the people who have great light. He would lead them to become earthly and sensual. There are men who minister in sacred things whose hearts are defiled with impure thoughts

and unholy desires. Married men who have children are not satisfied. They place themselves where they invite temptations. They take liberties which should only be taken with their lawful wives. Thus they fall under the rebuke of God, and in the books of heaven adultery is written opposite their names. [Cf: Unpublished Manuscripts, Volume 2 p. 76 para. 3] p. 551, Para. 2, [1886MS].

There should be no approach to danger. If the thoughts were where they should be, if they were stayed upon God, and the meditations of the soul were upon the truth and the precious promises of God, and the heavenly reward that awaits the faithful, they would be guarded against Satan's temptations. But by many vile thoughts are entertained almost constantly. They are carried into the house of God and even into the sacred desk. [Cf: Unpublished Manuscripts, Volume 2 p. 76 para. 4] p. 551, Para. 3, [1886MS].

I tell you the truth, Elder Butler, that unless there is a cleansing of the soul temple on the part of many who claim to believe and to preach the truth, God's judgments, long deferred, will come. [Cf: Unpublished Manuscripts, Volume 2 p. 77 para. 1] p. 551, Para. 4, [1886MS].

Firmness and Decision Lacking.--These debasing sins have not been handled with firmness and decision. There is corruption in the soul, and unless it is cleansed by the blood of Christ there will be apostasies among us that will startle you. [Cf: Unpublished Manuscripts, Volume 2 p. 77 para. 2] p. 551, Para. 5, [1886MS].

I ask myself the question, How is it possible for men who are opening the Scriptures to others,--men who have abundance of light,--men who have good ability,--men who are living as in the face of the judgment, upon the very borders of the eternal world, to give their thoughts and bodies to unholy practices? Well may the words of the apostle be repeated with emphasis: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourself in the sight of God and He will lift you up." James 4:8-10.--*Letter 51, 1886.* (Sept 6, 1886.) [Cf: Unpublished Manuscripts, Volume 2 p. 77 para. 3] p. 551, Para. 6, [1886MS].

INVITED TO WORK IN ANOTHER COUNTRY.--(A letter to a repentant minister who had broken the seventh commandment.) Dear Brother N: I have this morning received and read your letter, and if I do not answer at once I fear it will pass from my mind. ... [Cf: Unpublished Manuscripts, Volume 2 p. 80 para. 5] p. 551, Para. 7, [1886MS].

In regard to your changing your location I would mention to you _____. There is a large field and but few workers, plenty of work to be done in which all may act a part, all of your family if they desire to give themselves to the Lord and act a part in His cause. You will find room enough to work, and if you go forth to labor in meekness and humility, redeeming the past errors of your life, God will accept you. There is need of laborers in _____. ... [Cf: Unpublished Manuscripts, Volume 2 p. 81 para. 1] p. 552, Para. 1, [1886MS].

Should you come to _____, you will certainly find work enough to do, and God is merciful; He pities our weakness, He forgives our

transgressions, and if we will only live humble and penitent, if we will cease from evil and do well, the Lord will approve. May the Lord teach you and work for you. [Cf: Unpublished Manuscripts, Volume 2 p. 81 para. 2] p. 552, Para. 2, [1886MS].

I wish that there were many more men who would give themselves to the missionary work in _____. That kingdom has but few workers. We want missionaries whom God can work with and bless. We want men who will feel the burden of souls, men who will work as Christ worked, zealously, disinterestedly, to save sinners and enlighten those in darkness. I write this short letter to you, thinking it is as well as more that might be written. Your sister in Christ.--*Letter 41, 1886.* (April 7, 1886, written at Basel, Switzerland, to a minister in the U.S.) [Cf: Unpublished Manuscripts, Volume 2 p. 81 para. 3] p. 552, Para. 3, [1886MS].

PREPARATION FOR THE JUDGMENT.--Revelation 20:11-15. Here is presented before us the great and solemn day when the judgment is to set and the books be opened, and the dead are to be judged according to the things that are written in the books. I have questioned in my mind, as I have seen the people in our cities hurrying to and fro with business, whether they ever thought of the day of God that is just upon us. Every one of us should be living with reference to that great day which is soon to come upon us. [Cf: Unpublished Manuscripts, Volume 3 p. 49 para. 1] p. 552, Para. 4, [1886MS].

