

*How the Light Came to the Prophet* --I arise at three o'clock this morning with a burden on my mind. . . . In my dreams I was at\_\_\_\_\_, and I was told by my Guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm decided voice refuse to lower the charge. I was astonished to see the charge was so high. *Letter 30, 1887, p. 1.* (To J.D. Rice, June 11, 1887.) [Cf: 1MR24.07] p. 1, Para. 1, [1887MS].

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, so that not a mold of any man's theories should have any connection with that which I write.--*Letter 37, 1887, p. 1.* (To E. J. Waggoner and A. T. Jones, Feb. 18, 1887; 3SM p. 63.) [Cf: 2MR101.04] p. 1, Para. 2, [1887MS].

Thursday night [May 26, 1887] we left for Prussia to hold meetings in connection with Elder Conradi at Vohwinkel. I was unable to eat and was not able to sit up much. W. C. White could not accompany us. Sister Ings and I went alone except for a young man who was returning to his home from the office at Basel for a visit to his parents. [Cf: 2MR121.03] p. 1, Para. 3, [1887MS].

We stepped on board the train at half past nine o'clock, May 26, and had the compartment to ourselves. I slept well during the night; changed cars twice. We met Brother Conradi at Maintz. He accompanied us on the rest of the journey. We changed cars at Collognes. Here we had several hours to spend, but I was too weak to go out to see anything except the Cathedral. We went inside of this building. It is a rich, costly edifice. There is but one greater in the world. It has been six hundred years in building, and there is someone at work on it constantly. It was commenced in the 13th century and is not fully completed yet. Workmen were still at work upon the inside of the building. [Cf: 2MR122.01] p. 1, Para. 4, [1887MS].

This is the place where cologne water is manufactured. Here the depot is prepared as if to be solely devoted to a dining hall. This is no convenience for travelers. A table is before every sofa, so arranged that travelers will feel compelled to patronize this restaurant. [Cf: 2MR122.02] p. 1, Para. 5, [1887MS].

May 27 [Friday]. We arrived at Vohwinkel about three o'clock. We were met by a brother, the elder of the church. We took a lunch and drove about two miles into the country. Here we found our brethren were living in a pleasant location. They have felt the oppression of landlords and have been wisely preparing, as far as possible, to have little homes of their own. There are in small houses no less than three families in a dwelling. A brother owns the home and rents to Sabbathkeepers. Brother Conradi spoke Friday evening. I spoke Sabbath morning [May 28] at 10:00 a.m. from the words in the prayer of Christ, that His disciples may be one as He was one with the Father. Then Brother Conradi told me they had never had a social meeting. They had met together for prayer but not to bear testimony. We thought it a favorable time to break them in, and our meeting was good, lasting

three hours from its commencement. [Cf: 2MR122.03] p. 1, Para. 6, [1887MS].

I was urged to speak again in the evening at eight o'clock, which I did, upon the subject of making special efforts for harmony, and the necessity of the church having their minds occupied with thoughts upon the truth, the Saviour, and the future life. By living and walking in the truth themselves they will not be employed in talking of the errors and mistakes of others. After I had ceased speaking, Brother Conradi continued the meeting until midnight. [Cf: 2MR123.01] p. 2, Para. 1, [1887MS].

Vision at Vohwinkel, May 28, 1887 [Sabbath]. Last night [May 27] I dreamed that a small company were assembled together to have a religious meeting. There was one who came in and seated himself in a dark corner where he would attract little observation. There was not a spirit of freedom. The Spirit of the Lord was bound. Some remarks were made by the elder of the church and he seemed to be trying to hurt someone. I saw sadness upon the countenance of the stranger. It became apparent that there was not the love of Jesus in the hearts of those who claimed to believe the truth and there was, as the sure result, an absence of the Spirit of Christ and a great want, both in thoughts and feelings, of love for God and for one another. The assembling together had not been refreshing to anyone. [Cf: 2MR123.02] p. 2, Para. 2, [1887MS].

As the meeting was about to close, the stranger arose and with a voice that was full of sorrow and of tears, he told them that they had a great want in their own souls, and in their own experience, of the love of Jesus which was present in large measure in every heart where Christ took up His abode. Every heart renewed by the Spirit of God would not only love God but love his brother, and if that brother made mistakes, if he erred, he must be dealt with after the gospel plan. Every step must be followed according to the directions given in the Word of God. "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1), he said. "Rememberest thou not the prayer of Christ just before He left His disciples for His long, agonizing struggle in the garden of Gethsemane, before His betrayal, His trial, and His crucifixion? (See John 17:15-23.) [Cf: 2MR123.03] p. 2, Para. 3, [1887MS].

"Are you not forgetful of the sufferings of your Lord? Are you not forgetful of the estimate He has placed upon man whom He has purchased with His own blood? You seem willing to wound and bruise the hearts of one another. Is this the pattern Jesus has given you? Where is His manner of dealing? Do you find yourselves sustained in having so little love and forbearance, so little patience for your brethren? Have you forgotten the words of Christ, 'A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another'?' (John 13:34, 35). (John 14:21, quoted.) [Cf: 2MR124.01] p. 2, Para. 4, [1887MS].

"You are not cultivating love to God or love to your brethren. Be careful how you treat the purchase of the blood of Christ. There will be need of plain and faithful reproof of evil works, but let the one who takes this work upon him know that he is not separated from Christ

by evil works himself. He must be spiritual and restore such an one in the spirit of meekness. Unless he has this spirit he has no duty to reprove or to correct his brothers, for he would create two evils in the place of curing one. [Cf: 2MR124.02] p. 2, Para. 5, [1887MS].

"One condescended to clothe His divinity with humanity and came to our world in the likeness of men. He is the living fountain of life, the living manifestation of pure religion in our world. Christ is the Way, the Truth, and the Life. There is but one Way, one Truth, and one Life, and they that believe in Him receive power to become sons of God, and these are no more in the world but are chosen out of the world. The world knoweth them not because it knew Him not. [Cf: 2MR124.03] p. 3, Para. 1, [1887MS].

"The spirit and character of Christ are manifested in the chosen of God, by their heavenly conversation, their meekness, their blameless conduct. As many as are led by the Spirit of God, they are the sons of God. They are united to Christ as the branches are united to the one living vine. They walk not after the flesh, but after the Spirit. These are living examples of Christianity in the world. They are called Christians because they are like Christ and because Christ is in them. Of a truth they are the light of the world and the salt of the earth. The help of the Spirit and the words of eternal life are their wisdom and their strength. And they are led into all truth because they are willing and obedient. [Cf: 2MR125.01] p. 3, Para. 2, [1887MS].

"That which distinguishes the character and conduct of Christians from all others is the principle of holy, Christ-like love, which works in the heart with its purifying influence. The true Christian will work the works of Christ in giving expression in deeds of love one to another. With this living, abiding, working principle in life and in character no one can resemble the world. If you know the character and works of Christ you will know the disposition and conduct of Christians. Christ hated evil so much that sin and evil met a strong rebuke from His lips and from His example. While He hated sin He loved the sinner. [Cf: 2MR125.02] p. 3, Para. 3, [1887MS].

"Our Lord and Saviour loved every creature. He laid aside His dominion, riches, and glory and sought after us, sinful, erring, unhappy, that He might make us like Himself. He humbled Himself and took upon Himself your nature that He might be able to teach you to be pure, correct in character, and free from all impurity of sin, that you might follow Him to heaven. He suffered more than any of you will be called to suffer. He gave all for you. What have you given to Jesus for this great love? Have you practiced the same toward your brethren? Have you copied His example in patience, in self-denial? You cannot equal the Pattern, but you can resemble it. [Cf: 2MR125.03] p. 3, Para. 4, [1887MS].

"There has been committed to you the sacred knowledge of the truth, not for you to quarrel over and to become estranged from one another, but that you may be the light-bearers to the world. According to your individual ability will the Master reckon with you when He comes. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died that they might be made pure, holy, and sinless. Have your works as Christians been fruitful and productive of much good? Have you in meekness and in faith tried to sow

in the hearts of others the seeds of truth that they may bring forth fruits unto righteousness? How much greater strength you might have had as sons and daughters of God if you had loved God supremely and your neighbor as you love yourself. How much higher ground you might stand upon if you had been following on to know more and more of the truth and gathering more and more divine light to shine forth in good works to all around you. [Cf: 2MR126.01] p. 3, Para. 5, [1887MS].

"Your works are not pleasing to God but pleasing to the enemy. You have lessons to learn in the school of Christ before you will be fitted for heaven. Your self, your ways, your sharp traits of character make you unskillful in dealing with minds and hearts. You are oppressive where you should be kind. Your words and your works are the channels through which the pure principles of truth and holiness are conveyed to the world. Then if you are not cultivating personal piety you cannot be the light of the world. If you allow yourselves to be dictatorial, accusing and judging your brethren, and with unsanctified hearts and unholy tempers seeking to mend their wrongs, you do unskillful work and drive souls away from the service of Christ. The believers will be a source of weakness to one another in place of a source of strength and courage, unless they are truly abiding in Jesus. There can be no healthful building up, binding together principles, unless the transforming grace of Christ shall be felt upon your hearts and characters. [Cf: 2MR126.02] p. 4, Para. 1, [1887MS].

"Everyone who has a knowledge of Jesus Christ--especially the elders of the church--must not carelessly allow the members to be irregular in conduct and thus let evil and sin strengthen in the church, thinking this is the way to show love for one another. God requires faithfulness in watchcare. You must take hold of God with one hand while with the other hand, in love, you lay hold upon the erring and the sinner and draw them to Jesus. Pray with them, weep with them, feel for their souls, love them, and never let go of them. This is the love Jesus has expressed for you. You must ever strive for unity and forbearance and love. Never draw apart, but press together, binding heart to heart and making supplications in the Spirit. Then the power of God will work in your midst and many souls will be brought to the truth through your influence." [Cf: 2MR127.01] p. 4, Para. 2, [1887MS].

He was again seated and the sun, which had been hidden, beamed forth and shone full upon His person. What a revelation! All knew in a moment who had been speaking to them. They said one to another: "It is Jesus; it is Jesus!" and then such confessions of sins as were made and confessions to one another. There was weeping, for the hearts seemed to be broken, and then there was rejoicing and the room was filled with the mellow light of heaven. The musical voice of Jesus said, "Peace be with you." And His peace was. [Cf: 2MR127.02] p. 4, Para. 3, [1887MS].

Sunday, May 29. Brother Conradi spoke in the morning upon missionary work. At three o'clock I spoke to those assembled from 1 John 3, verses 1-3. I felt much freedom, although weak for want of food which I could not take upon my stomach. Brother Conradi labored with them faithfully, and I think with good success. There was a healing of their difficulties, except with one brother who left the meeting. Brother Conradi went after him and labored with him until 2:00 a.m., with a good prospect of the difficulties being healed. [Cf: 2MR128.01] p. 4, Para. 4, [1887MS].

We here had an opportunity to see the work our brethren and sisters are engaged in for a livelihood. Brother \_\_\_\_\_ has a wife and four children. He weaves the most beautiful fabric, which sells for eight dollars per yard. He obtains for his work about seven or eight francs, and can weave only three quarters of a meter a day. The sisters weave silk handkerchiefs. [Cf: 2MR128.02] p. 5, Para. 1, [1887MS].

May 30 [Monday]. We left Vohwinkel at 7:00 a.m. for Gladbach. We had an appointment to speak Monday night. We arrived at Gladbach about 10:00 a.m. We found friends waiting at the depot for us. We took a hack for Sister Doerner's, who owns the building where they live. Her daughter is living with her. We were shown to a very pleasant room which we were to occupy during our stay. Breakfast was ready, but I could barely taste of the breakfast because I was constantly so sick to my stomach. The breakfast was comprised mostly of cake and bread and coffee. [Cf: 2MR128.03] p. 5, Para. 2, [1887MS].

We had an invitation from the son of Sister Doerner to take dinner at his house. A hack took us to the place, a sister of Brother Doerner accompanying us. We had gone but a few rods when the hack lurched to one side and came up against the curbing of the sidewalk and the horse, with the thills, was separated from the hack. We were soon out. The only trouble was that someone had failed to put in the linchpins, that held the thills to the hack. Nothing was broken and we went on without further trouble. The wife of Brother Doerner met us at the gate. She is a pleasant looking little woman with three little children. She is the daughter of Brother Linderman, one who has kept the Sabbath twenty-five or thirty years. He is still living. He is eighty-three years old and is a second child. It is through his influence that the Doerner family received the Sabbath. There are three brothers, Doerners, believing the truth. They are in company ownership of a large manufacturing establishment in which cloth and cotton goods are made. It is a large building and a large business. The brother lives in this establishment where we were visiting. He has large grounds and trees and flowers. He is very pleasantly situated. This brother was the last to accept the Sabbath. One brother, the eldest of the three, is lying at the point of death with cancer of the throat. It is a great affliction to his family, none of whom are keeping the Sabbath. [Cf: 2MR128.04] p. 5, Para. 3, [1887MS].

The 30th of May was a holy day, the second day of Pentecost, so no work in the factories was done on this day. Colors were flying from buildings and the people were pouring out in crowds to services. At five we met in Sister Doerner's house. The room was not large and was full. I spoke from John 15:1-3. Brother Conradi interpreted for me. I had considerable freedom. I had special help from the Lord, else I could not have stood on my feet. I bore a very plain testimony. This was an intelligent company to speak to. Brother Conradi mentioned a request from the afflicted brother for the prayers of the children of God. We prayed for the sick and dying brother. Brother Conradi talked for some time to those assembled. [Cf: 2MR129.01] p. 5, Para. 4, [1887MS].

May 31. I rested well during the night but the same inability to eat continues. We left about eleven o'clock for the cars to take us to Hamburg. At Dusseldorf we changed cars. We were obliged to wait in the

depot two hours and had a little opportunity to study human nature and witness the exhibition of vanity in those who came and went. It awakened most painful thoughts. Two young ladies entered the ladies' room, stood before the mirror, and then sought to beautify their appearance as much as possible, exhibiting themselves before the mirror, turning around this way and that, putting powder upon their faces. Oh, thought I, if they would be one-half as particular to beautify their character by the great standard of God's holy law, His mirror, His detector of the defects in character, there would be far less vanity for the outward appearance, and far more for the inward adorning, the perfection of character, the possession of the meekness of Christ. [Cf: 2MR129.02] p. 6, Para. 1, [1887MS].

At two o'clock we were again seated in the compartment for ladies, with every convenience, and were glad to be alone and to rest. I was sick and tired, unable to eat. We had no further change until we reached Altona, about one-half hour's ride from Hamburg. We had a grand sight--a ship on the water or a warehouse close by the water, was on fire. It was thought that petroleum must have exploded. The flames reached so high, and the light was so great and far reaching. The last change was made at Altona. We had no further disturbances till after this.--Ms 32, 1887, pp. 1-9, Entire Ms. ("Visit to Germany," Diary, May 26-31, 1887.) [Cf: 2MR130.01] p. 6, Para. 2, [1887MS].

A Meeting Which Marked Progress; Last European Council Attended by Ellen G. White--Moss, Norway, 1887--[Excerpts from the E.G. White Diary] [Cf: 2MR130.02] p. 6, Para. 3, [1887MS].

About 12:00 a.m. [Thursday, June 9, 1887] we reached our destination [Moss, Norway], a very beautiful spot. The tents were pitched in a pine grove. A house was rented for persons from a distance who could not safely stay on the ground. There the several rooms made many of us comfortable. We are located in a house built on a rise of ground overlooking the water. The scenery is fine. Everything is comfortable for us and we expect to enjoy our stay here very much. . . . [Cf: 2MR130.03] p. 6, Para. 4, [1887MS].

This is the first camp meeting that has ever been held in Europe and it has made quite a stir about here. We hope this meeting will make such an impression upon minds that we will be able to hold camp meetings after this, not only in Norway but in Sweden and Denmark. This will bring the truth more directly before a class of minds we could not reach by any ordinary means. [Cf: 2MR131.01] p. 6, Para. 5, [1887MS].

Moss, Norway, [Friday] June 10, 1887. Arose at 4:00 a.m. After a season of prayer, commenced my writing. It is a pleasant day--some cloudy and not very warm. Rested quite well from 10:00 p.m. until 3:00 a.m. Could not sleep more. The sun has been shining brightly for half an hour. We met our friends from America and are glad to see them once more. Many are coming in to the meeting. . . . [Cf: 2MR131.02] p. 6, Para. 6, [1887MS].

Moss, Norway, [Sabbath] June 11, 1887. Passed a restless night. Great weakness seems to be upon me. By request I spoke to the Sabbath school, interpreted by Brother Olsen. It is pleasant to see so goodly a number represented in the Sabbath school. All the children look bright and interested. Brother Matteson preached in the forenoon to a good

audience. [Cf: 2MR131.03] p. 7, Para. 1, [1887MS].

My appointment was at half past two. I tried to speak right to the point, and then invited those who desired to give themselves fully to the Lord, those who were backslidden, and those who desired to seek the Lord for the first time. The large tent was full and it was difficult to secure seats, to vacate the front seats to accommodate those who came forward. A large number presented themselves. Opportunity was given for them to express their feelings and good testimonies were borne with weeping. A season of prayer followed. This was followed by meetings in the tents and children's meetings, which were good. [Cf: 2MR131.04] p. 7, Para. 2, [1887MS].

Moss, Norway, [Sunday] June 12, 1887. It is another beautiful day. The attendance at camp from outsiders was good. The tent was crowded within and without. Elder Waggoner spoke upon the law and gospel. There was much interest manifested in the discourse. Elder Matteson interpreted. [Cf: 2MR132.01] p. 7, Para. 3, [1887MS].

In the afternoon at half past two I spoke to the crowded tent within and the mass of people without the tent, upon the ascension and second advent of Christ. I felt deeply while speaking. Although so large a number were standing who could not obtain seats, yet there was no noise or confusion, but respectful listening to the words spoken. I never saw a more intelligent-looking audience in America at any of our tent meetings. [Cf: 2MR132.02] p. 7, Para. 4, [1887MS].

The Lord gave me strength to speak in the power and demonstration of the Spirit. Elder Matteson said he was never more greatly blessed than when he was interpreting me that afternoon. Many unbelievers in the congregation were affected to tears. [Cf: 2MR132.03] p. 7, Para. 5, [1887MS].

Elder Matteson spoke at 5:00 p.m. and the congregation was full--larger than in any part of the day. The priest in Moss had put an article in the paper making statements in regard to our faith as a people and ridiculing our doctrines. He misstated us. Elder Matteson reviewed these articles with good result. There was a discourse in the evening by one of our American brethren. Thus closed the most important day of our meeting. [Cf: 2MR132.04] p. 7, Para. 6, [1887MS].

Moss, Norway, [Monday] June 13, 1887. We are blessed with another beautiful day. It is warmer today than it has been. We learn all were much interested and pleased with the meeting Sunday. The testimony is that the blessing of the Lord rested upon the encampment from early morning until night. It is a marvel with the people who attend this meeting that there is so nice order observed on the ground. And the outsiders are astonished that our meetings are free from everything like noisy demonstrations and fierce excitement which characterize so many meetings called revival meetings. [Cf: 2MR132.05] p. 7, Para. 7, [1887MS].

We can but pronounce this meeting a marked success. The news of it will be carried everywhere in these kingdoms--to Sweden, Norway, and Denmark--and will open the way for camp meetings in other places. Many came to these meetings with great fear and trembling. They thought it must be at great risk to live in tents, but when they saw the

arrangements--stoves in the tents if it should be cold and rainy--they had naught to fear. They were so charmed with the beautiful, fragrant grove and the neat, comfortably furnished tents that they said if they had only known it was like this they would have prepared to occupy a tent themselves. The terror and dread of camp meeting is all removed and the way opened for camp meeting in these regions. [Cf: 2MR133.01] p. 8, Para. 1, [1887MS].

The day was devoted mostly to business meetings. Elder Haskell preached in the afternoon. Advancements were made over any previous meetings that had been held in any of these kingdoms. Our brethren in Norway have not hitherto fully accepted the tithing system and some have opposed this feature in our work as not required of them. But when it was shown to be the Bible plan, ordained of God from the first, that He had a church as far back as the days of Noah and Abraham, and that it was a duty enjoined upon believers in all ages of the world as God's means to carry forward His work upon the earth, and to impress man that God was the giver of all his blessings and required them to return to Him in tithes and offerings a portion of His bestowed gifts, they saw this in a new light, and there was a unity in voting for the resolution not to be negligent in this, God's requirement. No man, it was stated, obliged another to pay tithes. God did not make it a matter of compulsion any more than He compelled men to keep the Sabbath. It was God's Sabbath, His holy time, and to be sacredly regarded by man. But man must obey from a willing heart, both to observe His Sabbath and not to rob God in employing sacred time for his own use or to employ the portion in tithes and offerings which the Lord has claimed to be rendered to Him. [Cf: 2MR133.02] p. 8, Para. 2, [1887MS].

Moss, Norway, [Tuesday] June 14, 1887. We have another beautiful day. The sun is shining at three o'clock full into my windows. Sister Ings goes today, in company with others, to Christiania, to return this evening. I am feeling more natural today than I have done for four weeks. I praise the Lord for these tokens of God. Our camp meeting people are now leaving for their homes, and business and the council commences today. Brother Sands Lane came yesterday morning. [Cf: 2MR134.01] p. 8, Para. 3, [1887MS].

I went into the Council [Fifth European Council, held June 14-21] this morning at 9:00 a.m. and listened to the testimonies borne in reference to the colporteur and canvassing work. Elder Matteson related a wonderful experience in his school the past winter in educating colporteurs to give Bible readings. Brethren Conradi, Hendrikson, Olsen, and Lane gave some items of experience in the work. I bore my testimony last, and the Lord blessed me in speaking to encourage faith and confidence in God. The Spirit and power of the Lord rested upon me as I tried to present to the people the goodness of the Lord to me and the grace and power of God bestowed upon me in giving me strength to bear my testimony in the places we had visited since leaving Basel. My heart was broken before the Lord in view of the strength, the presence of the Lord, that had been granted me. In the afternoon I spoke again in regard to the work, its magnitude, and the reasons we had to believe the Lord would go before us and put His Spirit and power upon us in large measure, if we would walk humbly before Him, and depend wholly upon Him, and give His holy name the glory for all that was done. [Cf: 2MR134.02] p. 8, Para. 4, [1887MS].



Moss, Norway, [Wednesday] June 15, 1887. Again we are favored of God with a bright, beautiful morning. The birds are caroling their songs of praise to their Creator and our hearts are filled with praise and love to God for His great goodness and mercy to the children of men. Yesterday Sister Ings was in Christiania all day. I was looking for her return at night and the boat did not arrive till half past ten o'clock. I did not sleep until about midnight. [Cf: 2MR135.01] p. 9, Para. 1, [1887MS].

I went into the council and was deeply interested. I had great freedom in speaking in regard to the possibility of doing a much larger work than we have hitherto done, and I tried to set before our brethren how much greater work could have been done if our brethren had taken greater pains, even at large expense, to educate the licentiates before they were sent into the field for labor. They were allowed to go and try their gift. They did not go with experienced workmen who could help them and educate them, but went out alone, and they did not all preserve close, studious habits. They did not grow, and were not taxing their powers to become able men in the Scriptures. They had obtained a knowledge of some subjects, could preach a few discourses, but if asked to speak on any subject in prophecy would respond that they could not speak on that subject, they had not dwelt upon it. [Cf: 2MR135.02] p. 9, Para. 2, [1887MS].

Now, such speakers cannot gain full proof of their ministry. They are deficient. Had they not been allowed to go into the field until they had some fitness for the work, then they would have been where they could grow and have some courage, but they were inexperienced as to the best methods of labor and had very little success in bringing souls into the truth. The conference became discouraged in paying out funds while there was scarcely anything to show that had been accomplished, and this cutting down on the wages discouraged some who, with a proper amount of labor bestowed upon them, might have become good workers. They were discouraged and left the field to engage in other work. These meetings are of special interest and will be a blessing to all who attend them. Important matters are brought in and canvassed and we believe much good is being accomplished. [Cf: 2MR135.03] p. 9, Para. 3, [1887MS].

Moss, Norway, [Thursday] June 16, 1887. This morning I rise at four. Rested well during the night. The birds are singing. There is some appearance of rain but the weather is mild, and I feel grateful to God that He still preserves my strength. I am desirous to live close to Jesus and make Him my Counselor and my support and my all and in all. [Cf: 2MR136.01] p. 9, Para. 4, [1887MS].

We had an important matter to consider in our council this day. It was that of preparing men by thorough training for the ministry before giving them license. They have been permitted to try their gift when they had not proper preparation, either in school education or in Bible knowledge, to warrant their going into the work, for they needed a great work done for them. First, every licentiate should be critically examined in his knowledge of the Scriptures before being sent into the field to teach others. This has not been done, and a very unsuccessful work has been done by many and they could bring in no report of success. This discouraged themselves and also disheartened the conference so that their time and labor was, they deemed, unworthy of

much wages; and this discouraged them still more, and discouraged many from giving themselves to the work who, with the proper painstaking, thorough instruction and training, might have made thorough workmen and able ministers. I spoke also of carefulness in regard to dress of those coming from America and going back to America. . . . [Cf: 2MR136.02] p. 9, Para. 5, [1887MS].

Moss, Norway, [Friday] June 17, 1887. I arise early at three o'clock. The sun is shining brightly in at my windows today. We part with our brethren from the British Mission and from those who are on their way to Africa to become missionaries to that distant field. Attended morning meeting. Spoke a short time upon the advisability of Brother Starr's coming to Europe. Visited the owner of the grounds, Mr. Erikson, and his family. Had but a short time to remain but it was a pleasant interview. He kindly and generously proposed to let the governess of his children, who was an adopted daughter, take his horse and carriage and drive us over the island to see the important points of interest. We then returned and bade our brethren missionaries goodbye, thinking we might never meet again in this world those going to the distant field of Africa. May God go with them is our earnest prayer. . . . [Cf: 2MR137.01] p. 10, Para. 1, [1887MS].

Sabbath Morning, June 18, 1887. Elder Matteson preached in the forenoon. I spoke in the afternoon from Galatians 6:-PG- 148, 8. We had a solemn meeting. Called them forward for prayers and had a solemn, earnest seeking of the Lord. Then many excellent testimonies were borne with deep feeling. [Cf: 2MR137.02] p. 10, Para. 2, [1887MS].

After the meeting I had an interview with Brother Ottosen. Brother Matteson and Olsen accompanied him. Before we had got through talking, Sister Olsen said the lady that owned the house wished to speak with me. She had walked from the city, where she is keeping a hotel, and thought I was to speak at five o'clock. She was much disappointed. We had a very pleasant interview. I gave her Life of Christ in Danish. She asked me to pray for her that she might see the light and all the truth. . . . [Cf: 2MR137.03] p. 10, Para. 3, [1887MS].

Moss, Norway, [Sunday] June 19, 1887. I arise at four o'clock and have the evidence that I have been giving my lungs polluted air to breathe through the night. . . . After taking our breakfast, Sister Ings and I walked out to the encampment. Found a retired spot and then spread out our fur and wrote an important letter of ten pages to the missionaries going to Africa. [Cf: 2MR138.01] p. 10, Para. 4, [1887MS].

Elder Haskell spoke in the forenoon. I spoke in the afternoon upon temperance to an interested congregation. . . . [Cf: 2MR138.02] p. 10, Para. 5, [1887MS].

Christiania, Norway, [Monday] June 20, 1887. We left Moss yesterday morning. Carriages took us to the cars and we were three hours coming to this place. I lay down and slept some, but a great weariness is upon me. Carriages took us to Brother O. A. Olsen's and we had a good, convenient chance to rest. I was able to sit up but little, for I seemed to be nearly completely exhausted. I have no appetite. [Cf: 2MR138.03] p. 10, Para. 6, [1887MS].

We parted from Willie, Elder Conradi, Elder Whitney, Elder Haskell,

and Elder Waggoner about nine o'clock. They took the train to divide for different routes. Brother Haskell goes to England. The rest of the party to Stuttgart, Germany, and to visit other German places. Brother O. A. Olsen, Brother Ings, his wife and I go to Stockholm, Sweden.--Ms 34, 1887, pp. 1-9. ("Third Visit to Norway," Diary, June 9-22, 1887.) [Cf: 2MR138.04] p. 11, Para. 1, [1887MS].

Tuesday, June 29, 1887. We took the steamer Princess Elizabeth at 10:00 p.m. to cross the Channel to England. It was a large boat. . . . [Cf: 2MR138.05] p. 11, Para. 2, [1887MS].

We had a pleasant voyage. We were not seasick at all. About six o'clock we changed from boat to cars, and then we took our dry lunch. We arrived at London about eight o'clock. Took hack three miles across the city and were obliged to wait one hour. About nine o'clock we stepped on board the third-class car for Kettering, on the fast train which brought us to Kettering at half past eleven o'clock. Brother Dorland was waiting for us and he took us to his home where we were welcomed by Sister Dorland. [Cf: 2MR138.06] p. 11, Para. 3, [1887MS].

Kettering, England, June 30, 1887. We slept but little the past night. Suffered with heat. We have fair weather in England this time of the year. I arose at four. Have been awake since three o'clock. Engaged in writing. Corrected several morning talks given in Basel. We learned here that the party who left Christiania--Elder Waggoner, W. C. White, Elder Whitney, Elder Haskell--were all very sick. They had a very rough passage on the Baltic Sea. . . . We walked out and did some purchasing in the city in the great market place. Purchased shoes. . . . [Cf: 2MR139.01] p. 11, Para. 4, [1887MS].

Kettering, England, July 2, 1887. Sabbath morning. It is a very warm morning. I have not been able to sleep since half past three. I engaged in writing. I feel deeply the need of special help from God in seeking to win souls to Jesus Christ. "Without Me," says Christ, "ye can do nothing." How weak we are in our own finite strength. We want to work for the Master. I want to please Jesus, who has loved me, who has died for me. There is an unutterable longing of soul for the sweet, constant peace of Christ. I want Jesus in my thoughts continually. [Cf: 2MR139.02] p. 11, Para. 5, [1887MS].

At ten o'clock the carriage came to take us to the place of meeting. It is a good-sized hall. Its walls are iron and the hot sun resting upon it made it seem like an oven. We had about fifty assembled. I spoke to them from Hebrews 12:1-4. Although the heat was very great, the Lord gave me much freedom in speaking. At twelve the carriage was at the door, and we returned to our home with deep and earnest yearning of heart for the dear people whom we had addressed. We knew that many must have a true conversion to God or they would not be able to keep the truth or to withstand temptation. [Cf: 2MR139.03] p. 11, Para. 6, [1887MS].

At 3:00 p.m. we again spoke to the church in Kettering from Matthew 22:11-14. This was a most solemn subject and the Lord impressed my heart with the terrible fate of the ones who, when Jesus shall come to examine His guests, He shall find without the wedding garment on. I think many were impressed. After the discourse there was a social meeting and many testimonies borne, but I felt that souls were in

peril. Souls were undecided, and I urged that those who were not fully on the Lord's side should make decisions that day--should break the chains of the powers of Satan and be wholly the Lord's. I gave opportunity for these to come forward. [Cf: 2MR140.01] p. 12, Para. 1, [1887MS].

Quite a little number came forward. Among them were two very interesting cases--a man and his wife, still quite young. He was a master workman and overseer of hands who were engaged in building. He was intemperate--often drunk for days together. He had a good, noble-looking countenance, but this was his great weakness--he had formed the habit of intemperance and the demon of appetite controlled him, and his moral power seemed too feeble to overcome this appetite. His wife was a proud, worldly-loving woman. Both were convinced of the truth but neither knew what experimental religion was. [Cf: 2MR140.02] p. 12, Para. 2, [1887MS].