The inhabitants of the old world had the message of warning sent to them 120 years, but it did not suit their inclination to heed that warning, therefore they turned away from the message of truth which God sent to them. It was for their interest to heed that message and find a refuge from the coming storm of God's wrath. [Cf: Unpublished Manuscripts, Volume 3 p. 49 para. 2] p. 552, Para. 5, [1886MS].

Do we consider from day to day that a record is going up to heaven of all our actions here? If we would take heed to our ways, and if we would have the fear of God before us, our lives would be far better than they are today. We are here as probationers, on trial. God is testing us; God is proving us to see what characters we shall build up. Angels of God in heaven are sent to our earth to weigh moral worth. And our heavenly Father has sent us the message of warning, that we shall get ready for that day of final reckoning. He has bid us to watch and pray lest we enter into temptation that surrounds us. He has bid us to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." [John 5:39]. [Cf: Unpublished Manuscripts, Volume 3 p. 49 para. 3] p. 552, Para. 6, [1886MS].

It is our privilege to understand the great responsibilities that God has placed upon us, so that we shall not be in darkness as to what is coming upon our world. We cannot afford to meet that day without a preparation. But when we think of this great and solemn event of Christ's coming in the clouds of heaven with power and great glory, we should live in great humiliation before God lest we fail of the grace of God and prove ourselves unworthy of eternal life. When we see that the world is given up to the seeking of pleasure and the indulgence of appetite, we should weep between the porch and the altar, crying "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17]. [Cf: Unpublished Manuscripts, Volume 3 p. 50 para. 1] p. 553,

Para. 1, [1886MS].

We see that the world at large have no thoughts of this great day, and many of them do not care to hear anything about it. But we must meet the record of our lives. We must remember that there is a witness to all our works. An eye like a flame of fire beholds us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to God's inspection. As the features are produced upon the polished plate of the artist, so are our characters upon the books of record in heaven. [Cf: Unpublished Manuscripts, Volume 3 p. 50 para. 2] p. 553, Para. 2, [1886MS].

We ask you, "How stands your character in the sight of God today? Are you preparing your souls for the grand review, that you may have the white robe of character in that day?" You cannot afford to indulge in sin and iniquity; you cannot afford to be found a transgressor of God's great moral rule of righteousness. [Cf: Unpublished Manuscripts, Volume 3 p. 50 para. 3] p. 553, Para. 3, [1886MS].

If God had no law as a moral standard, whereby every case must be judged, there could be no judgment, and the cases of men and women would not be tried. If we have not been found in harmony with God's requirements in this life, we will not be in harmony with His requirements in the future life. [Cf: Unpublished Manuscripts, Volume 3 p. 50 para. 4] p. 553, Para. 4, [1886MS].

What excuses have we today that we are not in harmony with the laws of God's government? And what excuse can we render in the day of God for the disobedience of His requirements? Will you say "The whole world was in disobedience to the law of God, and I thought I would not be singular"? In that day, this excuse will not be accepted. You may present excuses now, but you will not venture to present them before the judge of all the earth, for just as soon as the books are opened and the characters that are written there are brought out, every mouth will be stopped, for the guilt of all stands as plainly revealed to themselves as to God. Everyone then will see just where he departed from the right way. Everyone will then discern the influence he had upon his fellow-men by his own departure from God's righteousness, to turn them away from the ways of truth and right. Everyone then will understand just what he did to dishonor the God of heaven by breaking His law. [Cf: Unpublished Manuscripts, Volume 3 p. 51 para. 1] p. 553, Para. 5, [1886MS].

Everyone who comes forth from the dead when Christ comes in the clouds of heaven, and those who are living, will stand before the judgment seat of Christ. The deeds and acts which we have thought to have been done in secret where no eye could see, are made known. There was an eye that saw and registered the deeds done by man. [Cf: Unpublished Manuscripts, Volume 3 p. 51 para. 2] p. 554, Para. 1, [1886MS].

When Belshazzar had his great sacrificial feast, there was a witness present which he did not discern. They were drinking their wine and having their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, but right over against the wall facing the king a bloodless hand traced the terrible characters testifying of his true condition. The message came, "Thou art weighed in the balances and art found wanting." Now the Lord is weighing characters in the

sanctuary, and the deeds of those who are careless and indifferent, rushing on in the paths of sin and iniquity, are being registered in the books of heaven. [Cf: Unpublished Manuscripts, Volume 3 p. 51 para. 3] p. 554, Para. 2, [1886MS].

The God of heaven has given us reasoning powers and intellect, and He wants us to use them. He has given us this body which He wishes us to preserve in perfect health so that we can give Him perfect service. The Lord God is an ever present witness to the deeds of wickedness done among the children of men upon this earth. How does He look upon men and women for whom He has paid an infinite price but who yet refuse to obey His laws? They refuse to be saved in His appointed way, which is entire obedience to His commandments. [Cf: Unpublished Manuscripts, Volume 3 p. 52 para. 1] p. 554, Para. 3, [1886MS].

Here are youth right here in our midst in this large city, but do these youth appreciate the powers that God has given them, that they should return Him service for all that He has done for them? The future of society is indexed by the youth of today. Some of the youth are making their aim high, as did Joseph. they have aimed to keep themselves unspotted from the world. The Lord God of heaven is looking upon the children of men with intense interest, and what are we doing? Are we keeping, as did Abraham, the ways of the Lord? Are we teaching our children to love and obey God? We want to be in such a position that we can educate these young men brought within the reach of our influence, and leave them a good example. We should be in such a position here that the notes of counsel and warning will be given them as from God, and that what God has given them through His messengers, may come back to Him in souls saved. [Cf: Unpublished Manuscripts, Volume 3 p. 52 para. 2] p. 554, Para. 4, [1886MS].

But suppose these youth frequent the saloon, and take their drink of beer and wine and strong drink? Nadab and Abihu were in holy office and they drank wine and strong drink. The influence upon them beclouded their perceptive powers so that they could not discern sacred things. Those who are forming habits of intemperance are beclouding their reasoning powers so that they cannot discern between truth and error. It is the great work of Satan for this time to tempt the appetite so that error shall be placed on a level with truth. We want all the sharp powers of our intellect to be engaged in the work of conflict against the deception of Satan, and we must keep the spiritual and moral powers unperverted, so we will know what is truth. God asks for all the entrusted capabilities and talents He has lent us. Will you give them to Him? [Cf: Unpublished Manuscripts, Volume 3 p. 52 para. 3] p. 554, Para. 5, [1886MS].

Our sisters cannot afford to use their God-given time on unimportant things which will give them no spiritual strength, but will, if they continue, separate them from God. It is a solemn thing to die, but it is a far more solemn thing to live. Here is a world that is lying in wickedness around us, and what are we, as men and women who claim to be sons and daughters of God, doing to save the souls of those around us? God requires that we shall give back to Him in willing service all the powers that He has given to us. Let us look forward to the day of final reckoning. How will our case stand in that day? Will it make us unhappy then that we have served God and kept His commandments? God has given us rules to regulate our lives so that we shall have His care and

protection in this life. [Cf: Unpublished Manuscripts, Volume 3 p. 53 para. 1] p. 555, Para. 1, [1886MS].

The lawyer came to Christ and asked Him, "What shall I do to inherit eternal life?" [Luke 10:25]. This was a positive question, and was just as decidedly answered. "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." [verses 26-28]. This means to keep the first four commandments, which show the duty of man to his God, and the last six which show the duty of man to his fellowmen. [Cf: Unpublished Manuscripts, Volume 3 p. 53 para. 2] p. 555, Para. 2, [1886MS].

Here is the work that is before us. The soul anxiously inquiring, "What shall I do to be saved?" is answered. The way is laid open. It is to love God above all things, and our neighbor as ourself. We ask you, Are you doing this? Are we who profess to be followers of Jesus Christ, imitating His life? Are we following His example? If we are, we are in such a position that we can have a living connection with heaven. We are channels of light to the world. [Cf: Unpublished Manuscripts, Volume 3 p. 54 para. 1] p. 555, Para. 3, [1886MS].

Christ said to His disciples, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matt 5:14-16]. It may seem to you that you have shown great self-denial and self-sacrifice in obeying God's law. Does He require more self-denial on your part than He has shown for you, that you should not perish but have eternal life? He has led the way, will you follow? He says, "I have kept my Father's commandments? [John 15:10]. Will you keep the commandments of God? He left the royal throne in heaven, and changed the crown of glory for one of thorns. He placed His feet in the blood-stained path which led the way to Calvary. He has told us that those who will be partakers with Him in His sufferings, will be made partakers with Him in His glory also. [Cf: Unpublished Manuscripts, Volume 3 p. 54 para. 2] p. 555, Para. 4, [1886MS].