These souls I know needed Jesus, needed Him just then to help them, else they would never have strength to overcome the world and the perverted appetite, and to walk the path of humble obedience. We had a praying season for these souls and then invited them to speak freely, and this would give them strength. We know that the Lord had been chastising them to bring them near to Him. Two lovely children had recently sickened and died, which was a terrible blow to them and softened their hearts and awakened in them a desire to be different from what they were. Both bore testimony, and with much simplicity and deep feeling told their determination, and we must leave them in the hands of God for Him to lead, for Him to guide. He will do this if they will only submit themselves to Him as to a faithful Creator. Oh, what a terrible curse is intemperance. [Cf: 2MR140.03] p. 12, Para. 3, [1887MS].

Kettering, England, July 3, 1887. Arose at quarter before five and find we have another warm day. Willie left for London at 9:00 a.m. [Cf: 2MR141.01] p. 12, Para. 4, [1887MS].

I spoke to the church and to outsiders Sunday afternoon at five o'clock. The hall was good-sized but without proper ventilation, very uncomfortable and warm. Had some freedom in speaking. Quite a number of unbelievers were present. . . . [Cf: 2MR141.02] p. 12, Para. 5, [1887MS].

London, July 4, 1887. We left Kettering about 9:00 a.m. Reached London in about two hours. We again met our brethren and sisters who were soon to leave for South Africa. We took the train for Holloway. It is a pretty village in the suburbs of London. . . . We called at the house occupied by our sisters who were giving Bible readings and trying to get access to the higher classes. We found them well situated and doing what they can in fitting up for the work. We called on Sister Marsh, who has kept the Sabbath quite a number of years. Her husband is a warden in the prison. They live close by the prison. It looked sad, indeed, to see the large number of prisoners taking their half hour of exercise within the glowering prison walls, guarded at every step with officers. We had a little meeting with our friends going to South Africa, and some plain talk about how the work should be commenced and carried forward in their new field. We had a praying season and the Spirit of the Lord came into our midst. We knew it was our parting

meeting. [Cf: 2MR141.03] p. 12, Para. 6, [1887MS].

London, July 5, 1887. We went into the city to do some trading. Then took a carriage and went to the boat to see our brethren and sisters off for Africa. We could not refrain our tears as we parted with them. . . . [Cf: 2MR141.04] p. 13, Para. 1, [1887MS].

London, July 7, 1887. Continued in the hotel writing important matter. Did some trading. Had a long talk with Elder Haskell upon many important matters connected with the work. [Cf: 2MR142.01] p. 13, Para. 2, [1887MS].

July 8, 1887. Left London in company with Brother and Sister Ings for Southampton, on fast train. I lay down most of the way and slept some. We were about two hours and a half reaching Southampton. We met Sister Phipson and took dinner with her. She lives in a good-sized, hired apartment and her mother lives with her. . . . Elder Haskell came on a later train. He spoke Friday evening in the hall hired for meetings. [Cf: 2MR142.02] p. 13, Para. 3, [1887MS].

Southampton, England, July 9, 1887. I spoke to the little church on Sabbath afternoon. It was very warm. Had some freedom in speaking. We had a social meeting. [Cf: 2MR142.03] p. 13, Para. 4, [1887MS].

Southampton, England, July 10, 1887. Elder Haskell spoke in forenoon. Not many outsiders present. In the afternoon had a much larger number out. I spoke to the people at 5:00 p.m. "Let not your heart be troubled," etc. The Lord helped me to speak, else I could not have done so. . . . The people listened with attention. One lady came and spoke to me requesting an interview with me, for which a time was set.--Ms 36, 1887, pp. 1, 2, 4-6. ("Third Visit to England," Diary, June 29-July 10, 1887.) [Cf: 2MR142.04] p. 13, Para. 5, [1887MS].

I have been laboring to set things in order in this building. One week ago last Sabbath evening [April 2], we had a meeting with the families in the house to talk up certain things in regard to the food that should be prepared for boarders, and the influence that should be exerted in the families who board the workers. The Spirit of the Lord came upon me, and I bore a plain, decided testimony. [Cf: 2MR142.06] p. 13, Para. 6, [1887MS].

I had presented much more upon general principles, but that did not set things right. The idea was so riveted in their minds that their own way was perfect, that the very ones who need to reform did not take hold of the matter at all. I was obliged to say decidedly, as did Nathan to David, "Thou art the man." It made a decided stir in the camp, I assure you. I told them that the preparation of their food was wrong, and that living principally on soups and coffee and bread was not health reform; that so much liquid taken into the stomach was not healthful, and that all who subsisted on such a diet placed a great tax upon the kidneys, and so much watery substance debilitated the stomach. [Cf: 2MR143.01] p. 13, Para. 7, [1887MS].

I was thoroughly convinced that many in the establishment were suffering with indigestion because of eating this kind of food. The digestive organs were enfeebled, and the blood impoverished. Their breakfast consisted of coffee and bread with the addition of prune

sauce. This was not healthful. The stomach, after rest and sleep, was better able to take care of a substantial meal than when wearied with work. Then the noon meal was generally soup, sometimes meat. The stomach is small, but the appetite, unsatisfied, partakes largely of this liquid food, so it is burdened. [Cf: 2MR143.02] p. 14, Para. 1, [1887MS].

The salads are prepared with oil and vinegar, fermentation takes place in the stomach, and the food does not digest, but decays or putrefies. As a consequence the blood is not nourished, but becomes filled with impurities, and liver and kidney difficulty appear. Heart disturbances, inflammation, and many evils are the result of such kind of treatment, and not only are the bodies affected, but the morals, the religious life, are affected. [Cf: 2MR143.03] p. 14, Para. 2, [1887MS].

I told them that unless they should change their diet, physical, mental, and moral degeneracy would surely be the result. Plain, good, substantial food must be given to our bodies, else there will be a poverty of the blood. [Cf: 2MR144.01] p. 14, Para. 3, [1887MS].

I then dwelt upon the influence surrounding the soul, and the importance of elevated conversation at the table and whenever they had intercourse with one another. Well, I talked many things, and I am now waiting for them to recover from the shock they have received before I give them another portion. I felt deeply moved upon this subject.-- Letter 9, 1887, pp. 1-3. (To J. H. Kellogg, April 15, 1887.) [Cf: 2MR144.02] p. 14, Para. 4, [1887MS].

I feel deeply for you, and you must change your course of action. You are living two years in one, and I utter my protest against this. You understand this taxation. This pressure of the living machinery cannot continue without a giving out of some of the fine works; and then, oh, my brother, then what? Death, which would be far worse [than] living without power to do it all.--Letter 10, 1887, pp. 3, 4. (To J. H. Kellogg, Feb. 23, 1887.) [Cf: 2MR240.03] p. 14, Para. 5, [1887MS].

I have been unable to sleep much during the past night. I have thought of the church at [Kettering] which must be left much of the time without preaching. But it is the duty of those connected with the church to feel an individual responsibility to do to their utmost ability to strengthen the church, and make the meetings so interesting that outsiders or unbelievers will be attracted to your meetings. [Cf: 3MR0.01] p. 14, Para. 6, [1887MS].

Nothing can weaken a church so manifestly as division and strife, and if this does exist, nothing can so war against the truth, and against Jesus Christ, as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom" (James 3:11-13). [Cf: 3MR0.02] p. 14, Para. 7, [1887MS].

Now let not anyone place himself as having great wisdom and ability. But if he have these talents he will not be the one to make them the most prominent, for it is those who have the most distrust of self, who

have no special confidence in their own ability, whom God will use as His willing instruments. These will show by their conversation that they have been communing with God, and that they have been receiving of the lessons Christ has taught to all, who would teach them meekness and lowliness of heart. But with most exalted views of Jesus, filled with His love, the words of wisdom will flow forth from the soul in words that will stir their hearts. His works are made manifest, not by pompous words of self-praise, but in the very opposite, in meekness of wisdom. These have no words to demerit others, but a very humble opinion of themselves; because they have had a more clear and well-defined view of Jesus, of His holy character, His self-denial, His self-sacrifice, and His holy mission. [Cf: 3MR0.03] p. 15, Para. 1, [1887MS].

When men have these views of Jesus, they always have very humble views of themselves. It is when men lose sight of Jesus, His purity, His spotless perfection, that they lift up themselves, and are self-sufficient, self-inflated; and if others do not give them all that deference and respect that they think they should have, they are uneasy, unsatisfied, think themselves ill-used and unappreciated. They reveal their true character in an unmistakable manner, showing their defects in faultfinding, complaining, ready to combat anything that does not meet their mind, even when assembled to worship God. [Cf: 3MR1.01] p. 15, Para. 2, [1887MS].

If they had wisdom, they could see the influence and result of their unchristlike course. But, blinded with self-importance, they do not discern their weakness, and manifest to all that they cannot be trusted; neither will they bear to be estimated as they estimate themselves. [Cf: 3MR1.02] p. 15, Para. 3, [1887MS].

These will go through the world doing but very little good, boisterous and obtrusive, pushing themselves to the front, and thus, by their want of wisdom, demerit the truth, and misrepresent in every way the religion of Jesus Christ. They, in the place of bringing souls to Christ, disgust them and turn them away from the truth. They are lost because of the want of Christian grace to lead them to take a course of meekness and lowliness, as did Christ. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [Cf: 3MR1.03] p. 15, Para. 4, [1887MS].

If I should say these words of myself, how many would say, "Sister White has a hard spirit; she does not understand me." But God understands you, and He plainly says, that if you have envying and strife, you need not glory, calling it a Christian boldness, for it is not of God, but of the devil. Although you profess to believe the truth, your judgment may assent to the truth, but if you have not the truth as it is in Jesus, you can present it only in your way, with your manner; and your very words and appearance show that you have not brought the truth into your life, and woven it into your character, but tied the truth onto the tree that bears thorn-berries. "This wisdom descendeth not from above. . . . But the wisdom that is from above is first pure, then peaceable." I want you all to mark the fruits here stated, "easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." [Cf: 3MR2.01] p. 15, Para. 5, [1887MS].

Are there any of the church who are not easy to be entreated, who will argue for their own way, who will, in self-confidence, hold to their own ideas and not give them up, but will talk as though they were the only ones whose ways were perfect and unquestionable? These are not easily entreated because they are not converted. They are not divested of self. They are full of self-esteem, and are sure to disgust unbelievers with their words and ways, in talking the objectionable features of our faith, in all proud boasting and self-confidence. "By their fruits ye shall know them." "And the fruit of righteousness is sown in peace of them that make peace." [Cf: 3MR2.02] p. 16, Para. 1, [1887MS].

In the small meetings of our people there is danger of killing the interest of the meetings by imprudence. Let there be no long prayers; save your long prayers for the closet. Let not your prayers be all over the world. Pray right to the point, for the blessing of God upon yourself and those assembled then and there. When you pray alone in your closet, then lay out before God all the burden of your heart; but in the assembly met to worship God, such prayers are all out of place. They kill the interest of the meetings, and make them tedious. Look at the sample prayer given by Christ to His disciples. How brief, how comprehensive, that prayer! [Cf: 3MR2.03] p. 16, Para. 2, [1887MS].

When approaching God, pray briefly, in simplicity. Do not dishonor God by your oratorical prayers, or by preaching the Lord a sermon in your prayers; but come to God in your soul need, and just tell Him what you want, as a child comes to an earthly parent; and trust your heavenly Father as a child trusts its earthly parent. [Cf: 3MR3.01] p. 16, Para. 3, [1887MS].

When the meeting is carried on in the absence of the minister, let one take the lead, but not devote long time to sermonizing. Just speak the words in the spirit and in the love of Jesus, and thus set an example for others, that no one shall talk words for the sake of talking and killing the time. Let each work a part in diligently presenting the experience of the soul. Let them state their own individual experience, their soul struggles, the victories obtained. Above everything, let them offer to God a tribute of praise from a thankful heart that Jesus has died for them. Here is subject matter that each may dwell upon with profit. It is the duty of all to feel that they must contribute a part to the life and soul of the meeting. Do this and the blessing of God will come into your midst in large measure.--Manuscript 39, 1887, pp. 1-4. (Special testimony to a church in North England Conference. July 23, 1887.) [Cf: 3MR3.02] p. 16, Para. 4, [1887MS].

A Parting Message to Laborers in Europe and Especially England S. S. City of Rome, Atlantic Ocean August 6, 1887--Dear Brethren in Europe: We have been connected with you in labor for two years. We have realized much of the blessing of God as we have labored in Switzerland, Denmark, Norway, Sweden, France, Italy, Germany, and England. We have seen that the work is advancing slowly. France and Italy have been the most unpromising fields. England has not had much labor. There has been something done, but to a very limited degree, and as we have seen the large cities in which no labor has been put forth, we have known that a much greater work is to be accomplished than has yet been accomplished for the cities of England. As yet the light seems to have been kept under a bushel; it has not been placed on a candlestick where it could



give light to all that are in the house. [Cf: 3MR4.01] p. 16, Para. 5, [1887MS].

At the present time the outlook is not the most encouraging. Many missions have been opened; but the means were too limited to sustain them, and the mission workers were too few and too inefficient to engage in the work. Will the Lord give wisdom to His servants is my most earnest prayer. The Lord has abundant facilities in men and means; but the means is concentrated in building many institutions in certain localities in America. Building is added to building, house to house, and land to land; but the Lord does not favor this state of things. His great heart of infinite love is not all concentrated on certain localities to multiply agencies for the salvation of men in one place, while other places are left in destitution. [Cf: 3MR4.02] p. 17, Para. 1, [1887MS].

The Lord has presented the matter before me in clear lines. The publishing interest should not have been removed from South Hampton to Grimsby; but should have remained in that important place, where greater character would have been given to the work until it could have been removed to London. That large city needs one hundred workers, and then the workers would scarcely be in touch one with another, if their fields were located in different parts. Our brethren in America must have the matter kept before them that men and means are needed for Europe, and for regions beyond. Our brethren in this country need the baptism of the Holy Spirit of God such as the disciples had on the day of Pentecost, in order that they may have an eye single to discern not only the things that are nigh, but fields that are afar off. When they see as God seeth, they will plan and devise, and work altogether more disinterestedly, and have a deep realization of the fact that the field for the gospel work is the world. [Cf: 3MR5.01] p. 17, Para. 2, [1887MS].

What shall we do for London? London has received too little attention. That which has been done by Elder Jones (the Seventh Day Baptist) in advocating the Sabbath of the fourth commandment has amounted to very little, and as long as he works in the lines in which he is now working, his work will amount to still less. The truth, the present truth, the truth for this time, is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished. There must be far less mincing about the matter, and far greater firmness, assurance, and faith. [Cf: 3MR5.02] p. 17, Para. 3, [1887MS].

Sound the note of warning, "Come; for all things are now ready." In the time in which we are living skepticism, infidelity, speculation, and pharisaism abound to divert the mind from the vital questions at issue. False reports, false representations of character, calumny, and every species of reproach, will be originated by the great deceiver to throw discredit upon the word of God and those who advocate it. But what voice shall say, Quit the field; it costs too much in time, and calls for too great an outlay of means, and is a hard and unprofitable field? Oh, never let this voice call you away from the work. Among the American brethren we see that which pains our hearts. Self-indulgence abounds in the church, and the world finds large patronage from its

members, because self-denial is not practiced. Money is expended for unnecessary things, and we know that this means the limiting of donations which should be applied to the great enterprise of building up the kingdom of Christ in our world. As the world advances and converts the church to its customs, and to its fashions, and leads the professed follower of Christ to indulge in its gratifications, the treasury of God is robbed in the withholding of tithes and offerings that should be given that there may be "meat in mine house." The indolence that is seen in the churches and among those who claim to believe the truth, brings its curse of results, which are represented in the parable of the slothful servant who buried his talent in the earth, and misrepresented his Lord who had loaned him the talent for wise improvement. Oh, that all who have an intelligent knowledge of the truth would realize that their talents are loaned them of God to be improved by trading upon the Lord's goods! Those who put the Lord's money out to the exchanges will receive divine commendation. [Cf: 3MR6.01] p. 18, Para. 1, [1887MS].

Suppose those who enter the field do meet with opposition; they will be but strengthened if they work in Christ's lines, and if they have but one talent to begin with it will not always remain one, but will become two. Then if the two are faithfully used, the talents will again be doubled, for heavenly wisdom will be imparted to the humble soul who walks by faith, imparting light under the most discouraging circumstances. He who handles the Lord's goods as faithfully in trading upon pence as upon pounds, will bring a large revenue into the Lord's treasury. [Cf: 3MR7.01] p. 18, Para. 2, [1887MS].

Every missionary who goes forth seeking to do his best, will have the support of One who will supply all his necessities. The great Master Workman will not leave him to want. The missionary's only business is to receive orders from God and to obey the orders given. Souls are to be sought for, and the truth is to be presented to men in its simplicity. [Cf: 3MR7.02] p. 18, Para. 3, [1887MS].

Missionaries are not to study English rules, customs, or practices; but they are to make everything according to the pattern shown to them in the Mount. As certainly as our workers do not bring a new, divine element into their work, that will be like leaven put into the meal, they might as well quit the field. Let missionaries do their best to follow the great Exemplar. [Cf: 3MR7.03] p. 18, Para. 4, [1887MS].

We are years behind. Let the missionaries obey orders from their great Captain and put life and energy into the work; God will give the power of His Holy Spirit. The fields in Europe do not require so great a change in the manner of working from the way in which the work is done in America, as they require an element of energy and renovation that will surprise and startle the people from their sleepy lethargy. They need the quickening, vitalizing power of the Holy Spirit, which will alone be efficient, and will speed the work in rapid movements. The Lord is not asleep, if England is. The Lord will give success to His work when His workers arouse to the emergency of the situation. Tares were sown among the wheat while men slept, and unless there is an earnest pushing forward of the work, it will never assume the proportions that God designed it should assume. [Cf: 3MR7.04] p. 18, Para. 5, [1887MS].

London is an important point, and throughout England the cities are not to be neglected. God will move upon agents, God will work, and his power will be revealed if men will co-operate with Him. Where are the men, where are the women, who will give themselves entirely to the work? We need the converting power of God every day. Old habits of precision, of moving in a certain groove, will have to be changed; old customs and habits, that have long been cherished and idolized, will have to be broken up. Men will have to experience a daily conversion, in order that they may be working agents, who can be molded and fashioned as clay is molded and fashioned by the hands of the potter. Workers are to learn daily lessons in the school of Christ; for it is not your mold that God would have upon the characters of the church members. Give God a chance to impress minds, and to place His mold upon the character, and upon the church. [Cf: 3MR8.01] p. 19, Para. 1, [1887MS].

We are to look unto Jesus, who is the author and the finisher of our faith, in order that by beholding we may become changed into His image, from character to character. We are not always to retain the same mold of character, but more and more to reflect the image of Jesus, that we may lead men away from self and out of self to become one with Christ. "Ye are complete in Him." Our completeness is in Jesus Christ. He is our pattern. [Cf: 3MR8.02] p. 19, Para. 2, [1887MS].

I am sorry I could not have done more labor in England. We long to see the work make more rapid strides, because we know it can and should. I am setting the wants of Europe before our people. I know that some will feel the burden, and others will do nothing, although they can do much. Asleep, asleep on the very verge of eternity!--Letter 15, 1887, pp. 1-5. (To Dear Brethren in Europe, Aug. 6, 1887.) [Cf: 3MR9.01] p. 19, Para. 3, [1887MS].

Not One Word of Discouragement. There is need for all of our ministers to be careful in regard to the character of the articles they insert in the paper in regard to matters in Europe, speaking as though not much had been done in Europe. Now my Brother, I do not think I could truthfully say this, for I consider that under the circumstances since Elder \_\_\_\_\_'s death there has been a good work done in Europe. I think Professor Kunz has not brought a good report and I think your letters have not given very much courage to send means to support the missions. [Cf: 3MR19.01] p. 19, Para. 4, [1887MS].

I think even in England a good work has been done. It must be acknowledged to be a hard and trying field, and not one word of discouragement ought to be spoken. The Lord is at the helm and if we do not trust in Him to work, naught will be done. There is a good beginning made. Publications have been and still are doing a good work. [Cf: 3MR19.02] p. 19, Para. 5, [1887MS].

Let not one grain of unbelief be sown, for unless we keep a brave front we cannot expect to inspire others with courage. I am telling everything I can in relation to the mission that will inspire confidence. When I think how slowly the work has gone in [New] England and how little done in Massachusetts and Maine and many other places where they have all circumstances in their favor, we need not be discouraged in regard to old England. The same amount of labor expended on old England in a wise manner will produce, I believe, good results.

May the Lord work is my prayer. And let us look at every token of good. Acknowledge all the Lord has done with grateful hearts. Because you do not see the same results in old England that you did in Australia you should not demerit that which has already been gained. There are some precious souls in Grimsby, in Ulceby, and others will be gathered in. There are some good souls in Southampton and the brother I met at Brother Jones's and the few who are connected with him are, I judged, good material. Because they do not see every point just as we do requires wisdom in treating their cases, that we should unite wherever we can and not make the breach any greater between us. Sister Griffen, I believe, will come to the front if wise management is exercised in her case. Such ones must not be left indifferently but efforts should be made to bring them into the noble truth. We want that woman as a worker. All such talent we must understand the faculty of winning to the truth. It is a nice work to hunt up the sheep and to make every exertion to bring them in. It will take time to rid them of all their strange ideas and erratic views, but we must be patient and not drive them from us. God is working with them, and as I look over the past I see discouragements just as great that we have had to master and still have to contend with as in old England, notwithstanding the caste of society and the difficulties to reach the higher classes. Now, my brother, be of good heart and notwithstanding the work may move slowly nevertheless it moves, thank God for that.--Letter 50, 1887, pp. 1, 2. (To Elder S. N. Haskell, Sept. 1, 1887.) [Cf: 3MR19.03] p. 20, Para. 1, [1887MS].

*A Letter to Martha Bourdeau.* My mind goes to you, Martha, in Torre Pellice. . . . We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you, who gave His life for you because He valued your soul. I had a dream not long since. I was going through a garden and you were by my side. You kept saying, "Look at this unsightly shrub, this deformed tree, that poor stunted rose bush. This makes me feel bad for they seem to represent my life and the relation I stand in before God." I thought a stately form walked just before us and He said, "Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping." [Cf: 3MR208.01] p. 20, Para. 2, [1887MS].

I awoke, I slept again and the same dream was repeated. And I awoke and slept and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus. . . . [Cf: 3MR208.02] p. 20, Para. 3, [1887MS].

Do not listen to Satan's lies but recount God's promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. . . . [Cf: 3MR208.03] p. 21, Para. 1, [1887MS].

Now, Martha, do not look to yourself but away to Jesus. Talk of His love, talk of His goodness, talk of His power. . . . While praying for you I see a soft light encompassing a hand stretched out to save you. . . . [Cf: 3MR208.04] p. 21, Para. 2, [1887MS].

Your life is precious in the sight of God. He has a work for you to do. . . . Lay your hand in His. . . . The Bible promises are the pinks

and the roses and the lilies in the garden of the Lord. . . . Now you want to turn your face away from the briars and thorns to the flowers. . . . [Cf: 3MR208.05] p. 21, Para. 3, [1887MS].

You love Jesus and He you. Now just patiently trust in Him.--Letter 35, 1887, pp. 2-5 (To Mrs. Martha Bourdeau, Feb. 6, 1887.) [Cf: 3MR209.01] p. 21, Para. 4, [1887MS].

I spoke in the national chapel. The national minister opened the meeting with prayer and singing. I spoke for nearly two hours with much freedom while the people listened with the greatest attention. There was not one who was asleep or uneasy.--Ms 29, 1887, p. 3. ("Labors in Switzerland," No. 8, diary, January 1 to May 15, 1887.) [Cf: 3MR373.04] p. 21, Para. 5, [1887MS].

*Stockholm, Sweden, Friday, June 24, 1887.* Yesterday hired a carriage and rode two hours about the city. We saw considerable of Stockholm. There are three hundred thousand inhabitants. The buildings in this city are more after the American manner of building in our large cities. [Cf: 3MR389.03] p. 21, Para. 6, [1887MS].

Meeting commenced in the tent at ten a.m. with about sixty attendance. Brethren Olsen and Matteson spoke yesterday forenoon. Brother Matteson spoke in the evening to a congregation of about three hundred. The best attention was given and all were much pleased with the result of the meeting. It is the first tent that has been pitched in Sweden. We pray that this may prove a success. Everything is favorable now for a good attendance. Oh, that the seed of truth may be planted in the hearts of many who have never even heard that there is such a people as Seventh-day Adventists! [Cf: 3MR390.01] p. 21, Para. 7, [1887MS].

There is a morning meeting. About sixty were present. Brother Olsen preached in forenoon to well-filled tent. Brother Ings gave a Bible reading. He had a large attendance. At five o'clock I spoke to a tent crowded full. Every seat was occupied and a wall of people was about the tent. All were orderly and listened with apparent interest. Many found seats on the platform. Many were standing under the tent and around the tent. I had freedom in speaking to the people from Titus 2:11-14. Elder Matteson interpreted for me. I think I have not seen as an average a more intelligent, noble-looking company than was before me, both men and women. [Cf: 3MR390.02] p. 21, Para. 8, [1887MS].

Brother Matteson spoke in the evening. This was a success. The people flock to the tent. It is to them a new and singular meetinghouse. At this time there are large assemblies of ministers to attend conferences, both Baptist and Lutherans, and we hope the truth will be carried to other places. [Cf: 3MR390.03] p. 21, Para. 9, [1887MS].

This day is kept as a holiday in a similar manner that Americans celebrate the Fourth of July. It is always observed in Sweden in midsummer. Now the days are the longest--sun rises about three and sets at half past nine o'clock. [Cf: 3MR390.04] p. 22, Para. 1, [1887MS].

*Stockholm, Sabbath, June 25, 1887.* I went to the early morning meeting and spoke from John 13:34, 35. We had a precious season. Many excellent testimonies were borne and all seemed to feel deeply. Many tears were shed, showing that hearts were softened. One brother lives quite a

distance from here. He lives on the borders of Denmark. He has lived in America; received the truth in Indianapolis and has come back to Sweden to labor with his countrymen. He is a very plain, unlearned man. He has not buried his talent but used it to the very best of his ability, and he has worked in a silent way until he has been the means of bringing eighteen to the truth. He is sincere and humble and the Lord blesses him. [Cf: 3MR391.01] p. 22, Para. 2, [1887MS].

Elder Olsen preached to a tent full in the forenoon. Elder Ings gave a Bible reading in the afternoon to a tent crowded to its uttermost capacity, and there was deep interest expressed in the subject. [Cf: 3MR391.02] p. 22, Para. 3, [1887MS].

At five o'clock I again spoke to about four hundred people. Men of the first class of society were present and honorable women not a few. I spoke upon Christ's coming: 2 Peter 3:10-14. The best of order was preserved in the tent, which was crowded, and outside the tent, which was walled in with people. I had solemn feelings as I treated on this subject, and I never saw better interest manifested. Many were in tears. Oh, that the truth would find lodgement in the hearts of the hearers! The truth is certainly coming before a better class of people. If the attention can only be drawn to these great subjects many will see the consistency of our faith. It was necessary that I keep my voice up in even tones and preserve distinct utterances to reach the people. Quite a number understood English. [Cf: 3MR391.03] p. 22, Para. 4, [1887MS].

We had up to this time had exceptional good weather. The people who returned to their homes had ample time to get within shelter when suddenly there was a gale--the rain fell, the wind blew the falling rain like sheets of water through the streets. There were many who had been on an excursion wet through, but the tent stood. We had fears that the gale was too much for it. Brother Johnson preached in the evening. . . . [Cf: 3MR392.01] p. 22, Para. 5, [1887MS].

*Stockholm, Sweden, Monday, June 28, 1887.* I arose early and attended morning meeting. I spoke to about forty assembled and with much freedom. I remained after meeting to bid all farewell. Shook hands with them with the thought that we should never meet again until we meet around the throne of God. Our sisters manifested much Christian sympathy and love. [Cf: 3MR392.02] p. 22, Para. 6, [1887MS].

We had another little parting scene. All the colporteurs and workers assembled in the house of Brother Matteson and we had a formal parting meeting. Each one said a few words of their appreciation of the meeting. They had read the books of Sister White and wanted so much to see her, and as they had listened to her testimony they had accepted the message brought to them and had been greatly benefited and much blessed of the Lord. I responded in a short talk through Brother Matteson as my interpreter. We left Stockholm about six o'clock p.m. At the depot we had the third parting scene and the cars bore us away from Sweden. We were favored with the best of accommodations and slept quite well during the night.--Ms 35, 1887, pp. 1-5. (Diary, June 23 to 28, 1887. Third Visit to Sweden.) [Cf: 3MR392.03] p. 22, Para. 7, [1887MS].

I was carried from one sickroom to another where Dr. Maxson was the

physician. In some cases I was made sad to see a great inefficiency. He did not have sufficient knowledge to understand what the case demanded, and what was essential to be done to baffle disease. [Cf: 4MR60.02] p. 23, Para. 1, [1887MS].

The One of authority that has often instructed me said, "Young man, you are not a close student. You skim the surface. You must make close study, make use of your opportunities, learn more; and what lessons you learn, learn thoroughly. You go too lightly loaded. It is a solemn thing to have human life in your hands, where any mistake you may make, any neglect of deep insight on your part, may cut short the existence of those who might live. This danger would be lessened if the physician had more thorough intelligence how to treat the sick." [Cf: 4MR60.03] p. 23, Para. 2, [1887MS].

I never have written this to you, but have presented all, in a general manner, without applying it to your case. I feel now that you should know these things, that the light that has been given to the workers at the sanitarium, in some things meant you. I tell you in the spirit of love for your soul, and with an interest in your success as a medical practitioner, you must drink deeper at the fountain of knowledge, before you are prepared to be first or alone in an institution for the sick.--Letter 7, 1887, pp. 3, 4. (To Brother and Sister Maxson. April 16, 1887.) [Cf: 4MR61.01] p. 23, Para. 3, [1887MS].

In Switzerland we see the teachers go out with their scholars every day, and they sing their little songs and learn how to play. This is as it should be, then school is not a drudgery. All the older ones have a teacher with them, and he watches their play and tells them how to play and plays with them, and they become attached to him. [Cf: 4MR95.02] p. 23, Para. 4, [1887MS].

He does not stand off and criticize and find fault with their play, but enters right into their amusement and if he finds one who is mischievous he sets him in order and teaches him that he must play right. And thus the teachers mingle with the scholars in their amusement and their hearts are bound together.--Ms 19, 1887, pp. 7, 8. ("A Practical Education," August 18, 1887.) [Cf: 4MR95.03] p. 23, Para. 5, [1887MS].

When you enter a place to present the truth, seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay open before the minister the fact that you want to call his attention to precious truths in the word of God. Ministers have been treated by some of our laborers very much as though they were heathen, and they feel it. Some of them who have rejected the light may be dishonest, critical, and sharp, and may look upon you as the Jews looked upon the apostles, as disturbers of the churches; but there are others who have lived up to the best light they had upon the Scriptures. [Cf: 4MR115.01] p. 23, Para. 6, [1887MS].

If our ministers go into a place and first come to the shepherds of the flock, and are friendly, and sociable, it may have an excellent effect upon them, and leave a favorable impression in regard to the truth upon their minds. At any rate it is fair and right to give them an opportunity to be favorable and kind if they will. If by earnest

prayerful, Christlike efforts, you can bring one minister into the truth, you, through his influence, may be able to convert a score of souls. [Cf: 4MR115.02] p. 24, Para. 1, [1887MS].

We have not one point of truth that we need be ashamed of, and therefore we should be perfectly fair and open in laying these things before those who are intelligent, and who are in responsible positions. Treat them as honest men. You can speak with them in regard to matters of general religious interest; perhaps seeking information on some points, without coming directly and pointedly to the subject of the truth itself. Leave that for another interview. To have the wisdom of a serpent, and the harmlessness of a dove, is a very wonderful acquirement.--Ms 14, 1887, pp. 2, 3. ("The Need of Earnest, Intelligent Workers, " March 7, 1887.) [Cf: 4MR115.03] p. 24, Para. 2, [1887MS].

A great and solemn work is before us--to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, "We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the nonimmortality of the soul," and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.--Letter 12, 1887, p. 6. ("Broader Views of the Work Necessary," Letter to Elder Boyd, June 25, 1887.) [Cf: 4MR116.01] p. 24, Para. 3, [1887MS].

There have been mistakes made in not seeking to reach the higher classes. There have been mistakes made in not seeking to reach the ministers, opening the truth to them. There is a large work to be done, and how few have any sense of it. We must wake up, we must work from a higher standpoint.--Letter 44, 1887, pp. 2, 3. (To the board of the Pacific Publishing House, April 19, 1887.) [Cf: 4MR116.02] p. 24, Para. 4, [1887MS].

My mind goes to you, Martha, in Torre Pellice, and I believe that yourself and husband should attend the meeting of the conference. We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you--He who gave His life for you because He valued your soul. [Cf: 4MR176.03] p. 24, Para. 5, [1887MS].

I had a dream not long since. I was going through a garden and you were by my side. You kept saying, "Look at this unsightly shrub, this deformed tree, that poor stunted rose bush. This makes me feel bad, for they seem to represent my life and the relation in which I stand before God." I thought a stately form walked just before us and he said, "Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping." [Cf: 4MR177.01] p. 25, Para. 1, [1887MS].

I awoke, I slept again and the same dream was repeated. And I awoke and slept and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears.



Look away from yourself to Jesus. . . . God has spoken to you words of encouragement; grasp them, act upon them, walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). [Cf: 4MR177.02] p. 25, Para. 2, [1887MS].

Jesus holds His hand beneath you. Jesus will not suffer the enemy to overcome you. Jesus will give you the victory. He has the virtue; He has the righteousness. . . . It is yours by faith because you love God and keep His commandments. Do not listen to Satan's lies, but recount God's promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. I have tremendous battles with Satan's temptations to discouragements, but I will not yield an inch. I will not give Satan an advantage over my body or my mind. If you look to yourself, you will see only weakness. There is no Saviour there. You will find Jesus away from yourself. You must look to Him who became sin for us that we might be cleansed from sin and receive of Christ's righteousness. . . . [Cf: 4MR177.03] p. 25, Para. 3, [1887MS].

Talk of His love, talk of His goodness, talk of His power, for He will not suffer you to be tempted above that you are able to bear. In Christ is our righteousness. Jesus makes up our deficiencies because He sees we cannot do it ourselves. While praying for you I see a soft light encompassing a hand stretched out to save you. God's words are our credentials. We stand upon them. We love the truth. We love Jesus. Feelings are no evidence of God's displeasure. [Cf: 4MR178.01] p. 25, Para. 4, [1887MS].

Your life is precious in the sight of God. He has a work for you to do. It is not unfolded to you now, but just walk on trustingly without a single word of doubt, because this would grieve the dear Jesus and show that you were afraid to trust Him. Lay your hand in His. . . . Oh, what love, what tender love has Jesus manifested in our behalf! The Bible promises are the pinks and the roses and the lilies in the garden of the Lord. Oh, how many walk a dark path, looking to the objectionable, unlovely things on either side of them, when a step higher are the flowers! They think they have no right to say they are children of God and to lay hold on the promises set before them in the gospel, because they do not have the evidence of their acceptance with God. They go through painful struggles, afflicting their souls as did Martin Luther before he learned to cast himself upon Christ's righteousness. [Cf: 4MR178.02] p. 25, Para. 5, [1887MS].

There are many who think they can come to Jesus only in the way the child did who was possessed of the demon that threw him down and tore him as he was being led to the Saviour. You are not of the kind that should have any such conflicts and trials. . . . There is no requirement for you to take on a burden for yourself, for you are Christ's property. He has you in His hand. His everlasting arms are about you. Your life has not been a life of sinfulness in the common acceptance of the term. You have a conscientious fear to do wrong, a principle in your heart to choose the right, and now you want to turn your face away from the briars and thorns to flowers. [Cf: 4MR178.03] p. 26, Para. 1, [1887MS].

Let the eye be fixed on the Son of Righteousness. Do not make your

dear, loving, heavenly Father a tyrant; but see His tenderness, His pity, His large, broad love and His great compassion. His love exceeds that of a mother for her child. The mother may forget, "yet will I not forget thee, saith the Lord." Oh, my dear, Jesus wants you to trust Him. May His blessing rest upon you in a rich measure, is my earnest prayer. [Cf: 4MR179.01] p. 26, Para. 2, [1887MS].

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings. . . . A word moves you, while a heavy judgment only is sufficient to move another of a different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness and distress yourself that you did nothing. Samuel, who served God from his childhood, needed a very different discipline than one who had a set, stubborn, selfish will. . . . [Cf: 4MR179.02] p. 26, Para. 3, [1887MS].

The whole matter has been laid open before me. I know you far better than you know yourself. God will help you to triumph over Satan if you will simply trust Jesus to fight these stern battles that you are wholly unable to fight in your finite strength. You love Jesus and He loves you. Now, just patiently trust in Him, saying over and over, Lord, I am Thine. Cast yourself heartily on Christ. It is not joy that is the evidence that you are a Christian. Your evidence is in a Thus saith the Lord. . . . [Cf: 4MR179.03] p. 26, Para. 4, [1887MS].

Read the following lines and appropriate the sentiment as your own: "Other refuge have I none, Hangs my helpless soul on Thee; "Leave, oh, leave me not alone! Still support and comfort me; All my trust on Thee is stayed, All my help from Thee I bring; Cover my defenseless head With the shadow of Thy wing. Plenteous grace with Thee is found Grace to pardon all my sins; Let the healing streams abound; Make and keep me pure within; Thou of life the fountain art, Freely, let me take of Thee, Spring Thou up within my heart, Rise to all eternity."--Letter 35, 1887, pp. 2-5. (To Mrs. Martha (A.C.) Bourdeau, February 6, 1887.) [Cf: 4MR180.01] p. 26, Para. 5, [1887MS].

I am told by one who made a confession to me that doubts and unbelief had been cherished by them against the testimonies because of the words spoken to them by Sister A. One thing mentioned was that the testimonies to individuals had been told me by others, and I gave them purporting to be a message from God. Does my sister know that in this she is making me a hypocrite and a liar. . . . [Cf: 4MR239.03] p. 27, Para. 1, [1887MS].

One case was mentioned by Sister A, that she had told me all about the cause of Brother B's family, and the next thing she heard I was relating the very things she had told me as what the Lord had shown me. [Cf: 4MR239.04] p. 27, Para. 2, [1887MS].

Let me explain. I am often shown families and individuals and when I have an opportunity with those who are acquainted with them, I make inquiry how that family is standing for the purpose of ascertaining if ministers or people have any knowledge of the existing evils. [Cf: 4MR239.05] p. 27, Para. 3, [1887MS].

This was the fact in the case concerning Brother B's family. I wished

to see if the testimony was substantiated by facts. But that information given did not originate the testimony although shortsighted, tempted souls may thus interpret it.--Letter 17, 1887, pp. 1, 2. (To Brother and Sister J. N. Andrews, September 6, 1887.) [Cf: 4MR240.01] p. 27, Para. 4, [1887MS].

There are some things I wish to address particularly to yourself and to your wife. You both need to be guarded; you both have strong wills, and are not wanting in self-confidence. . . [Cf: 4MR387.01] p. 27, Para. 5, [1887MS].

In your association with others, there is danger of you both being over-bearing and exacting. You will also be in danger of this in your own married life, unless you daily humble your hearts before God, and individually feel the great need of learning in the school of Christ the lesson of meekness, humility, and lowliness of heart. [Cf: 4MR387.02] p. 27, Para. 6, [1887MS].

Your ways seem to be right in your own eyes, when they may be far from right. God would have you less self-sufficient. . . . Your ideas and plans should be closely and critically examined, for you are in danger of circumscribing the work, of placing your own mold upon it, and of using your narrow ideas and cheap plans, which generally prove to be the dearest in the end. You belittle the work by so doing. While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity. [Cf: 4MR387.03] p. 27, Para. 7, [1887MS].

As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths that we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor. . . . Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. It is not safe to allow your own ideas and judgment, your set ways, your peculiar traits of character, to be a controlling power. There is great need of breadth in your calculations in order to place the work high in all your plans, proportionate to its importance. . . . [Cf: 4MR387.04] p. 27, Para. 8, [1887MS].

There has been much lost through following the mistaken ideas of our good brethren whose plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth--some stray offshoot of religious theory, that was beneath their attention. Much has been lost for want of wise methods of labor. Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, without sacrificing one principle of truth or righteousness, but by sacrificing our own ways and manner of approaching the people. [Cf: 4MR388.01] p. 28, Para. 1, [1887MS].

Much more would be effected by using more tact and discretion in the presentation of the truth. Through the neglect of this many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more

favorable. It is our duty to get as close to the people as we can. . . .  
[Cf: 4MR388.02] p. 28, Para. 2, [1887MS].

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset. . . . [Cf: 4MR388.03] p. 28, Para. 3, [1887MS].

God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, "Being crafty, I caught you with guile." . . . You must vary your labor, and not have one way which you think must be followed at all times and in all places. Your ways may seem to you a success, but if you used more tact, more of the wisdom of the serpent, you would have seen much more real results of your work. . . . [Cf: 4MR388.04] p. 28, Para. 4, [1887MS].

A great and solemn work is before us--to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, "We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the non-immortality of the soul," and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ. [Cf: 4MR389.01] p. 28, Para. 5, [1887MS].

It requires great wisdom to reach ministers and noblemen. Why should these be neglected or passed by, as they certainly have been by our people? These classes are responsible to God just in proportion to the capital of talents intrusted to them. Should there not be greater study and much more humble prayer for wisdom to reach these classes? Where much is given, much will be required. Then should there not be wisdom and tact used to gain these souls to Jesus Christ, who will be, if converted, polished instruments in the hands of the Lord to reach others? The Lord's help we must have to know how to undertake His work in a skillful manner. Self must not become prominent. [Cf: 4MR389.02] p. 29, Para. 1, [1887MS].

God has a work to be done that the workers have not yet fully comprehended. Their message is to go to ministers and to worldly wise men, for these are to be tested with the light of truth. It is to be set forth before the learned ones of this world judiciously and in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the uttermost to lay plans according to the Lord's order that shall place His work on the higher and more elevated platform where it should ever have stood. Men's little ideas and narrow plans have bound about the work. . . .

[Cf: 4MR390.01] p. 29, Para. 2, [1887MS].

After the most earnest efforts have been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a goodly conversation. Do not think that you have elevated the standard too high. . . . [Cf: 4MR390.02] p. 29, Para. 3, [1887MS].

You do not know yourself, and you need daily to be imbued with the Spirit of Jesus, else you will, in your dealing with your brethren and with unbelievers, become small, narrow, and penurious, and turn souls in disgust from the truth. If you cultivate these peculiar traits of character you will give deformity to the work. You must grow out of this narrowness; you must have breadth; you must get out of this dealing, for it belittles you in every way. . . . [Cf: 4MR390.03] p. 29, Para. 4, [1887MS].

We feel, dear Brother and Sister \_\_\_\_\_, the tenderest sympathy for you both, and for your little ones as you enter this new field. We feel deeply for you in your separation from friends and acquaintances, your brethren and sisters whom you love. But we know this message is a worldwide message, and we are and must continue to be laborers together with God. I know the Lord loves you and wants to bring you into more close relationship with Himself. Only seek for the mold of God to be upon you, and you will constantly improve in every way until your labors will bear the full approval of Heaven. But never for a moment entertain the idea that you have no improvements to make; for you have many. . . . You are not one who is constantly learning, improving, studying how to adjust yourself to circumstances. You have not adapted yourself to the situation of things, but have been inclined to take an independent course, to follow your own plans, in the place of blending with the workers. . . . [Cf: 4MR391.01] p. 29, Para. 5, [1887MS].

God will be with you if you will be with Him. Take care that you do not leave a wrong impression upon minds in reference to yourself. . . . We need the cloudy pillar to lead us constantly. We have the assurance of the presence of God; you have it--"Lo, I am with you always, even unto the end of the world" (Matt. 28:20). God bless you.--Letter 12, 1887, pp. 1-4, 6, 7, 11, 12. (To Brother Boyd: "Broader View of the Work Necessary," June 25, 1887.) [Cf: 4MR391.02] p. 30, Para. 1, [1887MS].

On Tobacco--If the poisonous tobacco is such a soother for gentlemen, is it not for the ladies? Shall the women go through the streets polluting the air with the smoke of the noxious weed? One has just as much right as the other. But what right have any of the human race to defile themselves? What right have any to poison the air that is given us of Heaven? There is no justice in it, no more than is in the use of alcohol to poison and deform the image of God.--Ms 26, 1887, p. 6. (From sermon preached in Tramelan, France, "A Living Sacrifice," Feb. 6, 1887.) [Cf: 4MR444.02] p. 30, Para. 2, [1887MS].

Do you remember Mary Roth, a girl about sixteen years old, whom you met in Tramelan? Her father and brothers are tailors, and another one is a baker. They say that you visited them in Tramelan. I think you found Mary not well. I went there three times to labor. The water-

closets are in the house. The whole house is poisoned by the polluted air. I called the family together, and talked this matter strongly to them. . . . They receive everything I tell them as being so indeed. [Cf: 5MR22.01] p. 30, Para. 3, [1887MS].

Mary has been an apprentice in this office, but has not been well for some time. The blood is mostly in her head. Sara McCenterfer has been treating her for months--fomentations, foot baths, sponge baths, rubbings, and so on. A physician was called to give her an examination. He says her case is a complicated one, and she must leave the office. Her parents were afraid to have her come home, because I had set before them the poisonous atmosphere in the house, which they were inhaling all the time. I saw that the precious child would not get well here, so I finally proposed that Mary should go to America, to the sanitarium. They consented to let her go. Now I wish you to tell me if this is not the best thing to be done. The physicians here do not know how to take a case without drugging. They commended the way that she has been treated, and recommended her to go to an institution in Basel, under the care of the physician that attended Edith Andrews. The treatment is all given by men with masks on. Mary is a modest young woman, and she would not go there, she said, if she died. What do you think of my sending her to the sanitarium? She has had a hard time the past winter--her feet cold as ice, room not properly heated. Her ankles swell very badly. She came down unable to do anything. I could not spare Sara. She would work over her hours at a time, and I thought I would better be to the expense of her treatment at the sanitarium than have Sara take care of her here without conveniences whatever. [Cf: 5MR23.01] p. 30, Para. 4, [1887MS].

They intend to leave here sometime in May. Will forward you the examination paper. I sent for it some time ago to send to you. Her father sends one of her brothers to attend the college. I promised to pay his tuition and board. He gives this young man to the cause. He was raised up from what they feared would be his deathbed. The father made a vow that if the Lord would spare his life, he would give him to the cause of God. He is an excellent young man. I have devoted all the royalty on foreign books to be used in the foreign missions. I thought I would place a fund in the office to be used for the purpose of educating choice young men to become laborers for their own countrymen. This young man will come with his sister. They are a nice family.--Letter 9, 1887, pp. 3, 4. (To Dr. J. H. Kellogg, April 15, 1887.) [Cf: 5MR23.02] p. 31, Para. 1, [1887MS].

Let no one imagine that it is an easy thing to overcome the enemy, and through faith and perfect obedience gain eternal life. Not one can be borne aloft to an incorruptible inheritance without effort on his part. To look back is to grow dizzy, to let go is to perish. Few appreciate the importance of striving constantly to overcome. They relax their diligence, and as the result become selfish and self-indulgent, spiritual vigilance is not thought to be essential. Earnestness in human effort is not brought into the Christian life.--Letter 53, 1887, p. 9. (To "Dear Brethren and Sisters Who Shall Attend the April Meeting at Oakland, California," undated.) [Cf: 5MR123.02] p. 31, Para. 2, [1887MS].

I am often shown families and individuals and, when I have an opportunity with those who are acquainted with them, I make inquiry how

that family is standing for the purpose of ascertaining if ministers or people have any knowledge of the existing evils. This was the fact in the case concerning Brother Colcord's family, and I wished to see if the testimony was substantiated by facts. But that information given did not originate the testimony, although shortsighted, tempted souls may thus interpret it.--Letter 17, 1887, pp. 1, 2. (To Brother and Sister Andrews, September 6, 1887.) [Cf: 5MR138.04] p. 31, Para. 3, [1887MS].

Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained.--Letter 14, 1887, p. 2. (To Brethren Robinson and Boyd, June 18, 1887.) [Cf: 5MR155.01] p. 31, Para. 4, [1887MS].

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. Waggoner's teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion. [Cf: 5MR276.01] p. 31, Para. 5, [1887MS].

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. Waggoner has had his mind exercised on this subject, but to bring these differences into our General Conference is a mistake; it should not be done. . . . [Cf: 5MR276.02] p. 31, Para. 6, [1887MS].

Elder E. J. Waggoner has loved discussions and contention. I fear that E. J. Waggoner has cultivated a love for the same. We need now good humble religion. E. J. Waggoner needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness that he may teach this to the people.--Letter 37, 1887, pp. 2, 4. (To E. J. Waggoner and A. T. Jones, February 18, 1887.) [Cf: 5MR276.03] p. 31, Para. 7, [1887MS].

Souls are being added to the church in Chaux-de-Fonds, showing that, notwithstanding the unfavorable situation, yet souls have courage to decide for the truth, to keep the Sabbath because it is truth. And if all do what they can, hoping and believing that God will pity them and help them in their great need, they will surely see His promises verified in this matter. If all will be united, counsel together, pray together, and live out their faith, the Lord will work for their good and His own name's glory. . . . [Cf: 5MR318.01] p. 32, Para. 1, [1887MS].

I have donated my horse, for which I paid \$175; my carriage, for which I paid \$110; my harness, for which I paid thirty dollars. I have had these in use a little more than one year. They may sell them and get what they can to invest in the house of worship. I pledged also \$100 towards a meetinghouse in Bienne. We can see no other way to do than to build houses of worship, and our brethren must begin to work themselves into houses under their control as tenement houses.--Manuscript 31, 1887, pp. 3-5. (Diary, "Second Visit to France," May 13-22, 1887.) [Cf: 5MR318.02] p. 32, Para. 2, [1887MS].

The Lord has done great things for you in California, particularly in Oakland. But there is much more that He would be well pleased to do for you if you will make your works correspond with your faith. God never

honors unbelief with rich blessings. Review what God has done, and then know that it is only the beginning of what He is willing to do. We must place a higher value than we do upon the Scriptures, for therein is the revealed will of God to man. It is not enough to merely assent to the truthfulness of God's Word, but we must search the Scriptures to know what they contain. Do we receive the Bible as the "Oracle of God?" It is really a divine communication as though its words came to us in an audible voice. Oh, we do not know its value, its preciousness, because we do not obey its instructions. . . . [Cf: 6MR10.01] p. 32, Para. 3, [1887MS].

"A new heart will I give you and a new spirit will I put within you." I believe with all my heart that the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God. . . . [Cf: 6MR10.02] p. 32, Para. 4, [1887MS].

Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us (shall finally be) saved, it will be by clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification and redemption. . . . [Cf: 6MR11.01] p. 32, Para. 5, [1887MS].

There will be some terrible falls by those who think they stand firm because they have the truth; but they have it not as it is in Jesus. A moment's carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for a third and so on. We must as faithful messengers of God, plead with Him constantly to be kept by His power. If we swerve a single inch from duty we are in danger of following on in a course of sin that ends in perdition. There is hope for every one of us, but only in one way by fastening ourselves to Christ. and Exerting every energy to attain to the perfection of His character. This goody goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions. . . . [Cf: 6MR11.02] p. 33, Para. 1, [1887MS].

Will those who claim to be children of the Most High elevate the standard, not for a day, not simply while assembled in your meeting, but as long as time shall last? Will they not be on the Lord's side and serve him with full purpose of heart? . . . If you put away sin and



exercise living faith, the riches of heaven's blessing will be yours.-- Letter 53, 1887, pp. 1, 2, 6, 9, 10, 12. (To "Dear Brethren and Sisters Who Shall Attend the April Meeting at Oakland, California," undated.) [Cf: 6MR11.03] p. 33, Para. 2, [1887MS].

It is not enough to say, "I am a child of God"; but it's our works that will bear witness if we are children of God. Every one who is a child of God will do the will of God. Profession is of no value unless it is followed by true practical godliness. Our Saviour has a right to the service of every one of us.--Ms 17, 1887, p. 1. ("Godliness," Sermon, June 11, 1887.) [Cf: 6MR12.03] p. 33, Para. 3, [1887MS].

I think that even in England a good work has been done. It must be acknowledged to be a hard and trying field, and not one word of discouragement ought to be spoken. The Lord is at the helm and if we do not trust in Him to work, naught will be done. There is a good beginning made. Publications have been and still are doing a good work. Let not one grain of unbelief be sown for unless we keep a brave front, we cannot expect to inspire others with courage. I am telling everything I can in relation to the mission that will inspire confidence. When I think how slow the work has gone in [New] England and how little done in Mass., and Maine and many other places where they have all circumstances in their favor we need not be discouraged in regard to Old England. With the same amount of labor expended on Old England in a wise manner it will produce, I believe, good results. May the Lord work is my prayer. And let us look at every token of good; acknowledge all the Lord has done with grateful hearts. . . . [Cf: 6MR33.01] p. 33, Para. 4, [1887MS].

Now, my Brother, be of good heart and notwithstanding the work may move slow, nevertheless it moves. Thank God for that, but however we may view the work, in no case put in print one single word as though there had not much been done. Do not intimate that it would be better if nothing had been done, and you could commence new. I do not thus regard it. . . . [Cf: 6MR33.02] p. 34, Para. 1, [1887MS].

The work is not to be belittled, neither is it to be depreciated but every step that it has arisen is to be appreciated and still carried forward. . . . Talk faith, talk courage and do not block the way that we cannot make appeals to the people. . . . [Cf: 6MR34.01] p. 34, Para. 2, [1887MS].

Do not make the remark to any one that it would be better if nothing had been done in England because this would not be just to the missionaries sent there, neither to our God. There has been a good work done in England and you should not make any such remarks when you did not make the commencement, [and] therefore cannot see the advance work that has been done. Give all the credit possible to that which has been done and then be prepared to reach out and make the most of what has been done . . . . [Cf: 6MR34.02] p. 34, Para. 3, [1887MS].

Brother John's ideas of open air meetings have made his labors almost a failure during his stay in England. Now if all the workers had counseled together and esteemed one another and moved in perfect [unity], in faith and in courage, relying less upon what they could and more upon that which God could do for them, had they thought well of one another and respected one another, God would have heard their

cries, He would have revealed His power and the work would be farther advanced than it is. . . . If there have been mistakes made, if there has been want of judgment and now the errors are seen, let us consider whether the very same mistakes might not have been made in the commencement by any of us had we acted a part in the work.--Letter 50, 1887, pp. 1, 2, 6-9. (To Elder S. N. Haskell, September 1, 1887.) [Cf: 6MR34.03] p. 34, Para. 4, [1887MS].

Elder Ings, Sister Ings, and I took the steamer for the Isle of Wight. The day was a little cloudy at first, but the clouds dispersed and we had very pleasant weather. Brother Sargent lives with his family on the island. They are indeed children of God, keeping the Sabbath with all fidelity. Have kept the Sabbath for six years. His work is a captain of ships. The Sabbath has shut him out of positions more profitable, but he rejoices in the truth. We purchased strawberries and bread and Sister Phipson, Sister Ings and I were seated in full view of the water, and took our lunch. The Isle of Wight is a beautiful place. After we had taken refreshments Brother Sargent took us across the bay in his rowboat and we visited his family. They have a numerous little flock. We had a pleasant visit and then had a season of prayer with them. It was a precious season.--Ms 36, 1887, pp. 6, 7. (Diary, July 10, 1887.) [Cf: 6MR122.01] p. 34, Para. 5, [1887MS].

We know that the Lord has wrought wonderfully since we first came to Europe. Praise His holy name. . . . If you want to close the door to any benevolent impulses you can talk as if there had nothing been done worth while. We think there has much been done. At Zurich there was one man and his wife, and when we left I think there were 20, and these, as a whole, will present as good a front as any company raised up in New England. . . . [Cf: 6MR122.02] p. 34, Para. 6, [1887MS].

God lives and reigns, we will walk by faith and trust wholly in God who is our helper in every time of need. Let us praise God for what has been done and then try to push the work continually. We are not to become faint hearted but lean heavily on Jesus. Be of good heart. [Cf: 6MR122.03] p. 35, Para. 1, [1887MS].

A good work has been done in England. The work has necessarily moved slowly; more might have been done. But when we consider there is quite a little army of souls that have been added to the church, let us praise God. In Grimsby there are some precious souls. Some are not what they might be and yet their influence has done much for the cause of truth. I was made to rejoice while there that a young man teaching the school was under deep conviction and had commenced to keep the Sabbath, but his exercises came upon the Sabbath and he solicited the prayers of the brethren for wisdom how to manage this matter. He frankly confessed his faith and was favored. God was in this. I know of no more striking circumstance that has occurred in America showing evidence of genuine conversion. [Cf: 6MR123.01] p. 35, Para. 2, [1887MS].

Then the two sisters who embraced the truth in Grimsby, and their niece there, are precious souls. One lying an invalid, the others doing what they can with their influence and can become useful workers in the cause of God. They have good ability that should be appreciated and brought into the work. There are others also that I might mention in Ulceby. [Cf: 6MR123.02] p. 35, Para. 3, [1887MS].

There is the case of Bro. Armstrong and family. The power of truth has come into that family. The father made great sacrifices and the Lord blessed him greatly. He has no thought of turning back although he has lost, as a superior baker, much of his customers because he will not furnish bread upon the Sabbath. [Cf: 6MR123.03] p. 35, Para. 4, [1887MS].

In Ulceby is a little company and there is the standard of truth lifted and all around Ulceby are souls I know who are deeply convicted. The seeds of truth have been sown and will spring up and bear fruit. There are precious souls in Kettering.--Letter 50, 1887, pp. 6, 7, 9, 10. (To S. N. Haskell, September 1, 1887.) [Cf: 6MR123.04] p. 35, Para. 5, [1887MS].

When we came to Copenhagen there were men dressed in scarlet who were brilliantly flashing everywhere. A Brussels carpet was laid down from the car to the depot where he [a member of the royal family] passed through an arched doorway and hacks were waiting with plumed soldiers to escort him to his palace. . . . [Cf: 6MR144.01] p. 35, Para. 6, [1887MS].

What a great change in Copenhagen since we first visited them! Our meetings were held in a little damp hall. . . . Next our meeting was transferred to a basement. Above was a dancing hall and there were saloons all around us. . . . Nearly a year ago--July 17--I again visited Copenhagen. . . . We had a hall--an improvement upon the one we had on our first visit . . . and there were more than double the number when we were on our first visit, and some of the best quality of people. . . . And now, June 4, we see many who have been added to the numbers of Sabbath-keepers and our hearts were made glad to see a respectable, noble, intelligent class of believers assembled in the city of Copenhagen. . . . We could exclaim, "What hath God wrought!" [Cf: 6MR144.02] p. 35, Para. 7, [1887MS].

And in this great city the work may still progress if the workers will not get above the simplicity of the work but will keep humble and holy and dependent upon God.--Ms 33, 1887, pp. 1, 3, 4. (Diary, June 1 to 8, 1887.) [Cf: 6MR144.03] p. 36, Para. 1, [1887MS].

The principles of righteousness must be implanted in the soul. The faith must grasp the power of Jesus Christ, else there is no safety. Licentious practices are getting to be as common as in the days before the flood. Not one should be buried with Christ by baptism unless they are critically examined whether they have ceased to sin, whether they have fixed moral principles, whether they know what sin is, whether they have moral defilement which God abhors. Find out by close questioning if these persons are really ceasing to sin, if with David they can say, I hate sin with a perfect hatred.--Letter 26d, 1887, p. 6. (To "Brother Covert and those who hold responsible positions in the Indiana Conference," September 27, 1887.) [Cf: 6MR164.03] p. 36, Para. 2, [1887MS].

Brother Guenin's eldest son had taken no part with the church for more than a year. He spoke with deep feeling, confessing his wrongs. . . . His mother spoke for the first time. She became disgusted with the course of Czechowski and she became prejudiced with all who came from America, but a change came over her and she expressed her desire to

take part with the people of God.--Ms 29, 1887, p. 2. (Diary, February 5, 1887.) [Cf: 6MR192.01] p. 36, Para. 3, [1887MS].

There are many who speak of coming to Christ who will leave the matter indistinct and indefinite. The question is asked "What shall I do to be saved?" And Christ answers the question positively. He asks, "What is written in the Law?" And the answer comes to this, "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." Luke 10:25-27. Now we can see that the conditions are not made on emotions but it is by taking a distinct course that is laid out for us. It is a very important question with every one of us what we shall do in order to be saved. [Cf: 6MR195.05] p. 36, Para. 4, [1887MS].

How particular are you men of business that all your business transactions are made according to law. How careful are you that you shall not invest your money and it prove to be a bad investment. Well; these business matters only relate to temporal matters but here the matter which concerns our eternal interest is such as will last through eternity. And it is not safe to run any risk in regard to our soul's salvation. We want an intelligent knowledge upon that which pertains to our eternal welfare. There is an eternal reward that is presented to those that shall find eternal life. [Cf: 6MR196.01] p. 36, Para. 5, [1887MS].

You think much of your pieces of land that you have here in this earth, but we read of a building that is made by God and not by human hands that is for the obedient and we want that inheritance that is not corruptible. We want a home on the earth made new. All that we have in this life is uncertain. We may meet with losses and discouragements but in that home all is made new and shall be forever and ever. How short-sighted must mortals be to place their affections on this life and lose sight of the things eternal! How important that we understand the conditions of obtaining this eternal inheritance!--Ms 17, 1887, pp. 2, 3. ("Godliness," Sermon, June 11, 1887.) [Cf: 6MR196.02] p. 36, Para. 6, [1887MS].

There is real common sense in health reform. . . . To care for the body by giving it that quality of food which is relishable and strengthening is one of the first duties in order to prepare the workers to do good sound work.--Letter 12, 1887, p. 9. (To C. L. Boyd, June 25, 1887.) [Cf: 6MR307.01] p. 37, Para. 1, [1887MS].

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the Sanctuary. We do not follow Him into the Sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the Sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known. [Cf: 6MR315.01] p. 37, Para. 2, [1887MS].

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth.--Letter 37, 1887, p. 6. (To Elders E. J. Waggoner and A. T. Jones, February 18, 1887.) [Cf:

6MR315.02] p. 37, Para. 3, [1887MS].

After his [Canright's] apostasy, why need you say the things in regard to him you have? God did not treat apostates in this way and if you had anything to say, say it without putting such things in the paper. I tell you brethren, I am troubled, when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.--Letter 13, 1887, p. 3. (To Brethren Butler and Smith, April 15, 1887.) [Cf: 7MR184.01] p. 37, Para. 4, [1887MS].

I expected to remain through the meeting [in New Bedford] but urgent telegrams came from the Ohio campmeeting for us to come. If we would return answer that we would come Elder Farnsworth would start for New Bedford meeting. We looked the whole thing over and, considering Elders Canright and Oviatt's apostasy, we decided to go. [Cf: 7MR244.01] p. 37, Para. 5, [1887MS].

We left the ground Friday morning and arrived at Cleveland Sabbath morning and spoke that day. Made decided efforts for the people, called them forward and fully two hundred came forward. The congregation of outsiders was very large. This made a decided impression upon them. They said they never had seen anything like this before. Special labor was given in the different tents for all who came forward. After a season of prayer I was in the tent from half past two until half past five o'clock. [Cf: 7MR244.02] p. 37, Para. 6, [1887MS].