We may never have to suffer as He did; but we should ever keep before us the Author of our salvation, and never exalt self, never be lifted up in pride or self-sufficiency. [Cf: Unpublished Manuscripts, Volume 3 p. 54 para. 3] p. 555, Para. 5, [1886MS].

He was despised and rejected of men. Those He came to save could not see in Him anything that they should desire in Him. Should He come into our world today without earthly honor or princely power, who would receive Him as the King of glory, the Majesty of heaven? How many proud church members would be so ashamed of Jesus and the reproach that they would refuse to follow Him? Oh what love, what matchless love, has been displayed by the Son of man! And all this the Son of God endured that He might bring many sons and daughters to glory. Who is willing today to be on the Lord's side? [Cf: Unpublished Manuscripts, Volume 3 p. 55 para. 1] p. 556, Para. 1, [1886MS].

We cannot wait until the judgment before we consent to deny self and to lift the cross. We cannot then form characters for heaven. It is

here in this life that we must take sides with the humble, self-denying Redeemer. It is here that we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ, and learn of the Master the precious lessons of meekness and lowliness of mind. And here it must be our aim and earnest effort to be loyal and true to the God of heaven by obeying all of His commandments and thus be fitting up for the mansions that Christ has gone to prepare for all who love God. Christ says, "Let not your heart be troubled; ye believe in God, believe also in me: In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you ... that where I am, there ye may be also." [John 14:1-3]. Now the mansions are being fitted up in heaven. Are we being fitted with pure elevated holy characters for those mansions? [Cf: Unpublished Manuscripts, Volume 3 p. 55 para. 2] p. 556, Para. 2, [1886MS].

All heaven is interested in our salvation. God's angels are in this very congregation. Could your eyes be opened, you would see not only good angels who are trying to impress hearts, but you would see also evil angels who are seeking to make of none effect the message of truth God has in mercy sent. [Cf: Unpublished Manuscripts, Volume 3 p. 55 para. 3] p. 556, Para. 3, [1886MS].

While we are in this world we are not safe unless our petitions are continually ascending to the God of heaven that He will keep us unspotted from the corruptions of the world. Our Saviour has told us what would be in these last days. Iniquity will abound, but the souls that are open to the influence of the Spirit of God will receive strength to withstand the corruptions of this degenerate age. [Cf: Unpublished Manuscripts, Volume 3 p. 56 para. 1] p. 556, Para. 4, [1886MS].

Enoch walked with God three hundred years previous to his translation to heaven, and the state of the world was not then more favorable for the perfection of Christian character than it is today. And how did Enoch walk with God? He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity his prayers would ascend to God to keep him. He refused to take any course that would offend His God. He kept the Lord continually before Him. He would pray, "Teach me Thy way, that I may not err. What is thy pleasure concerning me? What shall I do to honor Thee, my God?" Thus he was constantly shaping his way and course in accordance with God's commandments, and he had perfect confidence and trust in his heavenly Father, that He would help him. He had no thought or will of his own; it was all submerged in the will of his Father. [Cf: Unpublished Manuscripts, Volume 3 p. 56 para. 2] p. 556, Para. 5, [1886MS].

Now, Enoch was a representative of those who will be upon the earth when Christ shall come, who will be translated to heaven without seeing death. But be sure that if your hearts are inclined not to do God's will, not to keep the way of the Lord but to follow your own way, then you are not in harmony with the God of heaven. We want to pray with David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." [Ps. 119:18]. Many close their eyes lest they shall see the truth. They do not want to see the defects in their life and character, and they are disturbed if you mention anything about God's law. In this they show that they have a human standard of their own; that their will

is not the will of God. We want that you should not be deceived by Satan, the first great adversary of God's law. We want to bear in mind that God's law is the only standard by which He will judge man. [Cf: Unpublished Manuscripts, Volume 3 p. 56 para. 3] p. 557, Para. 1, [1886MS].