Sunday we had the crowd again. The large tent was crowded full. It rained some. Many visited me who had been in the '43 and '44 Movement. Some claimed to be in advance of us in the faith of the restitution of all things, while some others claimed that Christ had come, while still others seemed to be seeking for the truth. It was hard labor in Cleveland because of the want of unity and among the ministers. There was need of the converting power of God to come upon the ministers. [Cf: 7MR244.03] p. 37, Para. 7, [1887MS].

Monday we entered the tent at eight o'clock and did not leave it until three. I spoke three hours giving most solemn warnings to ministers and people, called the people forward and the ministers and gave them time to confess their faults and errors. When they commenced to confess there was a break, but still I did not see that clear and thorough work I desired. I told them I would not leave the tent until there was a decided movement made. Well, we had a most solemn, confessing, weeping meeting. [Cf: 7MR244.04] p. 38, Para. 1, [1887MS].

Tuesday morning I went to the eight o'clock meeting and I bowed before God and continued my supplication long for the Lord to come in and melt the hearts of the people. Then I felt the assurance that the darkness was clearing away. I told them so, bid them farewell, took the hack for the depot to go to Springfield, Ill.--Letter 50, 1887, pp. 3, 4. (To Brother Haskell, September 1, 1887.) [Cf: 7MR245.01] p. 38, Para. 2, [1887MS].

Poor, half-decayed fruit and vegetables should never be placed upon the table because it is a savings of a few pennies. This kind of management is a loss, and the body that should be nourished as a temple of the Holy Ghost and be fitted to do the very best kind of work is

neglected. Many speeches were made in regard to self-denial and self-sacrifice that were wholly inappropriate and uncalled for. Brother \_\_\_\_\_ was so reduced by poor food and by want of conveniences and proper, careful attention while absent from his family that he had no strength to withstand exposure and disease. He died a martyr to misconceived, crooked ideas of what constitutes health reform and self-denial. He always had little thought for his own convenience, and was left too much to himself, to care for himself. He was willing to do anything to save means. Such conscientious souls are the ones who are hurt by these overstrained ideas of what constitutes health reform. Sister \_\_\_\_\_'s family have been injured by the ideas she has entertained of health reform. Brother John has been a hard worker, and the food taken into his stomach has not nourished him; it has not supplied the waste of his system and has not made the best quality of blood. The weakness from which he is now suffering is caused by a poverty of the blood more than by any real disease. [Cf: 7MR322.02] p. 38, Para. 3, [1887MS].

Why will not men and women to whom God has given reasoning powers exercise their reason? When they see their strength is failing, why do they not investigate their habits and their diet, and change to a different diet to see its effect? The sufferings that have been brought about by a so-called health reform have militated greatly against true reforms. These narrow ideas and this overstraining in the diet question have done great injury to physical, mental, and moral strength. [Cf: 7MR323.01] p. 38, Para. 4, [1887MS].

Our missions should be conducted in a merciful way. It never pays to cheat the stomach of healthful, wholesome food; for it is robbing the blood of nourishment, and in consequence the whole system is deranged, the whole mind diseased, and God has lame, inefficient service in place of healthy, sound labor. . . . There are sufferers on every hand because people do not think that the body needs special favors.--Letter 12, 1887, pp. 9, 10 (To Brother Boyd, June 25, 1887.) [Cf: 7MR323.02] p. 38, Para. 5, [1887MS].

Who is it that has given us all the things that are beautiful in nature? It is the Creator of heaven and earth that has done this. . . . [Cf: 8MR32.01] p. 39, Para. 1, [1887MS].

Such scenes as we have on this ground cheer my heart and I want to know how many of us look upon the lofty things of nature and then return thanks to the God of nature? Do we see in the things of earthliness the hand of the Creator? It is the Christian that can set the true value upon everything that God has given us on this earth. Every flower and every shrub, everything beautiful in nature calls our mind away from nature to nature's God. Who gave that beautiful flower its tint, its color? It was our heavenly Father. And you can teach your children that here is an expression of the love of God to fallen man. You can look upon the beautiful things of nature, blighted now by the load of the curse, and they represent but feebly the joys that are to come. You visit the most beautiful places on earth and delight yourself in them, and yet, "eye hath not seen, nor ear heard, . . . the things which God had prepared for them that love Him! (1 Cor. 2:9)." How many there are that do not think of those things that God has given us. Now, if we could readily appreciate these blessings, then we would always be happy, but there is an enemy who is always working against us, so that

the praise and gratitude which should flow forth from our lips is often withheld.--Ms 17, 1887, pp. 1, 3, 4. ("Practical Godliness," June 11, 1887.) [Cf: 8MR32.02] p. 39, Para. 2, [1887MS].

Now, my brethren [G. I. Butler and Uriah Smith], I do not feel very happy, . . . be assured, when I think you have encouraged Elder Canright in giving lessons to the students in the College, and in pouring into the Review such a mass of matter as though he were bishop of the Methodist Church.--Letter 13, 1887, p. 2. (To Brethren Butler and Smith, April 5, 1887.) [Cf: 8MR65.02] p. 39, Para. 3, [1887MS].

I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder [A. T.] Jones' are all wrong. . . . [Cf: 8MR311.01] p. 39, Para. 4, [1887MS].

I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner. . . . [Cf: 8MR311.02] p. 39, Para. 5, [1887MS].

I want to see no Pharisaism among us. The matter now has been brought fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way and if this cannot be done without a spirit of Pharisaism then let us stop publishing these matters and learn more fully lessons in the school of Christ. [Cf: 8MR311.03] p. 39, Para. 6, [1887MS].

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness.--Letter 13, 1887, pp. 1, 3. (To G. I. Butler and Uriah Smith, April 5, 1887.) [Cf: 8MR311.04] p. 40, Para. 1, [1887MS].

In my dreams I was at the Health Retreat, and I was told by my guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see that the charge was so high. You seemed to be the controlling power. I saw that the impression made by your course on the minds of those who were settling their bills was unfavorable to the institution. I heard some of your brethren pleading with you, telling you that your course was unwise and unjust, but you were as firm as a rock in your adherence to your course. You claimed that in what you were doing, you were working for the good of the institution. But I saw persons go from the Retreat anything but satisfied. . . . [Cf: 8MR315.01] p. 40, Para. 2, [1887MS].

In the night season I saw you in the company of the matron of the institution. As far as your attentions to each other were concerned, you might have been man and wife. Your conduct toward each other was wrong in the sight of God, and my heart was grieved by the condition of

things. I asked, "Who hath bewitched you, that ye should not obey the truth?" God is displeased. You have grieved His Holy Spirit. Sister H\_\_\_\_\_ will never again be what she once was. Both of you are guilty before God.--Letter 30, 1887, pp. 1, 11. (To Brother R., June 11, 1887.) [Cf: 8MR315.02] p. 40, Para. 3, [1887MS].

Instead of the work being molded according to the habits of men, their habits must be reformed. Where the workers are decidedly below their task, they must take a new turn and become efficient. The work must not bear the mark of a faulty education and of the hereditary tendencies of man. It must be accomplished with exactness. If one has no qualifications for a certain work, let someone else be chosen to learn it, even if it incurs an expense. The work is of such importance that the angels look down upon it with an intense interest, and walk through the rooms of the institution. They watch every worker and the work that comes forth from his hands, and the report is brought back to heaven of the manner in which it is performed and of the spirit in which it is done. [Cf: 8MR325.01] p. 40, Para. 4, [1887MS].

There is a great need of careful building in every important institution like this. There is a great need of tact, intelligence, skill and businesslike thoroughness. This is even an absolute condition of prosperity in this institution. It will be easy to make great blunders if the business is not looked after with clear and sharp attention. Although the novice or apprentice may be energetic, if there is not in the various departments someone to oversee, someone who is properly qualified for his work, there will be failure in many respects. As the work grows, it will become impossible even occasionally to postpone jobs from one date to another. What is not done in due time, be it in sacred or in secular matters, runs a great risk of not being done at all; in any case, such work can never be done so well as at the proper time. [Cf: 8MR325.02] p. 40, Para. 5, [1887MS].

This defect must be corrected in our managers as well as in our apprentices, for the eyes of the Lord are upon the work and the workmen. Much time goes by every day, and every hour of the day, which is far from showing the results which could be expected. Do one thing at a time, and complete it as far as possible, then take up another. It is impossible to think of having apprentices working diligently and yet making only very little advancement. The lesson to be taught is this: Do not take up your time with trifles, stop this state of things where everybody is in a hurry, and no one is getting ahead. [Cf: 8MR326.01] p. 41, Para. 1, [1887MS].

We must have at the head of the departments, calm, firm, punctual business men, able to bring order out of confusion, but who will not throw everything in confusion and keep things eternally on the run in order that jobs left behind may be done on time. There must be men who will begin a work in the right way, and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until



tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches. Men and women can reach a higher degree of usefulness than to carry with them through life an unsettled state of mind. They can improve the defective traits of their character contracted in their younger years. Like Paul, they can labor to reach a much higher degree of perfection. [Cf: 8MR326.02] p. 41, Para. 2, [1887MS].

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. One should get up at a regular hour. If during the day the work is neglected, and the following night is spent in making up for lost time, the morrow and following day will show, as a result, a wearied brain and a general fatigue which constitute positive violations of the law of life and health. There should be regular hours for rising, for family worship, for meals and for work. And it is a religious duty, in every one of our institutions, to maintain this by precept as well as by a firm example. Many squander the most precious hours of the morning hoping that they can terminate the work thus neglected during the hours which should be devoted to sleep. Godliness, health, success, everything suffers from this lack of true religious system. [Cf: 8MR327.01] p. 41, Para. 3, [1887MS].

There are many lessons which should be taught here in Europe. Some workers need to give up the slow methods of work which prevail, and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care. [Cf: 8MR327.02] p. 41, Para. 4, [1887MS].

The work needs more effort and care than it is receiving here. Our translators have too much to do. They are not training their minds to a close and deep analysis of their work. They need to have their mind clothed with all its strength and elasticity and to have a clear and free imagination in order to grasp the original to be translated. A translation should never be considered as complete as long as it has passed through the hands of one person only. For the translation of the Holy Scriptures, in many lands, a large number of men were chosen who labored together, closely examining and mutually criticizing their work. [Cf: 8MR327.03] p. 42, Para. 1, [1887MS].

Our work is much more important than is supposed, and requires much more thought. The translators should have less hours to devote to close and absorbing intellectual labor, lest the brain become too weary, and the force of penetration being relaxed, the labor accomplished shall be imperfect. In dealing with the truth, everything should be done with a grace and a solidity which have not thus far characterized the work; for this reason, the mind of one should not be overburdened. Brother \_\_\_\_\_ has too much to do. He is in danger of contracting the habit of not giving to his work all the thought, all the effort and all the care that he should, and as considerable responsibility rests upon him, he must not be laden with a multiplicity of matters which he feels he must do, lest he shall become positively incapable for the competent and thorough work which is needed.--Ms 24, 1887, pp. 3-6. ("Testimony for the Workers of the Publishing House at Basel," February 14, 1887.) [Cf:

8MR328.01] p. 42, Para. 2, [1887MS].

In order to be successful, you must do but one thing at a time, concentrating all your powers upon that. If God has said to you as He did to John, "Write," then give yourself to that, and do not attempt more. But if you are to give discourses, your mind, although intensely active, is not vigorous enough to sustain the strain of speaking and visiting, and writing too. You should let your pen rest in a great measure when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. . . . [Cf: 8MR328.02] p. 42, Para. 3, [1887MS].

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 of God. [Cf: 8MR329.01] p. 42, Para. 4, [1887MS].

The Lord would not have us be so excitable, in such a hurry. The counsels of God in His word were not given in a few days, on the high-pressure plan. It took a long period of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm composed, a proverb penned, a vision recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years passed from the time Moses began to write the book of Genesis, down to the completion of the Revelation by the beloved John. [Cf: 8MR329.02] p. 42, Para. 5, [1887MS].

The people need to be educated. This cannot be done if all the preacher's powers are given to other things. If your vitality, both mental and physical, has been expended needlessly, you cannot do your work with efficiency. . . . [Cf: 8MR329.03] p. 43, Para. 1, [1887MS].

It is not so much the activity that we bring into the work that makes it a success, but it is the well-directed efforts, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with Him, keeping self under strict control, preserving nerve and brain from over taxation, and having religion the controlling element in our lives, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere. [Cf: 8MR329.04] p. 43, Para. 2, [1887MS].

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of every thought, word, and action to Christ. The Word of God, not impulses, not impressions, must be your guide. [Cf: 8MR330.01] p. 43, Para. 3, [1887MS].

A solemn, sacred work is this, to preach the truths 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. God has honored us by making us the depositaries of His truth; and He has placed us under the most sacred obligations to diffuse that light, that it may illuminate those who are in darkness. [Cf: 8MR330.02] p. 43, Para. 4, [1887MS].

Has God been mistaken in us? Are we not His chosen vessels? Are we not the agents He has selected through whom to send forth the last message of mercy to a world? Oh, if we only had Jesus in our hearts, if His Spirit controlled our actions, if His law was the rule of our life, what a power for good we would be in the world! We must remember that others have pleaded and preached for souls--persons more learned and talented than we--and 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.--Letter 56, 1887, pp. 1, 5, 9, 10. (To D. T. Bourdeau, 1887.) [Cf: 8MR330.03] p. 43, Para. 5, [1887MS].

It would be sad if those who profess to love our heavenly Father should misrepresent Him. If we live in the light of His countenance we shall reflect His glory to all around us. If we bring the light and glory of heaven into our religious service, we place the religion of Jesus Christ upon that high and elevated plane where the Bible places it. [Cf: 8MR406.01] p. 43, Para. 6, [1887MS].

Many seem to think that they must beg pardon of all the world for being a Christian. John did not regard it so. He says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). The Christian does not take a step down to a low level; he is constantly progressing forward, and the religion of Jesus Christ never degrades the receiver. It refines his taste; it sanctifies his judgment. Why should it not, when he is in connection with a pure and holy God, and the power which is invested in God He imparts to His sons and daughters. "Come out from among them, and be ye separate, saith the Lord. . . . And I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17-18). Here is the promise that we shall become members of the royal family, that we shall be children of the heavenly king. . . . [Cf: 8MR406.02] p. 43, Para. 7, [1887MS].

It has been my life study since I was eleven years of age, that I might place my feet in the road cast up for the ransomed of the Lord to walk in. I do not expect this path will be smooth and without trouble, but my precious Jesus traveled that path before me and He has beat down the thorns and rough places and made a smooth path for my feet, and I will follow in His footsteps and choose the suffering part of religion. I want to be a partaker with Christ of His sufferings, and then I have the promise that I will be partaker with Him in His glory.--Ms 16, 1887, pp. 5, 7. (Sermon, May 22, 1887.) [Cf: 8MR406.03] p. 44, Para. 1, [1887MS].

May 15, 1887--We have just returned from visiting Zurich. It is a much prettier city than Basel. The old part of the city contains many historical places of interest. . . . [Cf: 8MR445.03] p. 44, Para. 2, [1887MS].

We rode out in a rowboat upon the Zurich Lake which was narrow but thirty-five miles long. This gave us a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. Zurich is pleasantly situated on the shores of Lake Zurich. This is a noble expanse of water, enclosed with banks which swell upwards, clothed with vineyards and pine forests, from amid which hamlets and white villas

gleam out amid trees and cultivated hills which give variety and beauty to the picture, while in the far off horizon the glaciers are seen blending with the golden clouds. On the right the region is walled in with the craggy rampart of the Albis Alp but the mountains stand back from the shore and by permitting the light to fall freely upon the bosom of the lake and on the ample sweep of its lovely and fertile banks, give a beauty to the picture which pen or brush of the artist could not equal. [Cf: 8MR445.04] p. 44, Para. 3, [1887MS].

The neighboring lake of Zug is in marked contrast to Zurich. The placid waters and slumbering shore seem perpetually wrapped in the shadows.--Ms 29, 1887. (Diary, January 1 to May 15, 1887.) [Cf: 8MR446.01] p. 44, Para. 4, [1887MS].

*One Man Should Not Do All the Talking.*--I spoke again to the people assembled in conference from Malachi 3:16, "Then they that feared the Lord spake often one to another," etc. I dwelt upon the importance of making our social meetings interesting; that one man wasn't to do all the talking, but everyone should bear his testimony. It has been the habit of one man to get up and talk from one half hour to an hour. This is called meditation. Then the interest of the meeting is gone and no one feels that he has any testimony to bear. One or two make a few remarks and the meetings close; and there had not been the habit of having social meetings in Europe. But we are seeking to educate them on this point, that it is the duty of everyone who loves God and the truth to speak to one another words of experience and of comfort, and to tell of God's goodness, His love, and His great mercy in giving His Son Jesus Christ to die for us while we were enemies to God.-- *Manuscript* 29, 1887, p. 8. ("Labors in Switzerland, No. 8," February 22, 1887.) [Cf: 9MR93.03] p. 44, Para. 5, [1887MS].

*The "Added Law."*-- I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago [cir. 1867] in reference to the "added law." I read this to Elder Waggoner. I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years. . . . [Cf: 9MR214.01] p. 45, Para. 1, [1887MS].

I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious.-- *Letter* 37, 1887, pp. 1,2. (To E. J. Waggoner and A. T. Jones, February 18, 1887.) [Cf: 9MR214.02] p. 45, Para. 2, [1887MS].

*Cautions Regarding Differences of Opinion on the Law in Galatians.*-- I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent these not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. [Cf: 9MR214.03] p. 45, Para. 3, [1887MS].

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion. . . . [Cf: 9MR215.01] p. 45, Para. 4, [1887MS].

I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead. . . . [Cf: 9MR215.02] p. 45, Para. 5, [1887MS].

I advised that his [D. M. Canright's] books be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.-- *Letter 13, 1887, pp. 1-3. (To G. I. Butler and Uriah Smith, April 5, 1887.)* [Cf: 9MR215.03] p. 45, Para. 6, [1887MS].

*A Succession of Falls and Christ's Victory Over Satan.*--Adam and Eve transgressed the law of God in Eden. They fell from their high estate, and were driven out from beautiful Eden. Everything that their wants required had been provided for them, and there was only one prohibition laid upon them. The Lord said, "Of the tree of knowledge of good and evil, thou shalt not eat of it" (Genesis 3:17). Many have tried to prove that there was some peculiar quality in the tree which called for this prohibition, but this was not the case. The fruit of the tree of knowledge was not in itself injurious. It was used merely as a test of their obedience to God. Will they be obedient to God's requirements, or not? We find that Satan came then, just as he comes today, with temptations upon the point of appetite. [Cf: 9MR231.02] p. 45, Para. 7, [1887MS].

Eve was told that there was nothing bad in the tree, that its fruit was of such a character as would give increased knowledge. Does not Satan come to us in just that way? Does he not present attractions, and try to make us believe that if we will pursue a certain course, contrary to the law of God, something will be gained by it? But after they had yielded to the temptations of Satan, Adam and Eve found that they had met with terrible loss, and so will everyone in our world who yields to the temptations of the enemy to indulge appetite, find that it is a fearful loss to them. [Cf: 9MR231.03] p. 46, Para. 1, [1887MS].

The transgression of our first parents was the cause of woe to our world. We have had to labor under the oppressive load of sin ever since that sin. But a provision was made for the fallen race. The Son of God has opened a way of escape for the ruined race by taking the transgressions of man and their just penalty upon Himself. He laid aside His robes of royalty, clothed His divinity with humanity, and came into our world. He was a man of sorrows and acquainted with grief. He suffered insult and reproach and mockery, and yet He was the Majesty of heaven. [Cf: 9MR232.01] p. 46, Para. 2, [1887MS].

Just before He entered upon His public ministry, Christ received

baptism at the hands of John. After His baptism He knelt upon the banks of Jordan, and offered a prayer to Heaven. That prayer was heard by His Father, and the glory of God, assuming the form of a dove, descended upon Him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). How many can comprehend the full meaning of these words spoken by our heavenly Father? Here He says to man, "You are accepted in the Beloved." [Cf: 9MR232.02] p. 46, Para. 3, [1887MS].

There is no excuse for man to remain in transgression and sin, because strength has been provided for him in Jesus, that he may overcome. The God of heaven Himself is working by His Spirit. [Cf: 9MR232.03] p. 46, Para. 4, [1887MS].

After the baptism, Christ went into the wilderness of temptation. It was here that He fought the great battle with His fallen foe. Satan tried every device to overcome the humanity of Christ. He claimed to be an angel direct from heaven. He clothed himself with angel robes, that he might, if possible, deceive the Son of God. And this is the way that he will come to the tempted ones who are upon the earth now, hiding his real character in order to overcome them. But Christ withstood his temptations on every point. For forty days and forty nights He fasted, neither eating nor drinking. He did not do this because of any necessity on His own account, but for man. There was a mighty work for Him to achieve as the representative of the race. He was to pass over the ground where Adam stumbled and fell. By His resistance to temptation He was to work out a victory in behalf of the fallen race, and elevate man in the scale of moral value with God. Too few realize the importance that is attached to our having a living connection with God. It is our privilege to see, in this great victory gained for man, a hope that every one of us may overcome. Here was Christ on the field of battle, faint and hungry, almost dying under the long strain of warfare. But where was the hand that could be placed beneath His head? Where was the sympathizing breast upon which He could repose? He trod the winepress all alone, and of the people none were with Him. But angels from heaven came and ministered unto Him in His necessity. . . . [Cf: 9MR232.04] p. 46, Para. 5, [1887MS].

Why is there so much misery and suffering in the world today? Is it because God loves to see His creatures miserable? Oh, no! It is because the immoral habits of man have weakened his physical, mental, and moral powers. We mourn over Adam's transgression, and seem to think that our first parents showed great weakness in yielding to temptation. But if Adam's transgression were the only evil that we had to meet, this world would be in a much better condition than it is. There has been a succession of falls since Adam's days.-- *Manuscript 18*, 1887, pp. 1-3, 5. ("Christian Temperance," no date.) [Cf: 9MR233.01] p. 47, Para. 1, [1887MS].

God is infallible. God has spoken by Solomon that He "requireth that which is past" (Ecclesiastes 3:15). He "seeks again" that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with the man whose only crime was that he could not accept as infallible the council of Constance and he could not let their voice stand above the voice of God in His Word. But God "seeks again that which is past" recalling all the proceedings whether of judgment or of mercy. He recalls all the doings of different ages and

repeats them in the present generation. It is for this reason that there is such value in the registered experience of the believers of other days. The biography of the righteous is among the best treasures that the church can possess. We have the benefit of the accounts of the workings of the power of evil in contrast to the deeds of those who through many centuries were living by every word that proceedeth out of the mouth of God. This rich experience is bequeathed to us as a legacy of great value. When history shall be repeated, when the great men of earth will not come to the Bible for light and evidence and truth, when the commandments of men shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than the laws of men, then we shall not have to tread a path in which we have had but few examples of others who have gone before us. [Cf: 9MR274.01] p. 47, Para. 2, [1887MS].

The Lord supported His faithful ones to the end. This should be an encouragement. It should give confidence to the righteous in all ages that the Lord is unchangeable. He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God's Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value. Nothing can shake the pledge we have from God Himself that with the Bible for our guide and present help, we shall have peace under all circumstances, and an eternal weight of glory for our future reward. [Cf: 9MR274.02] p. 47, Para. 3, [1887MS].

Here in the experience of Huss was a witness, a monument erected, calling the attention of the world to the promise: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). Registered in the history of nations, John Huss lives. His godly works and steadfast faith, his pure life, and conscientious following of the truth that was unfolded to him, these he would not yield even to be saved a cruel death. That triumphant death was witnessed by all heaven, by the whole universe. Satan bruised the heel of the seed of the woman, but in the act of Huss his head was bruised. In contrast to deeds of that council, uprooting truth and righteousness, in contrast to their cruelty to Huss, the martyr's constancy, his faith, his example, has been reflecting its light down along the times for centuries. His example has been encouraging others to submit their souls and bodies to God alone, to exalt God alone and take the Scriptures as their guide. This will make them the light of the world. This will make them examples of faith and courage and steadfastness in truth. This will nerve them to suffer and to endure, gaining victories even in sorrow and in death. Those who follow John Huss' example may expect the same mercies from the same God who braced and fortified him. Huss' Christlike bearing under trials of suffering, contempt, abuse, and perjury caused joy among the angels and the friends of truth and righteousness. [Cf: 9MR275.01] p. 48, Para. 1, [1887MS].

For the student of such history, the experience of others can become his experience through faith. The same wonders are wrought through prayer, the same mercies are obtained, the same promises realized, the same assistance from heaven communicated, the same victories achieved. [Cf: 9MR276.01] p. 48, Para. 2, [1887MS].

We are surrounded by a great cloud of witnesses. The battlements of heaven are thronged with a great crowd of angels watching the conflict

of man with the prince of darkness. They bend from the eminence and with intense interest watch to see if the child of God, harassed, perplexed, persecuted, denounced, defamed, and condemned as was the Master, will look to heaven for strength. Heaven waits our demand upon its resources. Will we cast away our false props and false theories? Will we reject the words and sayings of men and look to God through the one Mediator for grace, for strength and power? We will never look in vain. Angels are waiting as messengers to minister unto those who shall be heirs of salvation. They are close by every one who needs their help while fighting the good fight of faith.--Manuscript 38, 1887. (Handwritten Huss Manuscript, no date.) [Cf: 9MR276.02] p. 48, Para. 3, [1887MS].

I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder Waggoner. I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.-- *Letter 28*, 1887, p. 1. (To E. J. Waggoner and A. T. Jones, February 18, 1887.) [Cf: 9MR324.01] p. 48, Para. 4, [1887MS].

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that was given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion. . . . [Cf: 9MR324.02] p. 48, Para. 5, [1887MS].

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. Now my brother, things that you have said, many of them are all right. The principles that you refer to are right, but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. . . . [Cf: 9MR324.03] p. 49, Para. 1, [1887MS].

I have had some impressive dreams that have led me to feel that you are not altogether in the light.-- *Letter 13*, 1887, pp. 1,2. (To Elders G. I Butler and Uriah Smith, April 5, 1887.) [Cf: 9MR324.04] p. 49, Para. 2, [1887MS].

In every kind of education we must imitate the Master par excellence. . . . He requires that the souls whom He is purifying unto Himself should never cease to grow intellectually or spiritually through their entire life.--Manuscript 24, 1887, pp. 6,7,13. (Testimony for the Workers of the Publishing House at Basel, February 14, 1887.) [Cf: 9MR373.03] p. 49, Para. 3, [1887MS].

Now Brother S, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to her some time ago, makes me feel very sad, because I do not think she deserves them. . . . You think she may not think everything her brethren in South Lancaster do is above criticism, and [her] not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. I have great confidence in her for this, although she has made no complaints to me. Yet the words



and the attitude of yourself, as well as others, toward her was, to say the least, not cordial. If there is a woman that loves and fears God, in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight, or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings toward her, had better be on their knees before God, and get all that feeling out of their hearts, and not draw [away] from her, but come close to her, and show her sympathy and love. This changeable mood toward those who have been real pillars in the truth, I cannot see as bearing the divine stamp.--Letter 20, 1887, pp. 4,5. (To Brother S, January 14, 1887.) [Cf: 9MR383.03] p. 49, Para. 4, [1887MS].

*The Place of Bible Study in SDA Schools*--All the teachers in this school [South Lancaster Academy] should be men and women of principle and connected with God. We do not live in this world merely to please ourselves, but it is our duty, every one of us, to make the most of our God-given ability in order that we may uplift humanity that is around us. I have felt so interested in the education of the youth that I have said to individuals, "If you will go to our schools I will see that your expenses are met," but I cannot feel at ease to do nothing in this matter. [Cf: 11MR155.01] p. 49, Para. 5, [1887MS].

We know that there is a question whether the Bible should be brought in as one branch of the education. Why, it should be the main branch. We think that the Bible contains a knowledge of the very highest and loftiest science, and why should we not make it, as we are making it, a specialty in educating the children. We know skepticism and infidelity are dwelling in our land and we want to bring up the youth that they will become acquainted with history and there is nothing that can elevate the mind and understanding like the opening of their minds to the Scriptures.--Ms. 19, 1887, pp. 1, 2. (A sermon on "A Practical Education," August 18, 1887.) [Cf: 11MR155.02] p. 50, Para. 1, [1887MS].

*The Quality of Students to Be Trained for the Ministry*--In our schools we want to educate workers, for God wants workers. There are many who think that if there is a man who cannot make a success at anything else he would make a minister, but we do not want such men. We want men who can think, plan, and devise. Do you think a minister who is employed in visiting needs no ability and tact? If there was ever a place where there should be thinking and acting done, it is in the upbuilding of the kingdom of our Lord Jesus Christ. Therefore, we want useful persons, and those who have made a success in other things. [Cf: 11MR179.02] p. 50, Para. 2, [1887MS].

*Physical Labor*--When you send your children to school, don't tell them you don't want them to do any manual labor. The physical labor is just what they need. [Tell them] that they will not only develop the mind, but that they will have physical power as well as mental, that they will not have a one-sided education. . . . [Cf: 11MR179.03] p. 50, Para. 3, [1887MS].

*Culinary Arts*--There should be in our colleges domestic duties. Good cooking is in demand everywhere, but people have come to regard the act of cooking as something to be looked down upon. And can we marvel at it when we see how the servant girl is treated? When my children would not

talk to my cook and associate with her, I would take them and say, Now children I want to talk with you a little. I appreciate my seamstress and I appreciate my copyist, but I appreciate my cook above everyone else of the helpers in my family, because the cook, if educated to her business, knows how to prepare good cooked food for the stomach; therefore, my cook stands higher than my seamstress or copyist. And if there is any preference to be given it is to my cook. . . . [Cf: 11MR180.01] p. 50, Para. 4, [1887MS].

I am glad that in South Lancaster School there has been manual labor brought in, and we ought to prize this as the very highest method.--Ms. 19, 1887, pp. 5-7. ("Practical Education," August 18, 1887.) [Cf: 11MR180.02] p. 50, Para. 5, [1887MS].

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. One should get up at a regular hour. If during the day the work is neglected, and the following night is spent in making up for lost time, the morrow and following day will show, as a result, a wearied brain and a general fatigue which constitute positive violations of the law of life and health. There should be regular hours for rising, for family worship, for meals and for work. And it is a religious duty, in every one of our institutions, to maintain this by precept as well as by a firm example. Many squander the most precious hours of the morning hoping that they can terminate the work thus neglected during the hours which should be devoted to sleep. Godliness, health, success, everything suffers from this lack of true religious system.--Ms. 24, 1887, p. 5. ("Testimony for the Workers of the Publishing House at Basle," Feb. 14, 1887.) [Cf: 11MR204.01] p. 50, Para. 6, [1887MS].

*Need for Heavenly Wisdom in Combating Error*--We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points as Elder Canright has done with assertions. [Cf: 11MR231.01] p. 51, Para. 1, [1887MS].

What we want in every conflict is not words to condemn, but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God and have the meekness and lowliness of Christ. [Cf: 11MR231.02] p. 51, Para. 2, [1887MS].

We have a wily foe who will seize your sword and turn it against you, unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.--Letter 13, 1887, p. 4. (To G. I. Butler and Uriah Smith, April 5, 1887.) [Cf: 11MR231.03] p. 51, Para. 3, [1887MS].

*Keep Your Eyes on Jesus*--God is very near you in your work, angels are close in attendance; then let not any feelings or any words or works of human beings overwhelm you. Rise above all these difficulties so trying to human nature. Every day has its own troubles for every soul who lives. Then do not in any way, by feeling, word, or look, increase the temptations of Satan upon one soul. When tempted to be hasty or passionate, remember Jesus your Pattern. I want you to have the gift of

eternal life, and I beg you to seek peace and harmony for your own sake as well as for the sake of those whom God loves, who have devoted their lives to His service. May the Lord help you, strengthen and bless you, is my prayer. . . . [Cf: 11MR302.01] p. 51, Para. 4, [1887MS].