If we are to enter heaven at last, we must bring all of heaven into this life that we can. The religion of Christ never degrades the receivers; it never brings them down upon a low level. Truth is ever elevating in its influence, lifting them up on the high platform of truth. The religion of Jesus Christ has a refining influence upon men and women. When the truth of God finds access to the heart, it commences its refining process upon the character. Men who are coarse and rough become humble, teachable, learning, ever learning, in the school of Christ. The mighty cleaver of truth has taken them out of the world. Then there is the work to be done for them to fit them for God's temple. They are hewed and squared and chiseled and fitted for the mansions in heaven. Those who are naturally full of self-esteem become meek and lowly; they have a change in character. In the beginning, God said, "Let us make man in our image, after our likeness." But sin has almost obliterated the moral image of God in man. Jesus came down to our world that He might give man a living example, that he might know how to live and how to keep the way of the Lord. He was the image of the Father. His beautiful and spotless character is before man as an example for him to imitate. We must study the copy and follow Jesus Christ, then we shall bring His loveliness and beauty into our character. In doing this we are standing before God through faith, winning back by conflict with the powers of darkness the power of self-control, the love of God that Adam lost. We are through Jesus Christ living and keeping the laws of God. [Cf: Unpublished Manuscripts, Volume 3 p. 57 para. 1] p. 557, Para. 2, [1886MS].

When the judgment shall set, and the books be opened, and every one be judged according to the deeds done in the body, those who have imitated Christ in obedience to God's commandments, will be blessed. "And another book was opened, which is the Book of Life: and the dead were judged according to their works." [see Rev. 20:12]. [Cf: Unpublished Manuscripts, Volume 3 p. 58 para. 1] p. 557, Para. 3, [1886MS].

John also saw the holy city, the new Jerusalem, with its twelve gates and twelve foundations, coming down from God out of heaven. He was shown that city and saw the streets of transparent gold clear as crystal. Every one that goes into that city is changed and sanctified in character here in this life. The nations that have kept the truth enter into the city of God, and a voice is heard, clear and distinct, "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]. [Cf: Unpublished Manuscripts, Volume 3 p. 58 para. 2] p. 557, Para. 4, [1886MS].

There the crown of immortal glory is placed upon the head of the overcomer. Then how earnest should be our work here that we may win souls to Jesus Christ. We cannot afford to devote our God-given powers to our own pleasure, for one moment. We must devote our lives to our Master. You must expect to carry on this battle with self-denial and self-sacrifice. The Word of God says through His apostles, "Ye are laborers together with God." [see 1 Cor. 3:9]. [Cf: Unpublished

Manuscripts, Volume 3 p. 58 para. 3] p. 558, Para. 1, [1886MS].

Our work may seem at times to be very discouraging, but if one soul is turned from the error of his way to righteousness, there is joy in heaven. The Father and the Son rejoice in the presence of the angels. The song of triumph and victory is sung and echoed and re-echoed through the courts of heaven. Then why should we not be wise in this life, and work for the glory of God. "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." [Dan. 12:3]. We want that our lives here shall be refined, ennobled, elevated, like Jesus Christ's. When Christ is formed in you the hope of glory, you will begin to lay aside your favorite sins. You will fear to offend God, and you will love His law. [Cf: Unpublished Manuscripts, Volume 3 p. 58 para. 4] p. 558, Para. 2, [1886MS].

I see before me today the purchase of the blood of Christ. There is value in every soul. Said the Lord through His prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isa, 13:12]. [Cf: Unpublished Manuscripts, Volume 3 p. 59 para. 1] p. 558, Para. 3, [1886MS].

It is the truth of God received in the heart and practiced in the life that makes man thus precious in the sight of God. As John sees this precious company refined and purified around the throne of God, the angel inquires, "What are these which are arrayed in white robes? and whence came they?" And John answers, "Sir, thou knowest." And the angel answers, "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: and he that sitteth on the throne shall dwell among them." [Rev.7:13-15]. [Cf: Unpublished Manuscripts, Volume 3 p. 59 para. 2] p. 558, Para. 4, [1886MS].

Now is the opportunity for us through repentance toward God, to wash our robes of character and make them white in the blood of the Lamb that we may stand in white raiment before the throne of God. We are to wash our robes of character, and have our names registered in the Lamb's Book of Life; and He says, "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." [verses 16,17]. [Cf: Unpublished Manuscripts, Volume 3 p. 59 para. 3] p. 558, Para. 5, [1886MS].