I know that the Lord has helped you many, many times. I have the fullest confidence that He has made you a blessing to very many. May the Lord clothe you with His salvation. Walk in the light, press to the light, refuse to look at darkness or talk darkness. Talk of things that are calculate to uplift the soul; come close to Jesus, commune with Him. He will be your wisdom. He will preserve you still to do a good work for Him. Satan, you must know, will seek to hinder you in every possible way. He will delight to discourage you and shorten your life. I want your life spared; I do not want the devil to have his way. I want you to be a strong, well-balanced character because the grace of Christ is given you in large measure. I know it is your privilege to have the blessing of God daily, and you cannot fill your position unless you do have it. May you be of good courage in the Lord. Turn your attention from disagreeable things. By beholding you become changed. Talk of pleasant things, talk hope and courage, and you will have hope and courage.--Letter 46, 1887, pp. 4, 7. (To J. H. Kellogg, April 22, 1887.) [Cf: 11MR302.02] p. 51, Para. 5, [1887MS].

Healdsburg, California--December 8, 1887--Dear Brother [Haskell]: I have written letters to you, but did not send them, thinking we should find someone to go to England. Thought I would wait a little longer, as no one seems to appear in this part of the world. [Cf: 12MR210.01] p. 52, Para. 1, [1887MS].

The decision was made to recall Brother and Sister Robinson from Africa. This, I think, is the only thing that can be done, and we hope this movement may relieve the situation. [Cf: 12MR210.02] p. 52, Para. 2, [1887MS].

I am sorry that Brother and Sister Ings cannot remain and have good health in England, but we did not expect they would be able to stay in England through the winter. Now the winter is about half gone, so you see how fast time flies. . . . [Cf: 12MR210.03] p. 52, Para. 3, [1887MS].

I have said and done all in my power to arouse the people to act in reference to Europe. I know that I have not labored in vain. Many have given of their means, and we will trust in the Lord still. [Cf: 12MR210.04] p. 52, Para. 4, [1887MS].

I hoped to hear from you, my brethren, and I hope that the meetings we have had and all that we have said will counteract the impressions made upon the minds that but little firm work has been done in England, and that their means has been sent across the water for naught; that it would have been better if nothing had been done. It has cost us a tremendous effort to place the work in its true character before the people, and especially before Brother J. In the conference it was voted to send \$1,000 in publications to England. Brother J opposed it, and I had to give a most decided testimony in favor of this, and the vote was carried over his head. He favored the Review and Herald giving \$1,000 to the African Mission, but opposed the other.--Letter 23, 1887. [Cf: 12MR210.05] p. 52, Para. 5, [1887MS].

(Written February 18, 1887, from Basel, Switzerland, to E. J. Waggoner and A. T. Jones.) [Cf: 15MR18.01] p. 52, Para. 6, [1887MS].

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years. [Cf: 15MR18.02] p. 52, Para. 7, [1887MS].

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet. [Cf: 15MR18.03] p. 52, Para. 8, [1887MS].

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the *Signs*. Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent. [Cf: 15MR18.04] p. 53, Para. 1, [1887MS].

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them. [Cf: 15MR19.01] p. 53, Para. 2, [1887MS].

It is no small matter for you to come out in the *Signs* as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J. H.] Waggoner's views were not correct, and read to him matter

which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious. [Cf: 15MR19.02] p. 53, Para. 3, [1887MS].

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error. [Cf: 15MR20.01] p. 53, Para. 4, [1887MS].

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of. [Cf: 15MR20.02] p. 54, Para. 1, [1887MS].

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance. [Cf: 15MR21.01] p. 54, Para. 2, [1887MS].

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background. [Cf: 15MR21.02] p. 54, Para. 3, [1887MS].

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion. [Cf: 15MR21.03] p. 54, Para. 4, [1887MS].

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that

unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference. Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. [Cf: 15MR21.04] p. 54, Para. 5, [1887MS].

Elder Waggoner has loved discussions and contention. I fear that E. J. W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E. J. W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people. [Cf: 15MR22.01] p. 54, Para. 6, [1887MS].

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose. [Cf: 15MR22.02] p. 55, Para. 1, [1887MS].

The *Sickle* [A missionary paper briefly published in 1886.] was started in Battle Creek, but it is not designed to take the place of the *Signs*, and I cannot see that it is really needed. The *Signs of the Times* is needed and will do that which the *Sickle* cannot. I know if the *Signs* is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the *Sickle*. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad. [Cf: 15MR22.03] p. 55, Para. 2, [1887MS].

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this. [Cf: 15MR23.01] p. 55, Para. 3, [1887MS].

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness. [Cf: 15MR23.02] p. 55, Para. 4, [1887MS].

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eyes traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls. [Cf: 15MR23.03] p. 55, Para. 5, [1887MS].

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy. [Cf: 15MR23.04] p. 55, Para. 6, [1887MS].

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known. [Cf: 15MR24.01] p. 56, Para. 1, [1887MS].

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker, and if his words are sublime they are delighted; tears flow as the love of Christ is the theme brought before them. [Cf: 15MR24.02] p. 56, Para. 2, [1887MS].

But with the close of the discourse the spell is broken. Enter the homes and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done, and the impression gone like the morning dew before the sun. [Cf: 15MR24.03] p. 56, Para. 3, [1887MS].

What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. It is then any marvel that the truth is so powerless, that with a large number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper? [Cf: 15MR25.01] p. 56, Para. 4, [1887MS].

There is altogether too much sermonizing. There is too little listening and hearing the voice of God, but hearing only the voice of man; and the hearers go to their homes with souls unnourished but empty as before, and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. "Let this mind be in you, which was also in Christ Jesus." Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels. [Cf: 15MR25.02] p. 56, Para. 5, [1887MS].

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?--Divinity, the Eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man. [Cf: 15MR25.03] p. 56, Para. 6, [1887MS].

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point. [Cf: 15MR26.01] p. 57, Para. 1, [1887MS].

I know that Satan's work will be to set brethren at variance. Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave. [Cf: 15MR26.02] p. 57, Para. 2, [1887MS].

Our Redeemer liveth to make intercession for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is one with the Father, He who declared Himself actually straitened while in the days of His humiliation because He had many things to say to His disciples which they could not bear now. The wonders of redemption are dwelt upon altogether too lightly. [Cf: 15MR26.03] p. 57, Para. 3, [1887MS].

We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless. [Cf: 15MR26.04] p. 57, Para. 4, [1887MS].



Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin. [Cf: 15MR27.01] p. 57, Para. 5, [1887MS].

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. [Cf: 15MR27.02] p. 58, Para. 1, [1887MS].

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points. [Cf: 15MR28.01] p. 58, Para. 2, [1887MS].

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.--Letter 37, 1887. [Cf: 15MR28.02] p. 58, Para. 3, [1887MS].

(Written in September, 1887, at Battle Creek, Michigan.) I have received letters from different States asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated and where there could be a

right influence exerted to point sick souls to Jesus, who is the Great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with "Yes" or "No." There are many sides to this question. [Cf: 15MR272.01] p. 58, Para. 4, [1887MS].

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one who is able to run such an institution. There were monied men, I have been told, who would put thousands into this institution but [who] could not be induced to invest means in our home or foreign missions. [Cf: 15MR272.02] p. 58, Para. 5, [1887MS].

I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened, and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury and a want of qualified men who had experience to do a good work, in wisdom presenting the truth as it is in Jesus. [Cf: 15MR272.03] p. 59, Para. 1, [1887MS].

I attended our camp meetings. I tried to set the condition of things before our people and, besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means was invested in the sanitarium in Ohio, and he could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred dollars. [Cf: 15MR273.01] p. 59, Para. 2, [1887MS].

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful, thoughtful investigation of the subject, and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon. [Cf: 15MR273.02] p. 59, Para. 3, [1887MS].

Have these brethren in Ohio unselfishly looked to God for light and for wisdom how to invest, as wise stewards, the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The Judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord. [Cf: 15MR273.03] p. 59, Para. 4, [1887MS].

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and peoples, beginning at Jerusalem, and He gave them the promise, "Lo, I am with you always, even unto the end of the world."

[Cf: 15MR273.04] p. 59, Para. 5, [1887MS].

I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character but who are weak as children in other points. [Cf: 15MR274.01] p. 59, Para. 6, [1887MS].

Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing and what they do not know is not worth knowing. But this class are not the ones we want. When a physician enters upon his work as practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. [Cf: 15MR274.02] p. 60, Para. 1, [1887MS].

If self-sufficient, he will read articles written in regard to diseases and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. [Cf: 15MR274.03] p. 60, Para. 2, [1887MS].

This is murder, actual murder. He did not do this work with evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind, to carry the burden a physician should carry in learning his trade thoroughly. [Cf: 15MR274.04] p. 60, Para. 3, [1887MS].

Every physician who has received a thorough education will be very modest in his claims. It will not do for him to run any risk in experimenting on human life, lest he be guilty of murder and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken. It is true, it kills if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause. [Cf: 15MR275.01] p. 60, Para. 4, [1887MS].

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that there are now in existence. Not all of these can be prepared upon a large scale, involving large expense; but the question is, Will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medication? [Cf: 15MR275.02] p. 60, Para. 5, [1887MS].

There could be many hygienic institutions in all parts of our world if there were plenty of means and plenty of persons who had the qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge but a practical

experience to understand disease and its causes, and [who] will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome. [Cf: 15MR275.03] p. 60, Para. 6, [1887MS].

The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering and broken constitutions and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a twofold greater evil than that which they claim to have relieved. [Cf: 15MR275.04] p. 60, Para. 7, [1887MS].

A physician who has the moral courage to imperil his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. He will not use his powerful drug medication, because of the knowledge he has acquired by studying books. He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper [and on] the physical and mental powers. [Cf: 15MR276.01] p. 61, Para. 1, [1887MS].

Knowledge is what is needed. Drugs are too often promised to restore health, and the poor sick are so thoroughly drugged with quinine, morphine, or some strong health-and-life-destroying medicine, that nature may never make sufficient protest, but give up the struggle; and they may continue their wrong habits with hopeful impunity. [Cf: 15MR276.02] p. 61, Para. 2, [1887MS].

Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural a condition of things as possible. [Cf: 15MR276.03] p. 61, Para. 3, [1887MS].

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals as well as the physical constitution. [Cf: 15MR277.01] p. 61, Para. 4, [1887MS].

Ill-health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meat with healthful dishes nicely prepared to take the place of flesh-meats, would place a large number of the sick and suffering ones in a fair way of recovering their health without the use of drugs. [Cf: 15MR277.02]

p. 61, Para. 5, [1887MS].

But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies--pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room in the house, if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health, and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyze her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments. [Cf: 15MR277.03] p. 61, Para. 6, [1887MS].

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little and there a little, until they will have respect for and live in obedience to the law that God has made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts. [Cf: 15MR278.01] p. 62, Para. 1, [1887MS].

The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws, and cease their health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order. They are doing a good work to enlighten our world. [Cf: 15MR278.02] p. 62, Para. 2, [1887MS].

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear in the place of one. She has two serious difficulties to overcome in the place of one. [Cf: 15MR278.03] p. 62, Para. 3, [1887MS].

There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which cannot be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must

be sacredly and intelligently obeyed to prevent disease. [Cf: 15MR279.01] p. 62, Para. 4, [1887MS].

Especially [is this true] if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals, [if] he loves meat, [and] he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh-meats, when it is the very worst diet that they can have. It stimulates, but does not give strength. [Cf: 15MR279.02] p. 62, Para. 5, [1887MS].

They do not inquire into their [patients'] former habits of eating and drinking, and do not take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. [Cf: 15MR279.03] p. 63, Para. 1, [1887MS].

He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do and thus place themselves in right relation to the laws of life and health. When from enlightened conscience they do the very best they know how to do to preserve themselves in health, then in faith they may look to the Great Physician, who is a healer of the body as well as of the soul. [Cf: 15MR280.01] p. 63, Para. 2, [1887MS].

We are health reformers. Physicians should have wisdom and experience, and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs; for they well know that the use of drugs may produce for the time being favorable results, but will implant in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed and opportunity given her to exert her healing forces, which she will surely do if every abuse is removed from her and she has a fair chance. [Cf: 15MR280.02] p. 63, Para. 3, [1887MS].

The sick should be educated to have confidence in nature's great blessings which God has provided; and the most effective remedies for disease are pure, soft water; the blessed God-given sunshine coming into rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking foods that are prepared in the most healthful manner. [Cf: 15MR280.03] p. 63, Para. 4, [1887MS].

To resort to the drugging process lays upon nature a most fearful, merciless burden, from which they may never recover. There are many laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when, if Christians, an intelligent knowledge that they are indulging in unnatural appetites which explains to them the cause of their suffering, would place themselves in a position to be health reformers. They would change the

cause which produces this sure result. [Cf: 15MR280.04] p. 63, Para. 5, [1887MS].

There are many, many afflicted in our world with tobacco poison, but the physicians who are summoned to treat their patients under painful afflictions brought upon them by using tobacco using [do not point out the evils of tobacco. The patients] are not instructed by these worldly physicians to let these poisons alone, in order that they may recover health; for many of these physicians use these poisons themselves. How can they, then, consistently enlighten the understanding of those who indulge in the poisonous narcotic, tobacco? [Cf: 15MR281.01] p. 63, Para. 6, [1887MS].

The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise the tobacco users to take less of this narcotic; but they do not say to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one. [Cf: 15MR281.02] p. 64, Para. 1, [1887MS].

Thousands need to be educated patiently, kindly, tenderly but decidedly, that nine-tenths of their complaints are created by their own course of action. The more they introduce drugs into the system, the more certainly do they interfere with the laws of nature and bring about the very difficulties they drug themselves to avoid. [Cf: 15MR281.03] p. 64, Para. 2, [1887MS].

Let all who contemplate erecting an institution, carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land. If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, a large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way. [Cf: 15MR282.01] p. 64, Para. 3, [1887MS].

The managers will require moral backbone, as well as superior, educated skill. Lectures need to be given in such an institution every day upon some points connected with the customs and habits of the people, of disease and its causes, and the only true course to be taken to prevent disease. [Cf: 15MR282.02] p. 64, Para. 4, [1887MS].

All connected with our health institutions as managers and helpers should possess the very best ability, should have abundance of Christian courtesy, should practice universally Christian politeness, should be tender, pitiful, courteous. This is positively essential in order to leave the right impression upon the minds of sick people. While trying to educate them away from the habits and customs of the world, many will be glad to be enlightened, while many who are wedded to their own fashionable, health-destroying indulgences will be offended and make it very unpleasant for those who wish to do them good. [Cf: 15MR282.03] p. 64, Para. 5, [1887MS].

Some have not the moral courage to keep right on in the fear of the

Lord. There is even among those who have intelligence in regard to the laws of life and health, a constant selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating and in the many varieties of food taken at one meal. In the preparation of food there are unhealthful mixtures which ferment in the stomach and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they would save large expense in doctor bills and avoid great sufferings. [Cf: 15MR282.04] p. 64, Para. 6, [1887MS].

There are many who spend their money for that which is not bread--for tea, coffee, the large use of flesh-meats. All of these produce their sure results in painful affliction. Many animals have been butchered when their blood was in a high state of fever, apparently boiling with madness. Those who eat of these meats are subject to inflammation and blood-poisoning. Some have distressing spasms, some have great distress of the bowels. [Cf: 15MR283.01] p. 65, Para. 1, [1887MS].

It is the work of the physician to educate those who are ignorant in regard to these things. There should be training schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful food. [Cf: 15MR283.02] p. 65, Para. 2, [1887MS].

We must not go to work in building our institutions until we shall carefully look the ground over and see whether we can complete that which we have in our mind to undertake. There is danger of making rash moves, which will not bear the sanction of heaven, or erecting large buildings, and binding up a large amount of God's means that is needed at the very time [when money is required] in other branches of the work in sustaining our poverty-stricken missions that are directly engaged in the salvation of souls. This means, invested in this important work, may not bring the greatest honor and flattering praise to the one who invests it, but in the heavenly records every dollar is placed to their account as treasures laid up that they will come into possession of when Christ shall come. [Cf: 15MR283.03] p. 65, Para. 3, [1887MS].

Let none flatter themselves that it is an easy work to erect and conduct an institution upon health reform principles. It is not an easy matter to run an institution where the sick of all classes shall be treated. Every such institution should have as its managers and helpers the very best talents that the work can produce. Then they will have an educating school and be thoroughly disciplined and fitted, that representatives shall be sent out to any part of the world to impart their knowledge to those who are ignorant and who greatly need it. This drill is to be kept up until men and women are prepared to do the very best kind of work as educators, as well as all the time to be learners themselves, disciplining their powers to obtain increased knowledge, that they may as stewards of God have wisdom and light, [and] that they can impart [to those] that they are connected with in any branch of the work. [Cf: 15MR284.01] p. 65, Para. 4, [1887MS].



In all our institutions there are many who are deficient in knowledge, who might be fitted to do a much better work if they had made the best use of the opportunities and privileges which God has given them. These will boast of their knowledge, when they are very ignorant of the things which they ought to know. If they knew themselves better, they would have a sense of their inefficiency. They would [not try to] grasp the higher rounds of the ladder, without climbing with painstaking efforts round after round to reach this elevation. It is much easier to boast than to execute. In these institutions we have it [illegible corrections] a most puzzling question how to keep managers and helpers in harmonious working order. [Cf: 15MR284.02] p. 65, Para. 5, [1887MS].

The very best kind of material is needed for the upbuilding of institutions for the sick. We have had an experience from the first establishment of the institution in the city of Battle Creek, and in the institution at St. Helena, and we feel compelled to say that it has cost much time and a great amount of perplexity, and quite an amount of money, to get these institutions in working order. There have been counsels and painful reproofs given, [and] most earnest entreaties and appeals made. One set of workmen [was] discharged because inefficient, and others have been placed in their place. Step by step a little has been gained here and there. [Cf: 15MR285.01] p. 66, Para. 1, [1887MS].

There has been much said in order to keep out licentious practices and improper familiarity between men and women. This had to be met and reprov'd, and constantly guarded against, and the ones that are corrected become angry, in the place of reforming; they try to work their revenge upon the faithful workers in the institution. My own soul has been weighed down with burdens that are inexpressible as I have tried in the fear of God to do my duty to all parties and to the institution.--Manuscript 22, 1887. [Cf: 15MR285.02] p. 66, Para. 2, [1887MS].

(Fragment of a letter written May 27, 1887, from Cologne, Germany.) Well, I must stop. Of all the sights I have seen, this is the greatest--of market women. They come, young women and old, gray-headed women, with heavy baskets upon their heads, full of vegetables and fruits. They have every kind of produce. Their dresses are tucked up, formed about them, for it is raining. Hundreds of women have passed, and now comes another crowd. One girl of about eighteen has a very large basket on her head and two heavy baskets on one arm and still another basket on the other arm. She is as straight as an arrow, and looks not to the right or left. [Cf: 16MR250.01] p. 66, Para. 3, [1887MS].

A woman of about fifty years has just passed us with a large, loaded clothesbasket on her head, then upon the top of this is a large marketbasket, and in her hand a tray of beautiful roses--half-opened buds. They make much of flowers. Every market woman has vegetables, fruit, and abundance of flowers for sale. They sell a very nice bouquet of pinks and roses for two pennies. I wish I could enclose one in a letter, but this I cannot do. [Cf: 16MR250.02] p. 66, Para. 4, [1887MS].

We are seated in the depot at Cologne. This place has a cathedral, commenced in 1232. The spire is five hundred thirty-two feet, and the

church is five hundred thirty-two feet. There are more than five thousand pinnacles, and this building is not yet completed. This building is fairly bristling with pinnacles. There are services held every day, and people go to the confessional. This is the second, or equal to any cathedral in the world. If I can get a picture of it, will send it to you.--Letter 89, 1887. [Cf: 16MR250.03] p. 66, Para. 5, [1887MS].

(Written May 28, 1887, from Wohwinkel, Germany, to "Dear Children.") [Cf: 16MR251.01] p. 67, Para. 1, [1887MS].

The night we left Basle, we--Sister Ings and I--had a compartment wholly to ourselves, until we changed cars next morning. [Cf: 16MR251.02] p. 67, Para. 2, [1887MS].

We rode until ten o'clock, when we came to Cologne, where we had to wait several hours in the depot. The only waiting room was in the dining hall, which was filled with tables prepared for those who wished to eat. I had not the slightest inclination to eat, although I did relish my breakfast. That is the only meal I have enjoyed since leaving home. The old sickness follows me. [Cf: 16MR251.03] p. 67, Para. 3, [1887MS].

We found much more comfortable quarters than we expected to find, but we have no more sunshine here than we had in Basle. It is cold and cloudy and damp all the time. The midday, the sun tries to shine, but it is a feeble, sickly, weak shining. There were the same crowded little rooms for meeting that we have found generally. The meeting room was a dwelling room in a private house. [Cf: 16MR251.04] p. 67, Para. 4, [1887MS].

The people are intelligent, and in every way different from those in Italy. But Satan has been, and still is, at work here to set the believers at variance one with another. Our meeting all day yesterday was to help the believers. I spoke in the forenoon, and then Elder Conradi said they had never had a social meeting. I told him now was the time to break them in. We had a very good social meeting. The meeting did not close until past one o'clock. It commenced at ten. [Cf: 16MR251.05] p. 67, Para. 5, [1887MS].

In the afternoon Brother Conradi held a meeting three hours long, and I think labored hard. I lay down. At eight o'clock I spoke again to the people and then left Elder Conradi to finish the meeting, seeking to adjust difficulties. [Cf: 16MR252.01] p. 67, Para. 6, [1887MS].

It is now five A.M. and I am writing sitting up in bed. I have had a miserable time of it thus far, weak and sick and yet compelled to labor. I think my symptoms are more favorable this morning. There is a great deal of coughing here, and all feel badly because of the cold and the want of sunshine. [Cf: 16MR252.02] p. 67, Para. 7, [1887MS].

The people here are all neat and clean, but I soon perceived musty smells in the bed chamber, and far worse in the little parlor we occupy. I learned the cause. From the cellar came the bleating of goats, so I think that occasioned the smell. I can have all the goats' milk I want. They have two goats and a kid, but my taste is not now such [that] I enjoy milk. I eat but very little of anything. [Cf:

16MR252.03] p. 67, Para. 8, [1887MS].

Today we mean to see something of their weaving. Men and women are weavers of lace and silk. [Cf: 16MR252.04] p. 67, Para. 9, [1887MS].

My cold made me feel real sick yesterday, but I think I am going to feel better today. I shall speak once today, then we take the cars early for another place about one hour's ride, and speak to the few in that place, and Tuesday go on to Copenhagen. [Cf: 16MR252.05] p. 67, Para. 10, [1887MS].

Friday night I had quite a remarkable dream, especially appropriate for this place. [Cf: 16MR252.06] p. 68, Para. 1, [1887MS].

I hope, Mary, you will not think of laying off your flannels this summer. I hope you will be blessed with the sweet sunshine and be out in it as much as it is possible. You must not be venturesome. You are too much so. I hope to hear that you are improving in health. I am glad you are not here with Mabel, although had we sweet sunshine I think you would have gotten along very well with the accommodations. [Cf: 16MR252.07] p. 68, Para. 2, [1887MS].

I am sorry, very sorry, you could not accompany us in this journey, but it may be all for the best. We find small houses are being owned by our brethren for the reason that they were compelled to do this or suffer oppression. Some houses are occupied by three families from the garret down, but all are poor here and have to do as they can. With much love, Mother.--Letter 83, 1887. [Cf: 16MR253.01] p. 68, Para. 3, [1887MS].

(Written May 31, 1887, from Wohwinkel, Prussia, to "Dear Brother Oyen.") [Cf: 16MR254.01] p. 68, Para. 4, [1887MS].

I learn that Cecelia has decided to go to Battle Creek and connect with you in the work. I had written you something in this point some months ago, which I will send you now. I am distressed to learn of this matter. I know God is not in this. [Cf: 16MR254.02] p. 68, Para. 5, [1887MS].

I have been laboring for months to break up this ensnaring wile of Satan, this undue attachment between married men and young girls, and I see more and more the power of the enemy to weaken moral power and lead on, almost unconsciously at first, until the barriers are broken down. I cannot sanction this arrangement. I cannot see that God is in it. [Cf: 16MR254.03] p. 68, Para. 6, [1887MS].

Now, my brother, Cecelia has not moral strength to withstand an atmosphere of skepticism. The seeds of doubt have already been planted in her soul, and I consider her upon the very verge of ruin. Your wife has not faith. She has cherished unbelief and questioning. If the husbandman sows corn, he reaps corn; if he sows thistles and weeds, he shall reap thistles and weeds. If we sow the corruptible, we shall reap the corruptible; and if we sow the imperishable, we shall reap the imperishable. The seed sown produces the harvest. [Cf: 16MR254.04] p. 68, Para. 7, [1887MS].

The Lord would have us constantly sowing good seed, and not constantly

be seeking some peg upon which we can hang a doubt. Yielding the soul to the darkness of skepticism and unbelief will produce for us a harvest of unbelief to reap, and the power to exercise faith becomes weaker and weaker. [Cf: 16MR254.05] p. 68, Para. 8, [1887MS].

We have a heaven to gain, my brother. You have not, at all times, sown the seeds of faith, and the enemy will make most determined efforts to overcome you, but do not yield to his temptations. [Cf: 16MR255.01] p. 68, Para. 9, [1887MS].

The Lord has a work for you to do. Be wholly on the Lord's side, and have no association with those who would entangle your soul in doubts and questionings, because you are weak in this direction and need to fight constantly the fight of faith. War the good warfare, lay hold on eternal life. Press through difficulties to the mark of the prize. [Cf: 16MR255.02] p. 69, Para. 1, [1887MS].

May the Lord help you and strengthen you, is my prayer.--Letter 63, 1887. [Cf: 16MR255.03] p. 69, Para. 2, [1887MS].

(Written April 5, 1887, from Basle, Switzerland, to "Dear Brethren Butler and [Uriah] Smith.") [Cf: 16MR281.01] p. 69, Para. 3, [1887MS].

I have sent copies of letters written to Brethren Waggoner and Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. [Cf: 16MR281.02] p. 69, Para. 4, [1887MS].

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion. [Cf: 16MR281.03] p. 69, Para. 5, [1887MS].

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. [Cf: 16MR281.04] p. 69, Para. 6, [1887MS].

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. Now, my brother, things that you have said, many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner. [Cf: 16MR281.05] p. 69, Para. 7, [1887MS].

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some impressive dreams [\* See *Testimonies for the Church*, VOL. 5, PP. 571-573.] that have led me to feel that you are not

altogether in the light. Elder Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to. [Cf: 16MR282.01] p. 69, Para. 8, [1887MS].

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower. [Cf: 16MR282.02] p. 69, Para. 9, [1887MS].

And then someone said, "We have had enough of this. All this is as the shadow of night; it is the work of Satan." [Cf: 16MR282.03] p. 70, Para. 1, [1887MS].

Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces." [Cf: 16MR282.04] p. 70, Para. 2, [1887MS].

The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest." [Cf: 16MR282.05] p. 70, Para. 3, [1887MS].

I thought he said, "I am going on that boat if I perish with it." [Cf: 16MR283.01] p. 70, Para. 4, [1887MS].

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the *Review* such a mass of matter as though he were bishop of the Methodist Church. [Cf: 16MR283.02] p. 70, Para. 5, [1887MS].

And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him? [Cf: 16MR283.03] p. 70, Para. 6, [1887MS].

It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself. [Cf: 16MR283.04] p. 70, Para. 7, [1887MS].

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer. [Cf: 16MR283.05] p. 70, Para. 8, [1887MS].

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people. [Cf: 16MR283.06] p. 70, Para. 9, [1887MS].

And after his apostasy, [\* Canright left the Seventh-day Adventist Church permanently in February, 1887.] why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the

paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another. [Cf: 16MR283.07] p. 70, Para. 10, [1887MS].

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ. [Cf: 16MR284.01] p. 70, Para. 11, [1887MS].

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it. [Cf: 16MR284.02] p. 71, Para. 1, [1887MS].

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us, for the days of peril are upon us. [Cf: 16MR284.03] p. 71, Para. 2, [1887MS].

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days. [Cf: 16MR284.04] p. 71, Para. 3, [1887MS].

My brethren, we want self and pride in us to die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ. [Cf: 16MR284.05] p. 71, Para. 4, [1887MS].

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions. [Cf: 16MR285.01] p. 71, Para. 5, [1887MS].

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ. [Cf: 16MR285.02] p. 71, Para. 6, [1887MS].

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims. [Cf: 16MR285.03] p. 71, Para. 7, [1887MS].

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches. [Cf: 16MR285.04] p. 71, Para. 8, [1887MS].

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly. [Cf: 16MR285.05] p. 71, Para. 9, [1887MS].

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty. [Cf: 16MR285.06] p. 72, Para. 1, [1887MS].

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other. [Cf: 16MR285.07] p. 72, Para. 2, [1887MS].

The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.--Letter 13, 1887. [Cf: 16MR286.01] p. 72, Para. 3, [1887MS].

(Written April 21, 1887, from Basel, Switzerland, to Elder G. I. Butler.) There is not the mingling of the elements of character that bring justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren. I am compelled to deal plainly, and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ, to labor in faith, in tender sympathy and compassion, for the erring. I will not let them alone; I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls, as is represented by Joshua and the angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation--erring mortals--shall be free to pronounce upon another's case, who is humbled in the dust, and shall take it on themselves to decide by their own feelings or the feelings of their brethren just how much feeling the erring one should manifest to be pardoned, they are taking on themselves that which God has not required of them. [Cf: 16MR338.01] p. 72, Para. 4, [1887MS].

When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterward accepted their labors, when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. [Either] this course toward them was wrong, or the course that is now pursued is not that which Jesus would pursue under similar circumstances. [Cf: 16MR338.02] p. 72, Para. 5, [1887MS].

If our hearts were more fully imbued with the Spirit of God, we should have His melting love, and should work with spiritual power to restore the erring and not leave them under Satan's control. We need good, heart religion and divine wisdom to deal with human minds, that we shall not only reprove, rebuke, exhort with all longsuffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the

sin-pardoning Saviour. [Cf: 16MR339.01] p. 72, Para. 6, [1887MS].

I am more pained than I can express to see so little aptitude and skill, [so little] self-denial and self-sacrifice, to save souls that are ensnared by Satan. I see such a cold Phariseeism cherished, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, What if Jesus treated us individually in this way? Is this spirit of coldness and lack of sympathy to grow among us? If so, my brethren must excuse me; I cannot labor with them. I will not be a party in this kind of management. [Cf: 16MR339.02] p. 72, Para. 7, [1887MS].

I call to mind the shepherd hunting the lost sheep, and [the story of] the prodigal son. I want those parables to have their influence upon my heart and mind. I think of Jesus--what love and tenderness He manifested for erring, fallen man; and then I think of the severe judgment one pronounces upon his brother who has fallen under temptation, and my heart becomes sick. I see the iron in hearts, and think we should pray for hearts of flesh. Oh, how I long for Jesus to come! How I long for Him to set things in order! Come, Lord Jesus, and come quickly, is my prayer.--Letter 16a, 1887. [Cf: 16MR339.03] p. 73, Para. 1, [1887MS].

(This manuscript is composed of extracts from three testimonies, two written in 1890 and one written in 1887. The 1890 testimonies are: No. 16, datelined "Lynn, Massachusetts," and No. 58, entitled, "God's Love for Man." The 1887 testimony is from Ms No. 11, dated "Basle, Switzerland, March 10, 1887.") [Cf: 17MR336.01] p. 73, Para. 2, [1887MS].