We want you to live for the future immortal life, and we want you to decide, "As for me and my house, we will serve the Lord." Now is the time for you to give yourselves without reserve to Jesus. Be determined that you will have Christ at the loss of everything else. The very obstacles and difficulties you meet here are to strengthen your faith by overcoming these obstacles, and every victory gained is registered in the books of heaven. Every good deed you do, leading souls to walk in the way of God's commandments, is also registered in the books of heaven. [Cf: Unpublished Manuscripts, Volume 3 p. 60 para. 1] p. 559, Para. 1, [1886MS].

Let not the enemy deceive you. He has filled the world with his

heresies. You want to plant your feet upon the Word of God; then you will be all ready to come under His rules and commandments in the kingdom of bliss. If you ever sing the song of triumph and redemption in the kingdom of God, you must first learn that song here. Is Jesus abiding in your heart? If he is, you will talk about Him. You will reveal Him in life and character. You will talk of His power and make melody to God in your heart. The sweet spirit of meekness will be cherished; self will be crucified. Purity and holiness will be developed in the character. [Cf: Unpublished Manuscripts, Volume 3 p. 60 para. 2] p. 559, Para. 2, [1886MS].

I speak because I know what I am talking about. For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them. God has opened before me the glory of heaven, and I have obtained a sight of the majesty and glory of my Redeemer. I have obtained a sight of the angels in glory. I was very young when the physicians said, "You must die, you cannot live more than three months." It was then that God gave me a sight of His glory, and said, "Go proclaim the message I give you, to the people." I started out in my weakness. I could hardly stand. I had not spoken aloud for weeks, but when I stood before the people, God's power came upon me. Voice was given me and I talked from two to three hours with clearness. But when I had finished, my voice again was gone. I traveled for three months in this way and then the pain of the lungs ceased, and ever since I have been doing the work which the Master has given me to do. I have traveled and labored and God has given me strength to continue unto this day. [Cf: Unpublished Manuscripts, Volume 3 p. 60 para. 3] p. 559, Para. 3, [1886MS].

I want to say to whomsoever the glory of God has been revealed, "You will never have the least inclination to say, 'I am holy, I am sanctified.'" After my first vision of glory, I could not discern the brightest light. It was thought that my eyesight was gone, but when I again became accustomed to the things of this world I could see again. This is why I tell you never to boast, saying, "I am holy, I am sanctified," for it is the surest evidence that you know not the Scriptures or the power of God. Let God write it in His books if He will, but you should never utter it. [Cf: Unpublished Manuscripts, Volume 3 p. 61 para. 1] p. 559, Para. 4, [1886MS].

I have never dared to say, "I am holy, I am sinless," but whatever I have thought was the will of God, I have tried to do it with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator, and know that He will keep that which is committed to His trust. It is my meat and drink to do my Master's will. [Cf: Unpublished Manuscripts, Volume 3 p. 61 para. 2] p. 560, Para. 1, [1886MS].

And now I present before you the cross of Calvary. If you will come to that cross in penitence, in faith, in obedience to God's commandments, you will come in the only appointed way. If you lose heaven, you lose everything. If I can only see the King in His beauty, it is all I desire. Let me listen to the sweet music of His voice, saying "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Matt. 25:34]. Who of you in this congregation shall we meet there? We want to see you crowned in the city of God. We want to see when the judgment shall sit and the books

be opened, that you can stand with the glory of God shining in your countenance. If we can only have that life in the city of God we shall be eternally blessed. [Cf: Unpublished Manuscripts, Volume 3 p. 62 para. 1] p. 560, Para. 2, [1886MS].

I warn you, Do not place your influence against God's commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below; but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man. We want you to keep God's commandments and live. Seek for immortality, and the crown of life, and then you will have heaven at last.--Ms 6a, 1886. (Sermon by Mrs. E. G. White, June 27, 1886, Orebro, Sweden.) [Cf: Unpublished Manuscripts, Volume 3 p. 62 para. 2] p. 560, Para. 3, [1886MS].