(Written February 10, 1887, from Basel, Switzerland, to Henri Frey.) I am burdened in regard to your case. I view you as in a perilous condition. You have not as yet seen your true standing before God. You are not closely connected with God. My text this morning was for yourself and a few others who are in the same condition spiritually as you are. You cannot do justice to the work in which you are engaged because you do not bring the wisdom of God into your labor. [Cf: 18MR253.01] p. 73, Para. 3, [1887MS].

Your hands are not clean; your heart is defiled; your practices are not right. You need a thorough conversion, and your moral taste needs to be entirely renovated. You need to cultivate the idea that you are handling sacred things, because you are connected with the work of God. Your heart will not be made better while the light of truth is shining all about you and you keep its pure principles out of your life and apart from your character. [Cf: 18MR253.02] p. 73, Para. 4, [1887MS].

Unless you feel the need of a thorough transformation, you will ere long be separated from the work of God; you will not, you cannot, do justice to the work of God. There will have to be a decided change in the moral atmosphere that surrounds your soul. You are not being sanctified through the truth; your thoughts are not elevated, ennobled, refined. You seek a low level, low and common; your influence is not good. Your associations are of that character to tarnish the moral atmosphere. Evil angels are around you, pressing their darkness upon you. You are not helping those with whom you associate to a pure, elevated, holy life, but you are becoming more like them in character.



You profess to believe the truth, but are you practicing the truth? Are you becoming better acquainted with the reasons of our faith? [Cf: 18MR253.03] p. 73, Para. 5, [1887MS].

I have a deep interest for your soul, but I dare not withhold the truth from you. You might have been much farther advanced than you are now in genuine religious experience. Angels of God are looking upon the most secret actions of your life. I tell you in the fear of God, you are not a Christian. To be a Christian is to be Christlike. You are not practicing truth. You are not open; you are not frank. You are not exerting a correct influence. You are not pure in thought or in actions. [Cf: 18MR254.01] p. 74, Para. 1, [1887MS].

"How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21). Religious principles in you are weak; you need to be a thoroughly converted man. But your low principles are constantly dragging you down to a low standard. You need now to turn square about. Take time to consider. You are to decide for yourself. Will you follow bad examples or good? Ask yourself, Am I working in such a manner that my character building will stand storm and tempest? Is Christ Jesus my foundation? Is my soul hid with Christ in God? [Cf: 18MR254.02] p. 74, Para. 2, [1887MS].

You need to act now to break the power of Satan that holds you before you can place your feet in the footprints of Jesus, to be self-denying, pure, and uncorrupted even with bad examples on all sides. While the worldlings would be glad to see you adopting their habits and their ways, you have not moral courage enough to say, I am a Christian, trying to be a child of God. [Cf: 18MR254.03] p. 74, Para. 3, [1887MS].

Oh, that I could impress upon you, as well as upon every young man, to take heed what kind of timber you put into your character building. It is essential that you thoroughly comprehend the importance of starting in your lifework with correct principles and a proper theory of life. Let young men burst from the bondage of all unmanly, selfish indulgences and unscholarly habits, and like a brave, high-toned spirit resolve to stand in their God-given manhood as masters of themselves. Let them constantly ascend to meet a higher level. Let their eyes be single to God's glory, and let them closely examine every habit, every practice, in the light of God's Word, scorning to be deceived by the devil. Let them bring every motive and every habit and phase of their character to God's holy standard of righteousness, for they will all be brought into judgment. [Cf: 18MR254.04] p. 74, Para. 4, [1887MS].

Let your heart be examined. Do justice to yourself. What are you doing with the light and privileges that God has given you? Are the youth degrading the dignity of the mind as well as of the body? With eternity in view, with God before your eyes, will you let Satan take possession of your thoughts and your affections? I call upon you, my brother, to have regard for your own well-being for time and for eternity. You must choose for yourself. It is life or death with you. Just as long as you are intemperate you will be unable to appreciate eternal things. The principle you adopt becomes a living, molding influence; it will enter and will dwell in the depths of your nature. [Cf: 18MR255.01] p. 74, Para. 5, [1887MS].

You are determining what kind of food your soul shall have, what shall be the complexion of your future life and character. Let not one taint of deception be cherished by you. Do you consider, young man, in choosing your principles of action and subjecting your mind to influences, you are forming your character for eternity? You can hide nothing from God. You may practice evil habits in secret, but it is not hid from God and angels. They view these things, and you must meet them again. [Cf: 18MR255.02] p. 75, Para. 1, [1887MS].

God is not pleased with you; you are required to be far in advance of what you are now in spiritual knowledge. With all the privileges and opportunities that God has granted you, you do not have corresponding works. You owe a duty to others, and a duty imperfectly understood will be imperfectly performed. There will be mistakes and errors that will not only be injurious to yourself but will help to fasten wrong practices upon others. You have habits of appetite that you indulge to the detriment of the health of the body as well as the soul. Your habits have been intemperate, after the habits and customs of the world, and your health has been injured by your indulgence of appetite. The brain has been beclouded, and you will never have clear, pure thoughts until your habits and practices are in accordance with the laws of God in nature. [Cf: 18MR255.03] p. 75, Para. 2, [1887MS].

Make it the law of your life to touch not, taste not, handle not, beer, fermented wine, tea, coffee, or tobacco. Having deliberately decided to be a man, free yourself from every lust which wars against the soul, adopt a right principle of action in all things, reverence and obey God. Make it the purpose of your life to be all that God designed you should be. Let no temptation be of sufficient attraction to you to swerve you from principle. Then God will be to you a present help. He will give you His wisdom as a lamp to your feet. [Cf: 18MR256.01] p. 75, Para. 3, [1887MS].

You know scarcely the first principles of true godliness, but you may know; you may arise from this grossness, from this earthliness, and repress all sensuality. Firmness and sanctified decisions are what you need to turn square about, to repent of your sins, to be converted and make it the law of your life to be true to yourself and true to your God. Then, while you work out your salvation with fear and trembling, it is God that worketh in you to will and to do of His own good pleasure. No halfway purpose will do. For you it must be a thorough decision. A conscientious surrender of your entire life to God is essential for you. [Cf: 18MR256.02] p. 75, Para. 4, [1887MS].

You have not been standing in such a relation to God that heavenly angels could be round about you. You need a power brought into your mind to elevate it, for it has been allowed to be tarnished. The Bible alone presents a standard for human character and a perfect guide under all circumstances. The Christian soldier is to look to his Captain for orders, and to obey promptly. The intelligent mind is one of God's most precious gifts to man, and He demands of us the full improvement of it. Every person is under obligation to live so that he can look upon his own conduct and character with feelings of respect, and not with shame and mortification. [Cf: 18MR256.03] p. 75, Para. 5, [1887MS].

Has Christ been woven into your life experience? It is your privilege to be a partaker of the divine nature, escaping the corruption that is

in the world through lust. You have too often been listening to the temptations of Satan, and he has had such influence over you that the grace of Christ has not been a controlling power in your life. The apostle exhorts, "Abstain from fleshly lusts, which war against the soul." You must aim high. Let your language be, "I study, I work for eternity." You have no time to lose. Both the understanding and the heart need to constantly maintain the most intimate and conscious connection with the pure, sacred springs from which they will derive their light and inspiration. [Cf: 18MR257.01] p. 76, Para. 1, [1887MS].

You are living in hourly contact and conscious communion with the principles of truth and righteousness, and if there is not a corresponding rising in moral and intellectual power, if you do not cooperate with the divine influences, you will become hard and unimpressible. The light will become darkness to you. Your heart must be changed, its principles elevated, and your heart beat and your eye flash in response to the deep, holy principles which your own strenuous efforts may combine with the grace of God implanted in your nature. Your morals then will be sound, your principles firm. In this aim you may be ambitious, for you are drinking from the true source of wisdom and virtue. Behold in the cross of Christ the only safe and sure path for you to reach true elevation in this life, and the great reward of eternal life. [Cf: 18MR257.02] p. 76, Para. 2, [1887MS].

You have infirmities which you ought not to have, if your habits were in accordance with the laws of life and health. You must stand on the foundation of temperance in all things. The taste is to be brought under the control of reason, the appetite subdued, and the passions controlled in order for you to secure a well-balanced mind to cooperate with all your efforts and purposes to secure the life which is to come. [Cf: 18MR258.01] p. 76, Para. 3, [1887MS].

You cannot with safety pursue the course you have done. There is conniving at sin, a covering up of sin. They that are Christ's have crucified the flesh, with the affections and lusts, and those seeking for heaven are endowed with whatsoever things are honest, whatsoever things are lovely and of good report. There is an unseen witness in your meetings and your association with those who are corrupted and corrupting. The Word of God forbids our attaching undue importance to our works, but it nowhere forbids self-respect. There is a conscious dignity of character which is not pride or self-esteem, but is the safeguard of youth. He is impressed that he has a reputation to sustain, a character to lose or to keep. In God's inspired book you will have a faultless instructor, an unerring counsellor, an unfailing guide. [Cf: 18MR258.02] p. 76, Para. 4, [1887MS].

Let the youth consider that they can serve God by a consistent Christian life in any place and amid any surroundings, if it is their duty to be in such a place. If God calls them in His providence, as He did Daniel, to positions of trust where temptations would be constantly assailing them, in the place of thinking it impossible to serve God they would know that the grace of God would brace them to meet and resist temptation in every form. They must not limit the power of God. The great and all-wise God who has given ability and powers to man will give him work corresponding to his ability. [Cf: 18MR258.03] p. 76, Para. 5, [1887MS].

Imagine the temptations found in such a court as Babylon, and at a period of life when temptations have a peculiar power to tarnish and pollute morals. It was just such a situation as we would consider favorable for a man to lose his soul in. Certainly it would not be chosen by a man who wanted to save his soul. Daniel and his associates feared God. They determined not to yield their faith or their principles. They were young, and these four youth in God's own providence were placed in this perilous position that through them God's power might be revealed. These men were not God-fearing and God-loving because circumstances favored it; the godliness was within themselves, and they clung to it and held it fast. Circumstances were continually of that nature to subvert, to attract, to lead to self-indulgence, to crush out godliness. But it was not crushed. Genuine purity and God-fearing principles were interwoven with their life and character. [Cf: 18MR259.01] p. 77, Para. 1, [1887MS].

Many blame their circumstances, and plead an excuse for their condition that they are unfavorably situated, being thrown into the society of the irreligious and self-indulgent and intemperate. But do not let yourself be deceived. You can shape your surroundings, in the place of bending and being molded in character by circumstances. Godliness will stand the test, because it has a living root to sustain it, a well-spring from which it draws its nourishment. [Cf: 18MR259.02] p. 77, Para. 2, [1887MS].

The corruption of the human heart is that which leads it to love the society of the careless and unholy. The true secret of every true follower of Jesus, and his continued, unsullied integrity is that he loves truth, he loves righteousness. His moral taste is not depraved, and although surrounded by evil the deep work of the truth wrought in his heart keeps the soul true and steadfast to God even in very bad circumstances. This is the fruit that grows on the Christian tree, the faith that realizes the presence and help of God at all times. There is a constant dread of incurring the displeasure of God, whom they reverence and whom they love. It was this principle that preserved Joseph amid temptation. You must cultivate real faith in God, in His gracious goodness, faith in His presence. You must pray as you have never prayed before. [Cf: 18MR259.03] p. 77, Para. 3, [1887MS].

Albert Dietschy is no help to you and you are no help to him, because you do not exercise the power of influence for good. Your influence is to strengthen the temptations of Satan, to lead each other away from truth, purity, and holiness. Angels blush over your words and your actions. You have become tempters to one another. You both need to greatly humble your souls at the foot of the cross, and learn meekness and lowliness of heart. It is genuine godliness woven into the character that will make young men a light in the world. [Cf: 18MR260.01] p. 77, Para. 4, [1887MS].

Albert Dietschy has no excuse for his course of irreligion, his proving a tempter to others. He has had instruction from his youth, and unless he is thoroughly converted from his ways he will become weaker and still weaker in moral power, and the Spirit of God will leave him to carry out his own self-will, to his own ruin. [Cf: 18MR260.02] p. 78, Para. 1, [1887MS].

Fearing God--how little of it there is! There are those connected with this establishment who may grow in grace and the knowledge of the truth and become fitted for a holy heaven. There are those who will be like the men who helped to build the ark. They hear the truth; they have every advantage to become men of moral worth; yet they will not choose the good society, but the corrupt. If there is an influence that is not heavenly, they will gather to their side and unite with them, and although they act a part in the preparation of the truth which is to fit a people to stand in the day of the Lord, they will perish in the general ruin like Noah's carpenters who helped to build the ark. God help you that you may not be of that class.--Letter 36, 1887. [Cf: 18MR260.03] p. 78, Para. 2, [1887MS].

(Written to D.T. Bourdeau, a "Much-respected Fellow Laborer.") I have been shown that God has a work for you to do, and you can do it to His acceptance if you rely firmly upon the arm that is infinite. But you must not think that He would have you bear the whole burden of His work. The cause is the Lord's; He will take care of His own. You could do much greater and more efficient work if you would cultivate calm trust in God, and not become anxious and worried, as though Jesus still lay in the sepulcher, and you had no Saviour. He has risen; He has ascended to the heavens, and is your advocate before the throne of God. You may prefer your requests to God, knowing that you have a faithful High Priest, who will be touched with the feeling of your infirmities; for He has been tempted in all points like as we are. Do not feel that God is unmindful of you, but always remember that He loves you, and is willing to give you rest and peace in Him. [Cf: 20MR132.01] p. 78, Para. 3, [1887MS].

There is a great work yet to be accomplished in saving souls. God has made His messengers the depositaries of His truth, weighty with eternal interests; and He has delegated them to carry it to all tongues and people. Light is to shine forth amid the moral darkness, to reveal sin and error. [Cf: 20MR132.02] p. 78, Para. 4, [1887MS].

Every man who preaches the truth should cultivate the qualities necessary to an educator. He is to present every man perfect in Christ Jesus. He should see that all who receive the truth are firmly established in the faith, and that no part of the work is left incomplete. God's work should be primary; other interests, secondary. Satan is playing the game of life for the souls of men, and God's ministers must watch for souls and work faithfully to repulse the enemy and gain the victory. We need wisdom and a better knowledge of Satan's devices, that he may not, right before our eyes, accomplish the ruin of precious souls. There is a Source of strength at our command, and we need not become discouraged or be driven from the field. [Cf: 20MR132.03] p. 78, Para. 5, [1887MS].

Considering the greatness of the work, God would have His laborers keep themselves in the very best condition of physical and mental health, that they may have clear minds and calm nerves. These teachers are representatives of Christ, and should cultivate that meek and quiet spirit which He ever exhibited, learning daily lessons in His school. They should labor as though they believed that God was close by their side, to do what it is impossible for them to do. They are to work in God. "Without Me," says the Saviour of the world, "ye can do nothing." [Cf: 20MR132.04] p. 78, Para. 6, [1887MS].

Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties. [Cf: 20MR133.01] p. 79, Para. 1, [1887MS].

The Lord would have you, my brother, reform in your method of labor, that you may have a well-balanced mind, a symmetrical character, and spiritual strength to counsel wisely. Men who have experience in the knowledge of the truth are too few for you to be sacrificed. [Cf: 20MR133.02] p. 79, Para. 2, [1887MS].

You are almost constantly overtaxing both your physical and mental powers, because you allow yourself to feel too intensely. You have a vivid imagination, and put much intensity into your preaching, which keeps the mind on a constant strain, with the voice raised to a high pitch, and not only are you wearied, but the people are annoyed and their interest lessened. The reaction is sure to come; for you do not know how to let yourself down gradually from such a strain, and the poor mortal body feels the wear. A corresponding depression follows the high pressure. [Cf: 20MR133.03] p. 79, Para. 3, [1887MS].

You should not allow yourself to make your labors unnecessarily severe. When your labors have been protracted to an unreasonable length, then comes a feeling of weariness and a lack of vitality, and every part of the being cries out with pain and distress. Your vocal organs cannot bear the strain you have put upon them by long, loud talking and praying. A high tone of voice is an expenditure of vital force which is entirely unnecessary, and is a violation of the laws of health. You can, with carefulness, calm consideration, and self-control, work temperately, and yet do good work for the Master. You should consider it a sin to waste your strength, for you can use it all to a wise purpose. [Cf: 20MR133.04] p. 79, Para. 4, [1887MS].

You tax yourself in writing as well as in speaking. God does not require this. Observe strictly the laws of health, and you will be fresh to do good work for the Master; you will have fresh manna to feed the sheep in Christ's pasture. Preach less; minister more. If one-half your time were given to preaching, and the other half to visiting or resting your vocal organs, you could generally do more good and leave a better impression. [Cf: 20MR133.05] p. 79, Para. 5, [1887MS].

Some of your lengthy discourses would have far better effect upon the people if cut up into three. The people cannot digest so much; their minds cannot even grasp it, and they become wearied and confused by having so much matter brought before them in one discourse. Two-thirds of such long discourses are lost, and the preacher is exhausted. There are many of our ministers who err in this respect. The result upon themselves is not good; for they become brain weary and feel that they are carrying heavy loads for the Lord and having a hard time. Thus they begin to ponder over their feelings and pity themselves and remove their eyes from Jesus, the author and finisher of their faith. Jesus does not ask this sacrifice on their part; He requires obedience rather than sacrifice. [Cf: 20MR133.06] p. 79, Para. 6, [1887MS].

The truth is so different in character and work from the errors preached from popular pulpits that when it is brought before the people for the first time it almost overwhelms them. It is strong meat, and

should be dealt out judiciously. While some minds are quick to catch an idea, others are slow to comprehend new and startling truths which involve great changes and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them. [Cf: 20MR134.01] p. 80, Para. 1, [1887MS].

The preacher should endeavor to carry the understanding and sympathies of the people with him. Do not soar too high, where they cannot follow, but give the truth point after point, slowly and distinctly, making a few essential points, then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained. [Cf: 20MR134.02] p. 80, Para. 2, [1887MS].

Jesus will work with your efforts if you take counsel of Him. He looks upon you with the tenderest compassion. He loves you, and wants you to be happy. He knows your every weakness, and He pities you and wants to help you. The work is great, and you may act a part in it, if you will take hold of the strength of almighty power. You have precious ability, and if you employ it wisely, and stay your soul upon God, Jesus will recognize you as a co-laborer with Him. Look up, my brother; in the name of Jesus I bid you look up. Do not look at yourself; do not express doubts; but talk faith, hope and courage, and Jesus will bring you off more than conqueror. [Cf: 20MR134.03] p. 80, Para. 3, [1887MS].

Jesus saw Satan tempting you and magnifying your trials before you. You were distrustful. If in pain, you thought it the precursor of your speedy dissolution. This is the enemy's work, but you can resist him; you can be a conqueror. God wants you to be cheerful, free, happy, and trustful, ready to 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." Your trials are God's workmen; and if borne with patience, they will prepare you for a recompense of reward. Therefore you should be of good courage under them. [Cf: 20MR134.04] p. 80, Para. 4, [1887MS].

You are in a hard field, but it is where God would have you. There is work to be done, but you will be surprised when I tell you that in order to do it, you must work less. You must husband your vital forces in order to accomplish more and better work. Counsel with your brethren, and work in harmony with them; they will be a strength rather than a hindrance to you. Do not try to go on your own independent judgment. [Cf: 20MR135.01] p. 80, Para. 5, [1887MS].

Your family need to exercise great caution in bringing matters of a disagreeable nature to your attention. They should not tell you of grievances or complaints against anyone; for when your brain is tired and worn, anything like another's wrongdoing awakens a train of thought that is most painful and distressing, and you concentrate your mind on these small things till they grow to gigantic proportions, and then you are liable to say something that will wound yourself and others. Thus you mar the work of God and lessen your influence. Your brethren do not understand your peculiar temperament, and therefore they do not know

what your words mean, nor how to handle your case. [Cf: 20MR135.02] p. 81, Para. 1, [1887MS].

It is the plan of Christ for two to be united in ministerial labor, in teaching and educating the people whom they bring into the faith. I have been shown that you should unite in labor with your brother or some other minister. You should not go alone. Two can be a help to each other, if they will be entreated and listen to counsel. If your brother, or someone else, labors with you, God wants you both to be cheerful, hopeful, and trustful, casting all your care on Jesus, and committing the keeping of your souls to Him as to a faithful Creator. Represent Jesus in character. Be strong, yea, be strong in the strength of Jesus. Neither of you should tax himself to the utmost; for you may be called upon at any time to use your long experience in doing a work in vindication of the truth that will require calm nerves, candid reflection, and forcible arguments. [Cf: 20MR135.03] p. 81, Para. 2, [1887MS].

You two brothers are the most experienced workers who understand French; therefore there is a large field for your labors, if you will work intelligently, in the fear of God. The light and privileges you have had, lay you under obligation to God to use this light in blessing others. [Cf: 20MR135.04] p. 81, Para. 3, [1887MS].

Do not either of you feel that the whole weight and burden of the cause rests on your souls. Jesus is the great Burden-bearer, and He is your helper. He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Talk less about yourselves, and more of Jesus and His sufferings. The less you talk about yourselves, the better will be your influence. Meekness and lowliness are daily lessons to learn in the school of Christ. You need to lie low at the feet of Jesus. [Cf: 20MR135.05] p. 81, Para. 4, [1887MS].

Brother \_\_\_\_\_ does too much, while Brother \_\_\_\_\_ needs to weave into his work more life and spirit. His temperament is more sluggish, and needs the quickening influence of the Spirit of God. He needs greater earnestness and vitality, to represent the importance of the truth to the people. He should be more thoroughly devoted to the work, and not have his interests divided. He allows things of minor importance to draw his mind away from the work, when it should be concentrated on his ministerial duties. [Cf: 20MR136.01] p. 81, Para. 5, [1887MS].

Brother \_\_\_\_\_ should be guarded that he does not take himself from the work to serve tables. He has too often bound upon himself burdens which prevented his putting his energies into the work. He should consecrate his powers and abilities to God, to save perishing souls. In the past it has sometimes been the case that Brother \_\_\_\_\_ has not clung to an interest with such perseverance and zeal as would enable him to bind off his work completely and thoroughly, so that he could present every man perfect in Christ. He should devote less time and thought to temporal things, and more study and earnestness to eternal things. If the enemy can create things to draw you away from your work, he will be diligent to do it. But if he sees he cannot obtain this power over you, he will abandon his object. As an interest is about to close up, be



careful not to ripen it off abruptly. Keep the confidence of the people, if possible, that the souls who are in the valley of decision may find the true path, and walk in the way to life. [Cf: 20MR136.02] p. 81, Para. 6, [1887MS].

Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit, and closes ears and hearts to the entrance of the truth. We have our work to do, which is not to tear down but to build up. We are to repair the breach that has been made in the law of God. It is the nobler work to build up; to present the truth in its force and power, and let it cut its way through prejudice, and reveal error in contrast with truth. [Cf: 20MR136.03] p. 82, Para. 1, [1887MS].

There is danger that our ministers will say too much against the Catholics, and provoke against themselves the strongest prejudices of that church. There are many souls in the Roman Catholic faith who are looking with interest to this people; but the power of the priest over his charge is great, and if he can prejudice the people by his stay-away arguments, so that when the truth is uttered against the fallen churches they may not hear it, he will surely do it. But as laborers together with God, we are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. [Cf: 20MR136.04] p. 82, Para. 2, [1887MS].

When the servants of God are tried and tempted, and are disappointed in obtaining human sympathy, let them remember Jesus in His hour of greatest agony in Gethsemane. His disciples did not watch with Him one hour. Sleep over-powered their senses. The King of glory, the Son of the everlasting Father, left His royal throne, clothed His divinity with humanity, and became "a man of sorrows, and acquainted with grief." No man's trials or sacrifice could compare with those which His suffering spirit endured. The Majesty of heaven walked through midnight blackness, and for what? "Who for the joy that was set before Him, endured the cross, despising the shame." It was to redeem fallen man. He endured the overwhelming weight of woe in order that He might bring many sons and daughters unto glory. He suffered rejection, coldness, contempt, from those He came to bless: persecution, betrayal, crucifixion, from those He humiliated Himself to save. The whole flood-tide of human woe beat upon His soul. [Cf: 20MR137.01] p. 82, Para. 3, [1887MS].

The followers of Jesus need not be amazed if they are made partakers of His sufferings. Their motives will be questioned, and they will meet with disappointments on every hand; but Christ endured all this. How can He look upon those for whom He has paid so infinite a price and "be satisfied," when they have never appreciated His great gift to them? "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds." [Cf: 20MR137.02] p. 82, Para. 4, [1887MS].

The work of Christ's representatives will be similar to that of their Redeemer. They are to communicate that which is heavenly and divine. And they are not to look to self nor trust in their own efforts. Neither should they place too high an estimate upon their own work. When they see that others do not regard their efforts as they

themselves estimate them, they should not feel that their labors might as well cease; for this is the work of the enemy. We live to God, not to men. God estimates our work at its full value. He measures nobility of character; and whether men appreciate us or not in our lifetime, our character lives after we are gone. After man has no more to do with anything under the sun, the example he has set, the golden words he has spoken, live through all time and through all eternity. [Cf: 20MR137.03] p. 83, Para. 1, [1887MS].

True Christians will have an experience like that of Christ in the wilderness of temptation, especially those who engage in rescuing souls from the snares of Satan. They will meet the assaults of the enemy of all righteousness; and as Christ overcame, so may they overcome through His grace. No one should feel that he is abandoned of God because he is subjected to sore temptations. If he remains unshaken by the temptations, Satan will leave him, and angels will minister to him as they did to Jesus. There is no comfort equal to that which Christians enjoy when the tempted soul has patiently suffered and Satan has been vanquished. They have borne witness for Jesus, relying wholly upon the word of God, "It is written," and thus have resisted every advance of Satan, till they have beaten him back and gained the victory. [Cf: 20MR139.01] p. 83, Para. 2, [1887MS].

Let us in no case depreciate one because he is severely tempted, and the billows seem to go over his head. We must remember that Jesus was sorely tempted in all points like as we are, so that He might succor all who should be tempted. And let us remember, too, that He identifies His interests with His tempted, suffering ones. [Cf: 20MR139.02] p. 83, Para. 3, [1887MS].

We all have a personal influence. Our words and actions leave an indelible impress. It is our duty to live, not for self but for the good of others; not to be controlled by feelings, but by principle. We should consider that our influence is a power for good or for evil. We are either a light to cheer, or a tempest to destroy. God would have His workmen show themselves men. In our association with men, we are bound by the law of Jehovah to influence them in the direction of good. This power of personal influence will be felt by others. The law of God requires that we love our fellow men as we love ourselves. Then every power and action of the mind must be put forth to that end--to do the greatest amount of good. To overdo wearies and disables us, and cripples the powers God has given us, so that much less good is done than might have been accomplished had we worked intelligently. Had all the powers been treated considerately, what a precious work might have been done! How pleasing to the Giver for man to hold the royal gifts of the soul so that they shall tell with power upon others! They are the connecting link between God and man, and reveal the Spirit of Christ and the attributes of heaven. The power of holiness, seen but not boasted of, speaks more eloquently than the most able sermons. It speaks of God, and opens to men their duty more powerfully than mere words can do. [Cf: 20MR139.03] p. 83, Para. 4, [1887MS].

God is not pleased to have His representatives worry, and wear themselves out, so that they cannot diffuse the sweet fragrance of heaven in their lives. We have but one life to live in this world. Jesus came to teach us how to live that life, that we may represent the character of heaven. We must never grow faint-hearted; for it would be

far worse for ourselves and others within the sphere of our influence than if we bore our trials with courage and fortitude. God requires us to behave with dignity under trials and temptations. The Man of Sorrows, who was acquainted with grief, is before us, as our example. "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." Let us ever preserve the love of Jesus, presenting the truth as it is in Him.--Letter 39, 1887. [Cf: 20MR139.04] p. 84, Para. 1, [1887MS].

(Written July 23, 1887, from Grimsby, England, to "Dear Brethren Durland and John.") I have not been able to sleep since one o'clock. I feel a great longing that souls shall come to a knowledge of the truth, and a great burden that those who labor for their salvation shall be laborers together with God. Much is comprehended in this kind of labor. It is the laborer's part to keep constantly waiting for orders. But there is not all that praying in faith that would be profitable for us and the work in which we are engaged. We strike below the standard. [Cf: 21MR301.01] p. 84, Para. 2, [1887MS].

There is a real work to be wrought in us. Constantly we must submit our will to God's will, our way to God's way. Our peculiar ideas will strive constantly for the supremacy, but we must make God all and in all. We are not free from the failings of humanity, but we must constantly strive to be free from these failings, not to be perfect in our own eyes but perfect in every good work. We must not dwell on the dark side; our souls must not rest in self, but in the One who is all and in all. [Cf: 21MR301.02] p. 84, Para. 3, [1887MS].

By beholding as in a glass the glory of the Lord, we are actually changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas. We are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. Besetting sins are to be conquered and evil habits overcome. Wrong dispositions and feelings are to be rooted out, and holy tempers and emotions begotten in us by the Spirit of God. [Cf: 21MR301.03] p. 84, Para. 4, [1887MS].

This the Word of God explicitly teaches, but the Lord cannot work in us to will and to do of His good pleasure unless we crucify self, with the affections and lusts, at every step. If we try to work in our own way, we shall grievously fail. We need more of Christ and less of self. We need the work of the Spirit of God upon our hearts constantly transforming our characters, our ways, our manners. [Cf: 21MR301.04] p. 84, Para. 5, [1887MS].

We have too little faith, too feeble a trust in God, too little conformity to the divine will. We have a great work to do, and if we are laborers together with God, the ministering angels will cooperate with us in the work. We can only reach the people through God. Then let us lay hold of this His mighty power by living faith, praying and believing, trusting and working. Then God will do that which only God can do. God and his workers are to be closely united. [Cf: 21MR301.05] p. 85, Para. 1, [1887MS].

There is danger of doubting whether the plans of others are what they

should be and of advancing our special ideas and plans when we have not sufficient experience to show that our ideas are perfect and will prove a success. Do not encourage in your hearts the disposition to question another's plans, another's ideas. Until you have evidence that they are wrong do not criticize your fellow laborers. Let God take care of your brethren. He requires us to surrender our own souls to him. Brethren, do not keep yourselves in your own hands. Do not, either of you, think that of yourselves you are a whole, because you are not. You are only threads in the great web of humanity, and your work is to do your part in binding humanity together. [Cf: 21MR302.01] p. 85, Para. 2, [1887MS].

I have much love for your souls, and much interest in your work, which is not your work, but God's. Let each one of us look to God and trust in God for himself. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Do your duty day by day in love, in faith, in confidence, not by preaching only but by ministering, by diligent, earnest, godly labor. [Cf: 21MR302.02] p. 85, Para. 3, [1887MS].

Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. [Cf: 21MR302.03] p. 85, Para. 4, [1887MS].

Hand yourself over to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings, must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life. This will make you a blessing to others; for you will be able to lead them to Jesus. Your testimony will not be dry, but practical. You will be enabled to do a work that is as enduring as eternity. [Cf: 21MR302.04] p. 85, Para. 5, [1887MS].

My brethren, we must reach the people through God. We must not plan and devise how to bring ourselves into notice, but how to work, be it in ever so humble a way, to present the matchless love and grace of Christ to the people. Let the sanctifying power of truth be expressed in your life and revealed in your character. Let Christ mold you, as clay is molded in the hands of the potter. Lay every burden at the feet of Jesus. Your health, your soul, your children, all are the Lord's; and you must relate yourself to them in such a way that you may present a well-ordered family to the Lord, children who are a pattern of good works. This is the special work of parents who have any connection with the sacred work of God. [Cf: 21MR302.05] p. 85, Para. 6, [1887MS].

My dear brethren, I write you these words as I was speaking them to you last night in my dreams. I am praying for the success of your effort in Marlborough. May the Lord give you an earnest spirit of prayer. I have feared that you would fail to come close enough to God

to enable Him to do the work He is ready to do for you and through you. He cannot do this work unless you are hid with Christ in God, because self is prepared to take the glory God should have. [Cf: 21MR303.01] p. 86, Para. 1, [1887MS].

Empty the soul-temple of all selfishness. Cling with living faith to Jesus. Exert all your tact, all your skill, all your capabilities in resisting the enemy and in coming close to the souls who need help. Diligent, persevering efforts should be made in their behalf. They must be urged to have a care for their own souls. There is fulness for you in Christ. Come to the water of life and drink. Do not keep away and complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation. [Cf: 21MR303.02] p. 86, Para. 2, [1887MS].

Yours with deep interest in the work.--Letter 57, 1887. [Cf: 21MR303.03] p. 86, Para. 3, [1887MS].

(Written June 30, 1887, from Kettering, England, to "Dear Children.") I wrote you last from the depot in Hamburg. We took the second class compartment, which was extra. The car was new and sweet, toilet room adjoining, and we rode from 10:00 a.m. until 10:00 p.m. in that car. A lady and daughter rode one half hour with us. Aside from this, we had the compartment all to ourselves. As I had slept but a trifle the night before on the boat, I slept much of the time passing through Germany and Holland. [Cf: 21MR310.01] p. 86, Para. 4, [1887MS].

We had fine weather. The country was in its glory and everything was beautiful and enjoyable. Now I was no more sick and could relish my food. We traveled three days and three nights and had only one cup of warm drink. Ate our dry lunch. Purchased a couple of pounds of strawberries at Copenhagen, which made our meals enjoyable. We had some little forebodings of the water, but at 10 p.m. we stepped on the boat and were disappointed to be assigned to a little, mean-looking cabin where there were many berths and all as hard as the floor. [Cf: 21MR310.02] p. 86, Para. 5, [1887MS].

I felt provoked at first. They said I could have first class berth, also Sister Ings, for one pound. I would not gratify them to pay one cent extra, so the fur and the feather pillow were arranged and the port holes closed; but we begged for the door [to be] open and it was granted. We were in the end of the boat down in the lower cabin, and I did sleep tolerably well. The boat did not rock at all but moved smoothly crossing the channel as if on a mild lake. So we all felt to praise God and take courage. [Cf: 21MR310.03] p. 86, Para. 6, [1887MS].

We were ticketed for Victoria depot and arrived there about eight o'clock. Took the hack. Rode three miles across the city to the \_\_\_\_\_ depot and took cars for Kettering on fast train. Was only one hour and half. We reached here in good condition, not much weary. Found Brethren Robinson and Lane (and Sister Robinson) and Boyd and Sister Nursborn expecting to meet us there tonight. [Cf: 21MR310.04] p. 87, Para. 1, [1887MS].

And here we are at Kettering. Have telegraphed we would meet them next Monday at London. [Cf: 21MR310.05] p. 87, Para. 2, [1887MS].

Shall look for Brethren Lane and Haskell tomorrow. Brother Haskell has been to visit Brother John in Wales to urge him to unite with Brother Durland in the tent effort in new place, about six miles from Kettering. [Cf: 21MR310.06] p. 87, Para. 3, [1887MS].

Brother Durland will be here this Sabbath, so we changed our appointments after receiving a telegram at Stockholm, Sweden, from Elder Lane. [Cf: 21MR311.01] p. 87, Para. 4, [1887MS].

There has been an earnest desire for me to speak to the people in this new place where the tent is to stand this summer and fall. I decided to come again the Sabbath after being at Southampton, and then go on to Grimsby to speak to them, so I can speak in this new place under the tent. [Cf: 21MR311.02] p. 87, Para. 5, [1887MS].

We will go to London next Monday. Stay there till Wednesday--see the friends that are to sail to Africa, then go to Southampton a week from this next Sabbath, and the week following be at \_\_\_\_\_ where the tent is. [Cf: 21MR311.03] p. 87, Para. 6, [1887MS].

This is all I can write you of news at the present time, so I will stop and send this at once. I have heard that you all had a rough, hard time on the steamer. I was so sorry for you all. But we have never taken a journey when we have been favored by the Lord as on this occasion after you leaving us at Christiania. [Cf: 21MR311.04] p. 87, Para. 7, [1887MS].

I see much work to be done. May the Lord give me clear, spiritual vision to discern my work and to do it. One thing I must mention, Would it not be well to give Elder Waggoner the light-colored chair and the dishes and the bedding he needs, if his is not coming on? What think you? These things consider and do according to your best judgment. [Cf: 21MR311.05] p. 87, Para. 8, [1887MS].

I hope to hear of Mary's continued improvement. I feel myself quite improved with the exception of pain in the base of the brain, but I hope this will pass away. [Cf: 21MR311.06] p. 87, Para. 9, [1887MS].

I am glad Sarah is with you. She will guard Mary, I hope, faithfully.--Letter 85, 1887. [Cf: 21MR311.07] p. 87, Para. 10, [1887MS].

(Written January 14, 1887, from Bale, [\*The French name for Basel.] Switzerland, to S. N. Haskell.) I have been meaning to write to you for some days, but have been very sick with malaria. I am now improving. It is three weeks since I first was taken sick. I have suffered much, and I feared much how it would turn with me, but I kept praying and putting my whole trust in God, and He has blessed me. I hope to improve now faster than I have done. [Cf: 21MR315.01] p. 87, Para. 11, [1887MS].

Elder Ings and wife, and Elder Ertzenberger and I attended the dedication of a small house in Tramelan. Soon after I came into Brother Roth's house, I was alarmed for myself. The water closets were in the house, and on each floor was a water closet. The house was permeated with the poison, and thus it proved to work on me. I was taken with great pain in my stomach, as if poisoned. Still I spoke Sabbath. We had a very solemn meeting. I had to give the dedicatory discourse which was

interpreted by Brother Ertzenberger. [Cf: 21MR315.02] p. 88, Para. 1, [1887MS].

I grew worse Sunday, but a large hall had been hired, [and] notices had been sent out that I would speak. John Vuilleumier came from Bale to interpret; and although suffering severe spasms of pain. I spoke to three hundred people assembled in the hall. The meeting was pronounced a success, but I dared not remain another night. I had them make arrangements to return to Bale Sunday night after speaking in afternoon. Well, I spoke New Year's to all who could understand English, and the Lord met with us. I became very sick, yet spoke again last Sabbath, and the week now about past has been a week of peril to me, but the worst is past. I feel very thankful to my heavenly Father. [Cf: 21MR315.03] p. 88, Para. 2, [1887MS].

We had hoped you would be here at the conference and thought it would prove a blessing, and then W. C. W. would accompany Brother Farnsworth and yourself to England and see what could be done there. Then when the way was prepared, I would spend one or two months in England. But as your plans are not to come till April, we shall not unite in the work in England. I am feeling quite sure that I should return to America and that I must be at my house in California at the end of the two years from the time I left California. [Cf: 21MR315.04] p. 88, Para. 3, [1887MS].

We did not propose to wait here all the time while you were tarrying in America, so you may consider the promise annulled to do anything in England. We will, therefore, be on our way to America about, or near, the time you will be coming to England. We felt that we cannot be here any longer, so you must know the situation and consider me released from all promises made to work with you in England. Had you come on as we expected you would, and if the way was made ready, I would have consented to remain until June or July, but now we will make calculations to leave earlier. I dare not be longer exposed to the scents that we have to receive in Switzerland, unless we see it is duty. [Cf: 21MR316.01] p. 88, Para. 4, [1887MS].

I begin to feel now that I have done all that I can do in visiting other nations. I have not yet been to Naples, but I do not feel that God has a special work for me to do there. I am not yet determined at all. I left my home in Healdsburg one year ago last July, and I may not see it in two years from the time I left. All that I possess is in other hands' keeping. I have met with some losses since my absence, but this is nothing. It might have been, had I remained with it. It has been enough for me to see and sense that there must be a work done here in Switzerland, and I have not allowed home matters to disturb me or come into my experience to influence me one jot or tittle in any decision I have made. [Cf: 21MR316.02] p. 88, Para. 5, [1887MS].

I am satisfied that God has blessed me, and this is all I desire. And now could I obtain any light to remain longer, I would do so. I do not say that it is your duty to come earlier than you have proposed, but I cannot see that it is our duty to be held here months longer because you are not ready to come. After this conference, my mind will be, I think, clear to again return to my home. [Cf: 21MR316.03] p. 89, Para. 1, [1887MS].

I feel a deep interest in the work all over the field. I have no special interest in one place above another, only that I am doing the will of God. We expect our party will arrive here sometime this week, and may the Lord give us wisdom from above to know just how to decide everything in a manner to glorify His holy name. I have been expecting a letter of response from Elder Loughborough in regard to Brother Church and his pledges, but none has come yet. It may come soon. I do hope that you will not work up to the last thread of strength you have. And I should be glad if your wife could have your company more than she has had, poor woman! She has to be away from you so much, but the Lord will not leave or forsake her. I hope she will be constantly blessed of the Lord. [Cf: 21MR316.04] p. 89, Para. 2, [1887MS].

Now, my brother, I have some fears in regard to your dwelling with pen and voice so constantly upon Australia. It will be well to talk a reasonable amount and write about it, but dwelling upon it so much, I am afraid it will not bring the blessing of God into your present labors. You are not now in Australia. Put your energies and your thoughts into your present labor. Again, I am sure by a dream that was given me, we are searching for fruit and berries at great distance, when there is excellent fruit close by us. We want to pick not an inferior kind of fruit, but make efforts to get the large and sound fruit. I will write my dream to you soon. I had several pages written in reference to the school at South Lancaster, but Willie thinks I should make an article for the paper, and as it cannot be copied tonight I will send this just as it is and leave the matter I had written especially for the benefit of the school in South Lancaster. [Cf: 21MR316.05] p. 89, Para. 3, [1887MS].

I am sure that the dreams that I have had of late teach me lessons that there is a neglect to get the better classes to become interested while the poor classes are not to be neglected, neither should the higher and more intelligent classes be overlooked. I have been, in dreams, instructed that we overlook the fields close by us to labor in far away fields, and we pick very inferior berries when there are larger and a better quality of berries all ready to be gathered. And we are making a mistake in this kind of labor. [Cf: 21MR317.01] p. 89, Para. 4, [1887MS].

There are intelligent men and women whom we are afraid to work for, fearing repulse; but earnest efforts should be made for the higher classes, coming close to their hearts, visiting them and using special wisdom to win them to the truth. There should be no pushing, no sharp contention, but leading their minds out to investigate. [Cf: 21MR317.02] p. 89, Para. 5, [1887MS].

I dreamed we had lost in our want of effort and faith to pray and work for intelligent men and women, and when we see these have any interest there has been a neglect by some to follow it up and pray or work and to move with great wisdom, yet in love to win them to the truth. [Cf: 21MR317.03] p. 90, Para. 1, [1887MS].

Just as soon as I can I will send you a copy of the matter I have mentioned, but I am desirous this shall go into our mail tonight. I am not doing much letter writing now, for I am leaving all energies we have to accomplish this work for the press before we leave for America. [Cf: 21MR317.04] p. 90, Para. 2, [1887MS].



I do not blame you at all for wanting to work in New England when they need help so very much. I should feel just as you do, but this does not make a connection with us, so that I think our duty is plain to go to America as I have said. [Cf: 21MR317.05] p. 90, Para. 3, [1887MS].

Now, Brother Haskell, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to her some time ago, make me feel very sad, because I do not think she deserves them. I have not hinted these things to her, but I have felt exceedingly grieved that a worthy sister should, for no real fault or sin on her part, be thus regarded by those who ought to regard her differently. Everything that I can see is the matter, she may, or you think she may not, think everything her brethren in South Lancaster do is above criticism, and not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. [Cf: 21MR317.06] p. 90, Para. 4, [1887MS].

I have great confidence in her for this, although she has made no complaints to me. Yet the words and the attitude of yourself, as well as others, toward her was, to say the least, not cordial. If there is a woman that loves and fears God in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings toward her, had better be on their knees before God, and get all that feeling out of their hearts, and not draw from her, but come close to her, and show her sympathy and love. This changeable mood toward those who have been real pillars in the truth, I cannot see is bearing the divine stamp, and if we have much less of this spirit to change, we should change our feelings, because someone does not think us above making mistakes is a spirit that is not of Christ, and I mean to condemn it wherever I see it. [Cf: 21MR318.01] p. 90, Para. 5, [1887MS].

Well, I must stop. God bless you and your wife.--Letter 20, 1887. [Cf: 21MR318.02] p. 90, Para. 6, [1887MS].

(Written August 17, 1887, from New Bedford, Massachusetts, to Sister Ings.) You will learn from the letter written to W. C. White in regard to the matters we have on hand. We will be glad to see you whenever you may come to America. I miss you, and we have been together so long I do not know how to get along without you very well. Sarah is just now mourning greatly over the death of her niece. [Cf: 21MR319.01] p. 90, Para. 7, [1887MS].

We are doing well. My health was never better, and I am doing much work. I hope you will have as pleasant a voyage as we had. I believe you will have. Oh, how much help is needed here! I wish your husband and yourself were here right at this meeting. Good might have been done. I see the dearth of helpers, and if I would allow it I would become very anxious and burdened over the matter; but I say, No, no, I will not distress myself over things I cannot help. I wish to do all I can humbly, gladly, and then leave the result with God and not kill myself over things I cannot do. Oh, that God would help me and help His languishing cause! [Cf: 21MR319.02] p. 91, Para. 1, [1887MS].

We leave New Bedford for Ohio tomorrow night. I have not heard from Mary since we parted with her at New York. I am not sure whether she left Thursday night or Friday morning for Battle Creek. I think she will write to me. Will you get me a package of those stockings such as you and Mary and Sarah had? You can get them in Liverpool or London. [Cf: 21MR319.03] p. 91, Para. 2, [1887MS].

I meant to have two coarse linen sheets brought on. Please get them. We had a close examination but nothing was charged us as dutiable. I wish you would get me the stockings if you think best; if not, all right. I want them very much for myself. I will be pleased to have them my size. I wear them and they feel so nice. [Cf: 21MR319.04] p. 91, Para. 3, [1887MS].

We have had no distressing weather here yet. Cool nights, good, clear weather, no fog, no rain. Clouded up and rained when we were on the boat en route for this place. [Cf: 21MR319.05] p. 91, Para. 4, [1887MS].

I hope something will be done for that Sister Griffeth we saw at Southampton. I sent my letter to you that you might call her to remembrance and do something for her. Such cases must not be indifferently passed by. [Cf: 21MR319.06] p. 91, Para. 5, [1887MS].

I speak this night and must say good-bye. Forgive this short letter. We have two small tents pitched under a large tent. Thus all are comfortable. Sister Harris prepares meals for us and for Brother Alfred Olsen, Brother Goodrich, Brother Morrison who came from California to educate in canvassing, and Brother Ramsey. This constitutes our party. We have a cool breeze blowing through our tent all the time. I am so thankful I can eat tomatoes, green corn, sweet potatoes, bananas, blackberries, huckleberries. We live real well. [Cf: 21MR319.07] p. 91, Para. 6, [1887MS].

I long more and more for the Spirit of God. I must have it. I want more faith. I want patience when abused. I want to not have my feelings stirred a bit when Canright shall make his terrible statements. I feel, too, the need of the meekness and loveliness of Christ. [Cf: 21MR320.01] p. 91, Para. 7, [1887MS].

I shall expect a letter from you. It seems months since I left you, and I do want to see my Willie every day. I want to talk with him, notwithstanding Brother Olsen is as tender to me as possible. All were so glad to see us and all are ready to do everything for us. [Cf: 21MR320.02] p. 92, Para. 1, [1887MS].

God bless you. Good-bye. Love to Brother Ings and yourself. [Cf: 21MR320.03] p. 92, Para. 2, [1887MS].

Since writing the above, Lilly Belden Gilbert has arrived with her husband and two children. Lilly has taken a decided stand for the truth, and her husband opposes and threatens, yet she holds the faith firmly and says she will not give it up. I have just spoken with her. She is glad to see me. Father Belden is here. His son-in-law, Hull, and his wife have come into the truth. They are here on the ground. I dare not visit with them tonight, for I must speak tonight and must not

become too weary. Again good-bye and good-night.--Letter 66, 1887. [Cf: 21MR320.04] p. 92, Para. 3, [1887MS].

(Written April 15, 1887, from Basel, Switzerland, to "Dear Brother Brown.") In your letter to me you make inquiry in regard to yourself, if you were one who was to be blamed. You are one who thought that your course of action was all right, but you have not moved in wisdom. [Cf: 21MR412.01] p. 92, Para. 4, [1887MS].

The letter you sent to Elder Butler, in reference to Elder Wilbur Whitney's course, pained my heart. I felt then, and have since, that you were betraying your brother. Since I read that letter, I have not had that confidence in you as formerly. [Cf: 21MR412.02] p. 92, Para. 5, [1887MS].

When the burden was rolled upon me in regard to New York, light was plainly given that your course had not been perfect before the Lord. You have helped to place matters where they now are, and have let the whole load of censure rest upon Wilbur Whitney. I have not talked a word with Brother Whitney about this matter. I may do so some time in the future. [Cf: 21MR412.03] p. 92, Para. 6, [1887MS].

I have expected that you would fall under temptation. I feared after the part that you have acted, that the prospering hand of God could not sustain you. You needed Brother Wilbur Whitney in your conference, but after such a course had been pursued toward him there, the brethren had no confidence in him and in his management. He could do you no good, so we urged his coming here where his help is greatly needed and will be appreciated. [Cf: 21MR412.04] p. 92, Para. 7, [1887MS].

The Lord reads the purposes of the heart. He will bring out all this to His glory. But the unwise course pursued, not the fact of the financial embarrassment, has left an influence upon the conference which will prove the ruin of souls, and those who have done this work will see it as it is in the judgment when the books shall be opened and every man will be judged out of those things that shall be written in the books. Satan has exulted at the turn things have taken. The work is retarded for years by the same spirit that moved the unfaithful spies to bring their evil report. [Cf: 21MR412.05] p. 92, Para. 8, [1887MS].

I learn by letters from New York that Brother Brown has accepted and is now preaching the flat world theory. Is it possible that this theory has been brought by Brother Wilcox from England and that you have accepted it and are teaching it? My brother, our work is to teach the third angel's message. Stick to the message. It is a weakness of Elder Wilcox to get hold of hobbies and to stick to some things that he had better let alone. [Cf: 21MR412.06] p. 92, Para. 9, [1887MS].

Any kind of theory or hobby that Satan can lead the minds of men to dwell upon, he will draw their attention to, so that they shall not be engaged in giving the solemn message for this time. Do not, my brother, become entangled with ideas that have no connection with the work for this time. It is better to be teaching the truth as it is in Jesus. Better to be seeking for true godliness, heart holiness, freedom from all selfishness, freedom from all envies and jealousies. [Cf: 21MR413.01] p. 93, Para. 1, [1887MS].

It is better to pray and humble the soul before God and let the world, round or flat, be just as God has made it. Try most earnestly by faithful continuance in well-doing to seek for a clear title in the inheritance in the earth made new. Better lead the flock of God to drink at the higher streams; better by precept and example seek God while He may be found. Call upon Him while He is near. There is a revival needed in the church. When the teachers are drinking fresh draughts from the well of Bethlehem, then they can lead the people to the living stream. My soul is weighed down with the burden of the condition of things in New York. May the Lord raise up helpers, men whom He can teach, humble men whom He can lead to bear a clear, sharp testimony in faith. God help you to seek His face, to walk carefully, to put self out of sight, and exalt Jesus. [Cf: 21MR413.02] p. 93, Para. 2, [1887MS].

I hope Brother Wilcox will be a truly converted man. This is his great need at the present time. He wants meekness, he wants humility, he wants genuine piety, and without it he is as sounding brass and a tinkling cymbal. His soul and your soul need the indwelling of Jesus. Whether the world is round or flat will not save a soul, but whether men believe and obey means everything.--Letter 43, 1887. [Cf: 21MR413.03] p. 93, Para. 3, [1887MS].

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:2-6. [Cf: ST 01-06-87 para. 01] p. 93, Para. 4, [1887MS].

The disciples had been disputing among themselves which of them should be greatest, as we learn from the account of this incident given by Mark and Luke. The disciples did not understand the nature of the kingdom that Christ was to set up. They looked for an earthly kingdom, with an earthly rule; their ambition was aroused, and there was an anxiety for the first place. Jesus understood the thoughts and feelings of their hearts. He saw that they lacked the precious grace of humility, and that here was a lesson which it was essential for them to learn. He knew the subject of their conversation by the way, when they had spoken freely, thinking themselves alone. So calling a little child unto him, he said to them, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." [Cf: ST 01-06-87 para. 02] p. 93, Para. 5, [1887MS].

Again Jesus said: "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Here we have an expression of the care which our Saviour has for his people. Man is the crowning glory of the Creator's works, and he has been redeemed at an inconceivable cost to the Son of God. None but he could restore to man the moral image of God, which had been lost

through transgression. Jesus came to seek and to save that which was lost. He is represented as the true Shepherd. Leaving the ninety and nine in the wilderness, he goes in search of the wandering, straying sheep. He continues to search under the most discouraging circumstances, shrinking not from hardships and peril, until he finds the wanderer; and then all the suffering, and trial, and peril endured for its sake are forgotten in the joy of finding the lost sheep. When through genuine repentance for sin, and faith in Christ, the sinner has been brought back to the fold of God, there is joy in Heaven. [Cf: ST 01-06-87 para. 03] p. 94, Para. 1, [1887MS].

Jesus here presents the duty of man to his fellow-man. Whatever his position in life, man is the purchase of the blood of Christ, and should not be treated with indifference or contempt. Satan opposes great obstacles to the salvation of the human family. There is a rugged path for them to tread if they would journey Heavenward, and each needs all the encouragement his fellow travelers can give him as he toils up the steep ascent. God's word opens to us the wonderful conflict between light and darkness, good and evil, Heaven and hell. We are each on the battleground, and Satan is striving for the victory. We should never lay a stumblingblock in the way of one who is fighting the battle with the powers of darkness and his own carnal heart; but we should help one another in the close, hand-to-hand fight with the deceiver of souls, in which we are engaged. [Cf: ST 01-06-87 para. 04] p. 94, Para. 2, [1887MS].

I wish we could see this matter in its true light. A man sees himself in slavery to sin, led captive by Satan at his will, and he tries to break the chain of sinful habits by which he is bound. He flees to Jesus as his helper; and our all-pitying Saviour undertakes his case, and enters the field of battle in his behalf. It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man. If the sinner trusts implicitly to the mighty Helper, through his strength he becomes a conqueror, and wins the prize of everlasting life. Thus the battle is fought over and over again, and with what interest angels watch the warfare. And when through earnest faith and prayer man obtains the victory, there is joy in the presence of God. [Cf: ST 01-06-87 para. 05] p. 94, Para. 3, [1887MS].

But too often man looks with cold indifference upon the conflicts through which his fellow-man is passing, as though these fierce struggles with the powers of darkness were nothing that concerned him. When we see the divine condescension, the sacrifices and sorrows, to which the Son of the infinite God subjected himself in order to accomplish the salvation of the fallen race, how can we remain indifferent? Should not the tenderness, pity, and love of Christ take hold of our very hearts, and lead us to manifest the same spirit toward every soldier in the ranks of our great Captain? Should we not remember that we too are weak, and that in the warfare we are waging we need help and sympathy? [Cf: ST 01-06-87 para. 06] p. 94, Para. 4, [1887MS].

Those who are co-laborers with Christ will exercise that carefulness, manifest that love, in dealing with their fellow-men, of which Christ has given us an example in his life, and which he has impressed upon our hearts by the lessons of his word. But our work does not end here. The poor, straying, lost sheep are to be hunted up, and brought back to

the fold. They are to be cared for, strengthened, and encouraged. We each need a Saviour, and we each need the sympathy, watchcare, and love of our brethren. As we are brought together in church capacity, we pledge ourselves to be faithful one to another; and any failure in our duty here, any wrong done to our brother, is registered in the books of Heaven as a wrong done to Christ in the person of his saints. [Cf: ST 01-06-87 para. 07] p. 95, Para. 1, [1887MS].

If we had a true sense of the work of Christ, we should appreciate the worth of souls for whom he died. "Love one another, as I have loved you," said Christ. "Herein is love, not that we loved God, but that he loved us." As we see the love which Christ has shown for fallen man, the divine compassion which he has manifested for the weak, the erring, and the most sinful, how it should humble our proud hearts, and awaken in them a deep, earnest, and far-reaching love for souls. [Cf: ST 01-06-87 para. 08] p. 95, Para. 2, [1887MS].

We are erring, and we shall see errors in those who are connected with us in the faith. They will have to bear with our perversities, and we must bear with theirs. But let us be careful to move with an eye single to the glory of God, and not to offend or grieve the souls so precious in his sight. If we see that a brother is wrong, if we see that he is pursuing a course that will bring darkness upon his own soul, and is imperiling the souls of others, there is one course that Christ has told us to pursue, and there is no other safe course for us to take. [Cf: ST 01-06-87 para. 09] p. 95, Para. 3, [1887MS].

If a brother has done you an injury, my Christian friend, you are not to seek revenge, nor even to harbor a desire for retaliation; but you should pity him; he has need of your pity. Have the same feelings of compassion for him that you would have others manifest for you if you were enshrouded in darkness. Call to mind the many times that you have erred, and made mistakes in your lifework; and remember how hard it has been to find the right way when you had once left it. If you have the Spirit of Christ abiding in you, no unkind words will fall from your lips. You will not push your brother into greater darkness, but with a heart full of pity you will tell him of his danger. You will get down and pray with him, and perhaps save his soul from death, and thus cover a multitude of sins. What right have you to pursue any other course than this? If you do, you walk contrary to the rule given by God, and grieve his Holy Spirit. [Cf: ST 01-06-87 para. 10] p. 95, Para. 4, [1887MS].

Let us take the words of Christ. If the man has done you an injury, go to him, and between you and him alone seek to set the matter right. Do not go to any one but himself. If he refuses to hear you, then take two or three others, and go to him again; but do not publish it in the church or out of the church. When you have done your duty, if he still refuses to hear you, then let the church take it up; but let them deal gently with the erring. Do not even listen to the gossiping tongue. If one comes to you with an evil report, ask him if he has been to the offending brother, as the Bible directs. If he has not, refuse even to hear him. Nine-tenths of the church trials might be avoided, if all would, in the spirit of kindness and love, pursue the course marked out by Inspiration. This can only be done by breaking down everything like a spirit of self-righteousness. [Cf: ST 01-06-87 para. 11] p. 96, Para. 1, [1887MS].

We want love and mercy to take possession of our hearts, and be interwoven with our characters; for just as we deal mercifully with others, God will deal mercifully with us. Oh, for more of the tender love of Jesus, more of the spirit of true humility before God! These are the lessons we must learn individually, in order to preserve harmony and peace, and gain the approval of our heavenly Father. [Cf: ST 01-06-87 para. 12] p. 96, Para. 2, [1887MS].

What we need is to be obedient to the word of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: ST 01-06-87 para. 13] p. 96, Para. 3, [1887MS].

Here is brought to view the work of purification that will be carried on by every child of God. Angels are weighing character. They are marking our errors and defects, and recording them in the books of Heaven. In a little time in the future these books will be opened, and every man will be judged according to his deeds, and according to the light that has shone upon his pathway. Basel, Switzerland. By Mrs. E. G. White. [Cf: ST 01-06-87 para. 14] p. 96, Para. 4, [1887MS].

"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." [Cf: ST 02-10-87 para. 01] p. 96, Para. 5, [1887MS].

There is a work for all to do to open the door of the heart to the heavenly visitor. The Lord of glory, who has redeemed us by his own blood, seeks admittance; but too often we do not welcome him in. Worldliness does not incline us to throw wide open the door of the heart at the knock of him who is seeking entrance. Some open the door slightly, and permit a little light from his presence to enter; but they do not bid him hearty welcome. There is no room for Jesus; the place which should have been reserved for him is occupied with other things. He entreats, and for a time they feel inclined to hear and open the door; but even this inclination departs, and they fail to secure the communion with the heavenly guest which it was their privilege to have. [Cf: ST 02-10-87 para. 02] p. 96, Para. 6, [1887MS].

"Behold, I stand at the door and knock," says the Saviour. The mansions in glory are his, and the joy of that heavenly abode; yet he humbles himself to seek an entrance at the door of the heart, that he may bless us with his light, and make us to rejoice in his glory. His work is to seek and to save that which is lost and ready to perish. He will redeem from sin and death all who will come to him; and will elevate them to his throne, and give them everlasting life. [Cf: ST 02-10-87 para. 03] p. 97, Para. 1, [1887MS].

Jesus will not force open the door of the heart. We must open it ourselves, and show that we desire his presence by giving him a sincere welcome. If all would make thorough work of clearing away the world's rubbish, and preparing a place for Jesus, he would enter, and abide with them, and would do a great work through them for the salvation of

others. But many receive not the tokens of God's mercy and lovingkindness with thankful hearts; they do not bend their energies and unite their interests in his work, and they do not share in the blessing that he is waiting to bestow. [Cf: ST 02-10-87 para. 04] p. 97, Para. 2, [1887MS].

"If any man hear my voice," says Christ, "and open the door, I will come in to him, and will sup with him, and he with me." These words are not addressed simply to the more intelligent and refined, but to all, without respect of persons. A man may not bear the most pleasant exterior; he may be deficient in many respects; but if he will come to Christ, he will in nowise be cast out. The trouble is that many who make a profession of Christ are controlled by feeling. Their heart has not been renewed by the transforming influence of the Spirit of God. They have not depth and stability of character. Principle does not reach down deep, underlying the springs of action. And when sacrifices are to be made for the cause of Christ, they are found wanting. [Cf: ST 02-10-87 para. 05] p. 97, Para. 3, [1887MS].

To such cold-hearted professors I would say, Be entreated to seek Christ while he invites you to come to him that you may have life. I wish I could alarm you; I wish I could arouse you to action. You have no time to lose. Make mighty efforts to rescue yourselves from Satan's snare. He is vigilant in his efforts; his perseverance is untiring, his zeal earnest and unabated. He does not wait for his prey to come to him; he seeks for it. To wrench souls from the hand of Christ is his determined purpose. Yet if you will come to Christ, and make him your trust, you will be in no danger. He will fight the battle for you, and will overcome the powers of darkness in your behalf. [Cf: ST 02-10-87 para. 06] p. 97, Para. 4, [1887MS].

You need to humble your hearts before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger. You need to be forming a character for Heaven and eternal life. What account will you render to God for the time he has given you,--for the use you make of the privileges he has placed within your reach? To you the gracious words are spoken: "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." If you neglect the invitation, the mercy that you have despised will condemn you in the Judgment. [Cf: ST 02-10-87 para. 07] p. 97, Para. 5, [1887MS].

Dedicate yourselves unreservedly to the Lord; then it will not be difficult to serve him, and you can do good in the world. You can "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." [Cf: ST 02-10-87 para. 08] p. 98, Para. 1, [1887MS].

It is not enough that we admit Christ into our hearts; he must abide there. We must encourage his presence by a life of prayer. Jesus is our example in all things; and when our human nature was upon him, prayer became to him a necessity and a privilege. He found joy and comfort in communion with his Father. Here he could unburden the sorrows that were crushing him; for he was a man of sorrows and acquainted with grief; and he needed all the divine support and comfort which the Father was ready to impart to his Son, who had left the joys of Heaven, and chosen his home, for the benefit of man, in a cold and thankless world. [Cf:



ST 02-10-87 para. 09] p. 98, Para. 2, [1887MS].