Morning Talk.--However much we know of the Scriptures it is important that we know still more. "Let him that thinketh he standeth take heed lest he fall." 1 Cor.10:12. One man may think he understands the Scriptures and go out to present the truth and yet he may be lacking on some points. We may get the heart and mind fixed upon something that has no special bearing upon the true point. A brother came to me and asked me what I thought about the salvation of infants; whether they would be saved? Says I, That does not concern you or me. There are points on which we must be careful not to mar present truth. All those who are to engage in the work of God must bind about their minds. There are those whose imagination is large and they will be ever reaching out for something original. They will even fasten upon some word in the sermon and think upon that until the whole truth is covered with a mist. [Cf: Unpublished Manuscripts, Volume 3 p. 142 para. 1] p. 560, Para. 4, [1886MS].

Now we want to know what is essential for our work here. What is essential for our work now? If any of you should be asked to give your opinion on some point and you should not know just how to answer it, do not be ashamed to say you do not know, but you do know what we must do to be saved. When one came to Christ and asked what he must do to be saved Jesus told him he must love God with all his heart, and with all his might and with all his mind and with all his soul and his neighbor as himself. And these are the points we must keep before us--to love God supremely and our neighbor as ourselves. There is a great work before us. [Cf: Unpublished Manuscripts, Volume 3 p. 142 para. 2] p. 560, Para. 5, [1886MS].

Now there may be those who will inquire what will be the sign of the coming of the Son of Man and we may know what this is. We read that there will be signs in the sun, in the moon and in the stars, and trouble in the nations; all these tell us that the end is near. The coming of the Lord is at the door. Well we understand what being at the door means. When one stands at the door, all there is to do is to enter. [Cf: Unpublished Manuscripts, Volume 3 p. 143 para. 1] p. 561, Para. 1, [1886MS].

Now in regard to the coming of the Son of Man. This will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God

will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of Man. The children of God know what that cloud means. [Cf: Unpublished Manuscripts, Volume 3 p. 143 para. 2] p. 561, Para. 2, [1886MS].

The sound of music is heard, and as it nears, the graves are opened and the dead are raised and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory, and encircle the Son of Man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of Man. [Cf: Unpublished Manuscripts, Volume 3 p. 143 para. 2] p. 561, Para. 3, [1886MS].

Now I want to tell you, brethren, you must be careful not to fasten upon vagaries. We had a good brother whose mind was destroyed because of this. He would read page after page that would turn his mind off from the right point. The third angel's message is the all-important point. Do not let your mind turn to vagaries but keep your eyes fixed upon the truth. What we want is to give a certain sound. The angel is giving a definite message, "Sound the warning." And what does this mean? Have you heard the voice of the angel? What does it mean? Why, it is the angel giving this message to men and they are to take up this message and proclaim it to warn others. [Cf: Unpublished Manuscripts, Volume 3 p. 143 para. 2] p. 561, Para. 4, [1886MS].

You want to open your minds, to gird up the loins of your mind, and hope to the end. You do not want to get many things upon the mind to take it away from the truth the angel is proclaiming. When the latter rain comes upon the people of God you must have a preparation to press right on, because those whose vessels are clean, whose hands are free just when that latter rain comes get the light that comes from on high and their voices are lifted every one to proclaim the commandments of God and the testimony of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 144 para. 1] p. 561, Para. 5, [1886MS].

Now there are many signs that will take place before the coming of the Son of Man, but when the white cloud is seen this will be the sign of the coming of the Son of Man. There will be signs in the sun, moon, and stars, and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory. The sign seen in the setting sun and rising sun has nothing to do with the sign of the coming of the Son of Man. [Cf: Unpublished Manuscripts, Volume 3 p. 144 para. 2] p. 562, Para. 1, [1886MS].

Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great anti-typical Day of Atonement and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, we want to confess them that they may go beforehand to judgment. Do not go away in discouragement

but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and the cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write "Pardon" against our names. [Cf: Unpublished Manuscripts, Volume 3 p. 144 para. 2] p. 562, Para. 2, [1886MS].

And be sure, when you go out to teach others not to get your minds upon little things, but keep your mind upon the great work of God for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the third angel's message. When you keep this before the minds of the people they will see wisdom in it. But when you get a great many little trifling things before them they become confused just like the Jews. [Cf: Unpublished Manuscripts, Volume 3 p. 145 para. 1] p. 562, Para. 3, [1886MS].

What we want to do is to get the truth before the people. -- Ms. 81, 1886. [Cf: Unpublished Manuscripts, Volume 3 p. 146 para. 1] p. 562, Para. 4, [1886MS].