Jesus had select places of prayer. He loved the solitude of the mountain in which to hold communion with his Father. Through the day he labored earnestly to save men from destruction. He healed the sick, comforted the mourning, called the dead to life, and brought cheerfulness and hope to the despairing. After his work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in supplication to his Father. At times the bright beams of the moon shone upon him, and then again the clouds and darkness shut away all light. He frequently continued his petitions through the entire night, and the dew and frost rested upon his head and beard while in the attitude of supplication. And he came forth from these seasons of prayer invigorated and refreshed, braced for duty and trial. [Cf: ST 02-10-87 para. 10] p. 98, Para. 3, [1887MS].

In thus becoming a suppliant, a mighty petitioner, seeking from his Father fresh supplies of strength, he identified himself with our needs and our weaknesses. As he is our example in all things, so he became a brother in our infirmities, but not a companion in our sins. His nature recoiled from evil, and in a sinful world he endured anguish and torture of soul. If the Saviour of men, with his divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer, fervent, constant, importunate prayer! [Cf: ST 02-10-87 para. 11] p. 98, Para. 4, [1887MS].

Watch, pray, and work, are the Christian's watchwords. The life of a living Christian is a life of constant prayer. The light and strength of one day will not be sufficient for the trials and conflicts of the next. Satan is constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions. And in the untried scenes that await us, we shall be surrounded by new dangers, and constantly assailed by new and unexpected temptations; but the strength and grace which we may gain from the accessible Heavens will enable us to meet the new temptations and bear the heavier responsibilities that are ever before us. Here, and here only, is our source of light and strength. [Cf: ST 02-10-87 para. 12] p. 98, Para. 5, [1887MS].

It is of the highest consequence that God manifest his will to us in the daily concerns of life; for the most important results frequently depend upon small occurrences. We cannot trust our own judgment, and the more we learn of the character and providence of God, the more fully we shall realize our own weakness and imperfection, and our dependence on divine strength and wisdom. We shall realize that in him we have what we so much need,--a sure guide to direct our faltering steps. [Cf: ST 02-10-87 para. 13] p. 98, Para. 6, [1887MS].

"The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, from glory to glory, receiving from Heaven the light which Christ, at infinite cost to himself, made it possible for man to obtain. But the Christian cannot let his light shine properly unless he receives, day by day, an increase of the divine illumination, corresponding with his growth in the knowledge of Bible truth. It would be as inconsistent to expect to be sustained on the morrow by food eaten today, as to depend

on present light and present blessings for future strength. [Cf: ST 02-10-87 para. 14] p. 99, Para. 1, [1887MS].

The Master requires his servants not only to grow in grace, but to improve upon the talents that he has committed to them. The good works of God's people have a more powerful influence than words. Their virtuous life and unselfish acts testify for God, and lead the beholder to desire the same righteousness which has produced such good fruit in their characters. He is charmed with the power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. [Cf: ST 02-10-87 para. 15] p. 99, Para. 2, [1887MS].

Oh! why will not God's people comply with the conditions laid down in his word? If they would, they would not fail to realize the excellent blessings freely given to the humble and obedient. Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious; but holiness of heart will produce right actions, and will lead its possessor to abound in all good works. The Christian will never become weary in well doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of Heaven shall exalt the sanctified ones to his throne. Then, enumerating the works of self-denial and mercy, compassion and righteousness, which they have wrought, he will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: ST 02-10-87 para. 16] p. 99, Para. 3, [1887MS].

Jesus is now inviting us to come unto him; who will listen to his voice? Let us take a higher stand than we have hitherto done. Let us make it our first business to gain the kingdom of Heaven and the righteousness of Christ, and the eternal reward will be ours at the end of the race. By Mrs. E. G. White. [Cf: ST 02-10-87 para. 17] p. 99, Para. 4, [1887MS].

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: ST 02-17-87 para. 01] p. 99, Para. 5, [1887MS].

These are words which Christ addresses to his redeemed people. He invites them to become patient toilers in a field which calls for self-denying labor; but it is a glorious work, and one that Heaven smiles upon. Faithful work is more acceptable to God than the most zealous formal worship. True worship consists in working together with Christ. Prayers, exhortations, 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, and grow naturally

upon a good tree. [Cf: ST 02-17-87 para. 02] p. 100, Para. 1, [1887MS].

Pure religion and undefiled before the Father consists in visiting the fatherless and the widows in their affliction, and in keeping unspotted from the world. We should cultivate the doing principle. When one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat at his fireside and at his board, then angels come very near with notes of joy and praise on their lips, and an answering strain responds in Heaven. Every deed of justice and mercy and benevolence makes music there. The Father from his throne beholds, and numbers the unselfish laborers among his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Every merciful act to the needy or the suffering is as though done to Christ. Whoever succors the poor, or sympathizes with the afflicted and oppressed, or befriends the orphan, thereby brings himself into a closer relationship with the pitying Saviour. [Cf: ST 02-17-87 para. 03] p. 100, Para. 2, [1887MS].

"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 a 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 a hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 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: ST 02-17-87 para. 04] p. 100, Para. 3, [1887MS].

Jesus identifies himself with his suffering people. I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison. While you were enjoying the food from your bountifully spread tables, I was famishing with 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. While your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered,--means which you might have given to the needy, I was destitute of comfortable raiment. 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 at liberty. What a oneness Jesus here represents as existing between himself and his suffering disciples. He makes their case his own. He represents himself as being, in their person, the very sufferer. Mark this, selfish Christian; every neglect on your part to care for the needy and to sympathize with those in distress, is a neglect to Jesus in their person. [Cf: ST 02-17-87 para. 05] p. 100, Para. 4, [1887MS].

Some who make high professions are so encased in selfishness that they cannot appreciate the generous principles of the Christian religion. All their lives they have lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves for the purpose of benefiting others, is out of the question with them. They have not

the least idea that God requires this at their hand. Precious weeks, months, and years pass into eternity; but no record is made in Heaven of kindly acts of self-sacrifice, of feeding the hungry, of clothing the naked, or taking in the stranger. Entertaining strangers at a venture is not agreeable; if they knew that all who shared their bounty were worthy, then they might be induced to do something in that direction. But there is virtue in venturing something. [Cf: ST 02-17-87 para. 06] p. 101, Para. 1, [1887MS].

When the King shall make investigation, the do-nothing, illiberal, selfish souls will learn that Heaven is for those who have been workers,--those who have denied themselves for Christ's sake. No provision has been made for those who have taken such special care in looking out for themselves. The terrible punishment threatened to those on the King's left hand is not, in this case, the penalty of some great crime. They are not condemned for the things which they did do, but for that which they did not do. They did not do those duties which Heaven assigned to them. They pleased themselves, and they must take their portion with self-pleasers. [Cf: ST 02-17-87 para. 07] p. 101, Para. 2, [1887MS].

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares," says the apostle. Has this injunction no force in the present age? Our heavenly Father lays in our pathway blessings in disguise; but some will not take these blessings for fear they will detract from their selfish enjoyment. [Cf: ST 02-17-87 para. 08] p. 101, Para. 3, [1887MS].

The widow of Sarepta shared her morsel with Elijah, and in return for making a home for the prophet of God, she was herself sustained, and her life and that of her son was preserved. Thus would it be with others, if, for the glory of God, they would cheerfully take a similar course. But many plead poor health. They have so long shut themselves up to themselves, and thought of their own poor feelings and sufferings, that they cannot think of others, however much they may be in need of sympathy and assistance. [Cf: ST 02-17-87 para. 09] p. 101, Para. 4, [1887MS].

You who are suffering from poor health, there is help for you. Doing good is an excellent remedy for disease. 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 your light break forth as the morning, and your health shall spring forth speedily. You are invited to bring your prayers to God, and he has pledged himself to answer them. Your soul shall be satisfied in drought, and shall be like a watered garden, whose waters fail not. [Cf: ST 02-17-87 para. 10] p. 101, Para. 5, [1887MS].

If you engage in works of mercy and love, will it prove too hard for you? Will you fail, and be crushed under the burden, and your family be deprived of your assistance and influence?--Oh, no, God has carefully removed all doubts on this question by a pledge to you on condition of obedience. This promise covers all that the most exacting, the most hesitating could demand: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful who has promised. God can renew the physical health; and more, he says he will do it. And the promise does not end

here: "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." God will build a fortification around you. [Cf: ST 02-17-87 para. 11] p. 102, Para. 1, [1887MS].

"Be not weary in well-doing; for in due time ye shall reap if ye faint not." Do not wait to be told your duty. Open your eyes and see what is to be done; make yourselves acquainted with the wants of the needy. Hide not yourselves from them; close not your eyes to their needs. [Cf: ST 02-17-87 para. 12] p. 102, Para. 2, [1887MS].

The harvest is coming,--the great reaping time, when you shall reap what you 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. [Cf: ST 02-17-87 para. 13] p. 102, Para. 3, [1887MS].

Some will excuse themselves on the plea that they have bestowed their charity on unworthy persons, and have become discouraged. To such I present the example of Jesus. He came 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 put to death him who came to give them life. But did our Lord turn from the fallen race because of this? Nay, verily; and he is our pattern. Though for ninety-nine times your efforts to do good are unsuccessful, and you receive only insult, reproach, and hate, yet if the hundredth time proves a success, and one soul is saved, oh, what a victory is achieved! This will a thousand times pay you for all your efforts. And to you Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: ST 02-17-87 para. 14] p. 102, Para. 4, [1887MS].

The reason that God's people are not more spiritually-minded, and that they have not more faith, is because they are narrowed by selfishness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but it is rightdoing--doing the right thing and at the right time. We must be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not. By Mrs. E. G. White. [Cf: ST 02-17-87 para. 15] p. 102, Para. 5, [1887MS].

There are but few in this age of the world who have moral courage to take their position on the side of unpopular truth. Its principles are the principles of Heaven. Hence it conflicts with every wrong habit and sinful desire. Those who accept and obey the truth, must deny self, bear the cross daily, and follow in the footsteps of Jesus. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore there is a constant warfare between inclination and duty. Inclination too often prevails, and silences the convictions of the Holy Spirit. [Cf: ST 02-24-87 para. 01] p. 102, Para. 6, [1887MS].

The faith which we cherish as "present truth" is sustained by the clearest and most conclusive evidence from the word of God. Still there is urged against it one objection which our ablest ministers cannot remove. Christ himself could not remove it. It has effectually barred

the way of life to thousands. This hindrance is the cross. The cross, covered with shame and reproach, which Jesus bore for us, stands directly in the Christian's path. To evade that cross, the selfish, the world-loving, and the pleasure-seeking turn from the light that would guide their feet to Heaven. They choose doubt, unbelief, and infidelity, that they may have the pleasure of following inclination, and giving loose rein to the promptings of the carnal heart. Those who choose the broader and easier path, may enjoy the friendship of the world, which inspiration declares to be enmity with God; they may receive the empty praise of men whose hearts are not pure and whose lives are not holy; but they lose the only honor which is of lasting value, the honor which comes from above. They may secure worldly gain and transient pleasure, but they lose the eternal riches and that life which measures with the life of God. The language of many who are standing undecided is--"I thought that the course of the pilgrim to Heaven Would be bright as the summer, and glad as the morn; Thou show'dst me the path; it was dark and uneven, All rugged with rock, and all tangled with thorn. "I dreamt of celestial rewards and renown; I grasped at the triumph which blesses the brave; I asked for the palm branch, the robe, and the crown: I asked--and thou show'dst me a cross and a grave." [Cf: ST 02-24-87 para. 02] p. 103, Para. 1, [1887MS].

Those who sincerely believe and teach the word of God must expect to be received by the world with no greater favor than was the ancient preacher of righteousness. Those who lived in Noah's day despised his prophecy; they styled his warnings the delusive fancies of an imbecile old man. But the unbelief and mockery of the people did not hinder the event. God manifested his power in a manner which has astonished the philosophers of every age. [Cf: ST 02-24-87 para. 03] p. 103, Para. 2, [1887MS].

The laws of nature cannot prevent the fulfillment of God's word. The law is never greater than the Lawgiver, nor are the things created greater than the Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. As men are warned of impending judgment, thousands will say, It cannot be. They will despise the truth, make light of prophecy, and deride the teacher of righteousness. One will turn aside to his farm, another to his merchandise, and care for none of these things. [Cf: ST 02-24-87 para. 04] p. 103, Para. 3, [1887MS].

The inhabitants of the antediluvian world were condemned to destruction for their iniquity; yet they had the offer of mercy. By repentance and reformation of life, they might have secured forgiveness and the protection of God. So in this dispensation, everyone who believes and obeys the divine word will find pardon and a shelter from the wrath to come. The history of their sins, with the sure destruction that followed, should be a warning to us. There is to be a baptism of fire as there was of water, and all the unbelief and scoffing of the ungodly will not hinder the event. [Cf: ST 02-24-87 para. 05] p. 103, Para. 4, [1887MS].

The Scriptures briefly state the reason for the prevailing iniquity in Noah's day. The sons of God married the daughters of men. Those who still cherished the knowledge of God united themselves with the ungodly and corrupt, and as a result became assimilated to them in character. The message of warning would have been received by a larger number, had it not been for their connection and association with those who

despised and derided the word of God. [Cf: ST 02-24-87 para. 06] p. 104, Para. 1, [1887MS].

In the days of Noah the Spirit of God was so long and stubbornly rejected that it ceased to strive with men. Thus will it be prior to the end of the world. When the gospel falls on closed ears, when the Holy Spirit ceases to imprint the truth upon the heart, preaching and hearing will alike be in vain. Are we not fast approaching this state of things? [Cf: ST 02-24-87 para. 05] p. 104, Para. 2, [1887MS].

Those who would stand now must be Bible readers and Bible Christians; they must faithfully obey the divine precepts, both in private and in public. There are some who think it an evidence of superior ability to manifest indifference for the Bible and for religious things. They think it weak and unmanly to be always fearing to do wrong. Many a man permits himself to be allured from Christ, from purity and holiness, by those whom at heart he despises. And these very persons will privately ridicule his weakness in yielding to temptation. Those who associate with godless companions learn ways of life, habits of thought and speech, which lead them down to darkness and perdition. To win the applause of the low, the worthless, and the vulgar, they degrade themselves in the sight of God and man. [Cf: ST 02-24-87 para. 08] p. 104, Para. 3, [1887MS].

There is no class in greater danger than the young. Evil men and seducers are no less active now than before the flood. On the contrary, the word of God declares that they shall wax worse and worse. There are not wanting agents of Satan to taunt and ridicule all who would be true to virtue and to God. We are pained to see young men fearful or ashamed to acknowledge their principle before the ungodly or the blasphemers; ashamed that they have cherished holier sentiments, and cultivated purer morals. Oh, if these youth would but be firm and bold in the practice of virtue; if they would frown down the base advances of the agents of Satan, what a victory might be gained over the world, the flesh, and the devil! God calls upon the youth of today to love and serve him with the whole heart. They need a daily connection with Heaven to keep them unsullied by the corruptions of the last days. [Cf: ST 02-24-87 para. 09] p. 104, Para. 4, [1887MS].

Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." And again, "If any man will do his will, he shall know of the doctrine." Those who obey God's will as it is revealed to their understanding, will be safely guided into the way of life. But it is impossible for finite man to fully understand the purposes and ways of the Infinite One. Those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. Truth and error are before us. God has given us sufficient evidence to determine the right way, and then he leaves us to choose for ourselves. [Cf: ST 02-24-87 para. 10] p. 104, Para. 5, [1887MS].

Jesus calls us to walk with him in the light, instead of wandering in the dark mazes of unbelief. If men would but stop to consider the worth of the soul, and their own need of a Saviour, they would gladly, gratefully accept the hand which he has stretched out to them. Alas that so many, in their pride and stubbornness of heart, refuse to accept the guidance of infinite wisdom! Faith, hope, and love, man's

highest and noblest faculties, have been paralyzed by sin and Satan. But Jesus stands ready to awaken them to new life, that they may be enlisted in his service. The power of renewing grace will bring them again into vigorous exercise. [Cf: ST 02-24-87 para. 11] p. 105, Para. 1, [1887MS].

Temptations to discouragement will at times come upon the children of God like an overwhelming torrent. Many are disheartened as they see that Christian example and instruction seem almost powerless before the tide of ignorance and unbelief. But Jesus is the stronghold of his people. His light shines still. It can never be quenched. Though evil now seems to prevail over righteousness and truth, yet it is by no means the strongest power. It shall not always conquer. Nay, even now its end is nigh. Truth and righteousness are plants of heavenly origin. God nourishes them every hour. He will no more suffer them to die than he will forget the honor of his own throne and name. [Cf: ST 02-24-87 para. 12] p. 105, Para. 2, [1887MS].

Every Christian must meet trial and temptation. Those who basely shun the reproach of Christ, and choose the honor which the world bestows, will surely reap the bitter harvest. Separation from God, the loss of Heaven, agony and despair, must be their portion. But if we will stand fearlessly and firmly for God and the right, relying upon the promises of the sacred word, we shall not be ashamed. Earth and hell can have no power to triumph over us. Let not the weakest be discouraged because they are assailed by temptation. The best men who ever lived have been grievously assaulted by Satan and his agents. Unless we yield to its power, temptation is not sin. The armor of truth will prove a sure defense against all the fiery darts of the enemy. [Cf: ST 02-24-87 para. 13] p. 105, Para. 3, [1887MS].

Yet the Christian should not place himself needlessly in the way of temptation. Every soul is surrounded by an atmosphere of its own, laden with the fragrance of love and piety, the heavy fogs of unbelief, or the deadly poison of infidelity and crime. When brought in contact with others, we are unconsciously affected by the atmosphere surrounding them. If this be laden with moral poison, the very lifeblood of the soul may become tainted ere we are conscious of danger. [Cf: ST 02-24-87 para. 14] p. 105, Para. 4, [1887MS].

The worth of a human soul can be estimated only by the light reflected from the cross of Calvary. So terrible was the doom of the lost race, so great the glory to which the redeemed might be exalted, that the Father is satisfied with the infinite price which he pays for their redemption. It was the joy set before Christ in accomplishing so great salvation that led him to submit to shame, agony, and death. How do all the treasures and the glories of earth sink into insignificance when compared with the value of a human soul! As I see in the world such astonishing indifference to the work of redemption; as I see the unbelief, the skepticism, the Heaven-daring rebellion against God and his law, I am more and more convinced that we have reached those days of peril foretold in the Scriptures. I feel assured that the end is near; that our time of waiting and watching is short; and that the cause and truth of God will soon triumph. By Mrs. E. G. White. [Cf: ST 02-24-87 para. 15] p. 105, Para. 5, [1887MS].

"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." [Cf: ST 03-03-87 para. 01] p. 106, Para. 1, [1887MS].

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: ST 03-03-87 para. 02] p. 106, Para. 2, [1887MS].

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: ST 03-03-87 para. 03] p. 106, Para. 3, [1887MS].

"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: ST 03-03-87 para. 04] p. 106, Para. 4, [1887MS].

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: ST 03-03-87 para. 05] p. 106, Para. 5, [1887MS].

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: ST 03-03-87 para. 06] p. 107, Para. 1, [1887MS].

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: ST 03-03-87 para. 07] p. 107, Para. 2, [1887MS].

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: ST 03-03-87 para. 08] p. 107, Para. 3, [1887MS].

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: ST 03-03-87 para. 09] p. 107, Para. 4, [1887MS].

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: ST 03-03-87 para. 10] p. 107, Para. 5, [1887MS].

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: ST 03-03-87 para. 11] p. 107, Para. 6, [1887MS].

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: ST 03-03-87 para. 12] p. 108, Para. 1, [1887MS].

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: ST 03-03-87 para. 13] p. 108, Para. 2, [1887MS].

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: ST 03-03-87 para. 14] p. 108, Para. 3, [1887MS].

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: ST 03-03-87 para. 15] p. 108, Para. 4, [1887MS].

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. Christ sometimes reprov'd with severity, and in some cases it may be necessary for us to do so; but we should consider that while Christ knew the exact condition of the ones he rebuked,--just the amount of reproof they could bear, and what was necessary to correct their course of wrong,--he also knew just how to pity the erring, comfort the unfortunate and encourage the weak. He knew just how to inspire hope and courage; for he was acquainted with the exact motives and the peculiar trials of every mind. He reprov'd with pity, and loved those he rebuked with a divine love. [Cf: ST 03-03-87 para. 16] p. 108, Para. 5, [1887MS].

Jesus could make no mistake; but human judgment is erring, and may be wrong. Men may misjudge motives; they may be deceived by appearances, and when they think they are doing right to reprove wrong, they may go too far, censure too severely, and wound where they wished to heal; or they may exercise sympathy unwisely, and, in their ignorance, counteract reproof that is merited and timely. [Cf: ST 03-03-87 para. 17] p. 108, Para. 6, [1887MS].

The Lord would have us submissive to his will, and sanctified to his service. Selfishness must be put away, with every other defect in our

characters. There must be a daily death to self. Paul had this experience. He said, "I die daily." Every day he had a new conversion; every day he took an advance step toward Heaven. We, too, must gain daily victories in the divine life, if we would enjoy the favor of God. [Cf: ST 03-03-87 para. 18] p. 109, Para. 1, [1887MS].

Our God is gracious, of tender pity, and plenteous in mercy. He knows our weaknesses and needs, and he will help our infirmities if we will only trust in him. By Mrs. E. G. White. [Cf: ST 03-03-87 para. 19] p. 109, Para. 2, [1887MS].

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Cf: ST 03-10-87 para. 01] p. 109, Para. 3, [1887MS].

Our heavenly Father planted on earth a goodly vine, whose fruit should be to eternal life. But this precious plant appeared to human eyes as a root out of dry ground, having no form or comeliness. When the claim was put forth that it was of heavenly origin, the men of Nazareth became enraged, and cast it from them. The inhabitants of Judah and Jerusalem took the vine of God's own planting, and bruised it, and trampled it under foot, hoping to utterly destroy it forever. But now the Husbandman removed this goodly vine, and planted it in his own garden, beyond the spoiler's reach. The stock and root were concealed from human sight, but still "the branches run over the wall." Thus grafts can be united to the vine, and, partaking of its nourishment, become flourishing branches, and bring forth much fruit. [Cf: ST 03-10-87 para. 02] p. 109, Para. 4, [1887MS].

The figure of the vine is a perfect symbol. God sent his Son from the heavenly courts to a world seared and marred by the curse of sin. In Christ all fullness dwelt; in him was righteousness, peace, life,-- everything necessary to man's happiness and well-being. But the world hated the Son of the most high God. The world saw nothing attractive in him. The best gift of Heaven was slighted and spurned. Christ was "a man of sorrows and acquainted with grief;" yet "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." He was hated by evil men because his character was spotless, his works righteous. He came as the Redeemer of the world; yet he was taken by cruel hands, and shamefully entreated and crucified. God raised him from the dead, and he ascended to Heaven to plead his blood as the propitiation for our sins. [Cf: ST 03-10-87 para. 03] p. 109, Para. 5, [1887MS].

Though invisible to mortal sight, Christ still lives as the Redeemer of the world, the representative of man in the heavenly courts, and the medium through whom all blessings flow to the fallen race. His love is without a parallel. We cannot estimate the value of his life of toil and sacrifice, the precious ransom paid for our redemption. Surely it is not too much to ask the heart's best and holiest affections in return for such wondrous love. [Cf: ST 03-10-87 para. 04] p. 109, Para. 6, [1887MS].

Said the Saviour to his disciples: "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide

in the vine, no more can ye, except ye abide in me." In this vine is all spiritual life. From the fullness of Christ alone can we obtain the nourishment that will enable us to bear fruit unto eternal life. The vine stock is unseen; but the branches, the members of his body, are visible. The branch that was apparently dry and leafless, by being connected with the living vine, becomes a part of it,--a partaker of its life and fatness. Fiber by fiber, and vein by vein, it adheres to the vine, till the lifegiving sap causes it to bud, and blossom, and bear fruit. [Cf: ST 03-10-87 para. 05] p. 110, Para. 1, [1887MS].

The scion becomes a part of the vine by forming a perfect union with it. Thus it is with the sinner. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God, and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ by repentance and faith. This connection joins soul with soul, the finite with the infinite. When thus united, the words of Christ *abide* in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle. [Cf: ST 03-10-87 para. 06] p. 110, Para. 2, [1887MS].

Every branch united to the true vine brings forth fruit, not of its own kind, but that of the vine of which it has become a part. The Spirit of Christ flowing into the hearts of all who are truly united with him, makes them partakers of the divine nature. They will walk in the footsteps of their self-sacrificing, self-denying Redeemer. His purity and love will appear in their characters and their daily lives, while meekness and truth will guide their way. [Cf: ST 03-10-87 para. 07] p. 110, Para. 3, [1887MS].

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me [everyone who claims connection with me] that beareth not fruit, he taketh away." This is the solemn warning that is addressed to each disciple. The careless and indifferent will after a time be overcome of temptation, and at last wholly separated from Christ. [Cf: ST 03-10-87 para. 08] p. 110, Para. 4, [1887MS].

But "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned; for even fruitful branches may display too much foliage, and appear what they really are not. Husbandmen clip off the surplus foliage of the vines, and the tendrils that are grasping the rubbish of earth, thus making them more fruitful. And when the Master sees that worldliness, self-indulgence, and pride are cropping out in the lives of his followers, he prunes them. These hindering causes must be removed, and the defective overgrowth cut away, to give room for the healing beams of the Sun of Righteousness. [Cf: ST 03-10-87 para. 09] p. 110, Para. 5, [1887MS].

Said Christ: "If ye keep my commandments, ye shall abide in my love." The branch can maintain its connection with the living vine only on condition that it bear fruit. And the fruit borne on the Christian tree is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Rich clusters of this precious fruit will appear on every branch that is subjected to the pruning of the wise Husbandman. The result of union with Christ is purification of heart, a circumspect life, and a faultless character. Yet those who have attained to this degree of Christian perfection are the last to claim

that they have any merits of their own. "Accepted in the Beloved," objects of their heavenly Father's constant care and unfailing mercy, they feel unworthy of the divine favor, and have too vivid a sense of utter dependence upon God to boast of their exalted position. [Cf: ST 03-10-87 para. 10] p. 110, Para. 6, [1887MS].

It is a sad fact that many who profess to be branches of the true vine show by their lives that they have no connection with it. Their words and actions, destitute of grace and meekness, resemble the stinging branches of the noxious thorn-tree, rather than the lovely, fruit-laden boughs of the precious vine. Love to God and love to our neighbor is the sum and substance of true piety. Those who are destitute of this love, and yet claim that they have gained high attainments in spiritual things, may for a time deceive their fellowmen, but they cannot deceive God. Says the true Witness, "I know thy works." And in the great day of final accounts, God "will render to every man according to his deeds." [Cf: ST 03-10-87 para. 11] p. 111, Para. 1, [1887MS].

Many misunderstand the object for which they were created. They do not realize that they were placed here to bless humanity and glorify God, rather than to enjoy and glorify self. God is constantly pruning his people, cutting off profuse, spreading branches, that they may bear fruit to his glory, and not produce leaves only. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical. [Cf: ST 03-10-87 para. 12] p. 111, Para. 2, [1887MS].

Some who claim to be followers of Christ are withered branches, that must ere long be separated from the living vine. The love of the world has paralyzed their spiritual life, and they are not awake to the precious theme of redemption. The impression made on the world by these professed Christians is unfavorable to the religion of Christ. They manifest ambition and zeal in the business of the world; but they have little interest in things of eternal importance. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal interests are placed on a level with common things. The Holy Spirit is grieved, and its influence is withdrawn. Fruitful Christians are connected with God, and hence they are able to place a right value on eternal things. They feast upon the words of life; and whenever they listen to the "message of glad tidings," they can say, as did the disciples to whom Christ explained the prophecies on the way to Emmaus, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And his growth in grace will be more and more vigorous, as the principles of truth are carried out in his daily life. [Cf: ST 03-10-87 para. 13] p. 111, Para. 3, [1887MS].

He who is in harmony with God will constantly depend on him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It should be our lifework to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be sure when we enter upon the future life. [Cf: ST 03-10-87 para. 14] p. 111, Para. 4,

[1887MS].

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will diffuse light and gladness around them. The thought that Christ died to obtain for us the gift of everlasting life is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will comply with the conditions may claim these promises, with all their wealth of blessing, as his own. And being thus abundantly supplied from the treasure house of God, he may, in the journey of life, "walk worthy of the Lord unto all pleasing," thus blessing his fellow-men, and honoring his Creator. While our Saviour would guard his followers from self-confidence by the reminder, "Without me, ye can do nothing," he has coupled with it for our encouragement the gracious assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit." By Mrs. E. G. White. [Cf: ST 03-10-87 para. 15] p. 112, Para. 1, [1887MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 03-17-87 para. 01] p. 112, Para. 2, [1887MS].

Thus Jesus invites the weary and care-laden sons and daughters of Adam to come to him, and lay on him their heavy burdens. But many who hear this invitation, while sighing for rest, yet press on the rugged path, hugging their burdens close to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms. He would remove the fears and uncertainties that rob them of peace and rest; but they must first come to him, and tell him the secret woes of their heart. He invites the confidence of his people as the proof of their love for him. The gift of the humble, trusting heart is more precious to him than all the wealth that riches can bestow. If they would only come to him in the simplicity and confidence with which a child would come to his parents, the divine touch of his hands would relieve them of their burdens. [Cf: ST 03-17-87 para. 02] p. 112, Para. 3, [1887MS].

Jesus, our compassionate Saviour, is the way, the truth, and the life. Why will we not accept his gracious offer of mercy, believe his words of promise, and not make the way of life so hard? As we travel the precious road cast up for the ransomed of the Lord to walk in, let us not overcast it with doubts and gloomy forebodings, and pursue our way murmuring and groaning, as though forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us. [Cf: ST 03-17-87 para. 03] p. 112, Para. 4, [1887MS].

We are not always willing to come to Jesus with our trials and difficulties. Sometimes we pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, who is able to change the sorrowful way to paths of joy and peace. Self-denying, self-sacrificing gives glory and victory to the cross. The promises of God are very precious. We must study his word if

we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that all, ministers and people, would take their burdens and perplexities to Jesus, who is waiting to receive them, and to give them peace and rest! He will never forsake those who put their trust in him. [Cf: ST 03-17-87 para. 04] p. 112, Para. 5, [1887MS].

Wickedness prevails at the present day. The perils of the last days thicken around us, and because iniquity abounds the love of many waxes cold. This need not be if all would come to Jesus, and in confiding faith trust in him. His meekness and lowliness, cherished in the heart, will bring peace and rest, and give moral power to every soul. [Cf: ST 03-17-87 para. 05] p. 113, Para. 1, [1887MS].

The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive with us; for it savors of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? It ought not to be so. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to us, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the Majesty of Heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will count them as his children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch. [Cf: ST 03-17-87 para. 06] p. 113, Para. 2, [1887MS].

It is our duty to love Jesus as our Redeemer. He has a right to command our love, but he invites us to give him our heart. He calls us to walk with him in the path of humble, truthful obedience. His invitation to us is a call to a pure, holy, and happy life,--a life of peace and rest, of liberty and love,--and to a rich inheritance in the future, immortal life. Which will we choose--liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, and refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him now as our most loved and trusted friend, our best and wisest Counselor? [Cf: ST 03-17-87 para. 07] p. 113, Para. 3, [1887MS].

It is our privilege to have daily a calm, close, happy walk with Jesus. We need not be alarmed if the path lies through conflicts and sufferings. We may have the peace which passeth understanding; but it will cost us battles with the powers of darkness, struggles severe against selfishness and inbred sin. The victories gained daily through persevering, untiring effort in well-doing will be precious through Christ who has loved us, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a "peculiar people, zealous of good works." We should seek to obtain the excellence of Christ. In the face of temptation we should school ourselves to firm endurance, nor should we allow one murmuring thought to arise, although we may be weary with toil and pressed with care. [Cf: ST 03-17-87 para. 08] p. 113, Para. 4, [1887MS].



Some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict, and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer, and be strong, the outlook would indeed be discouraging. How could we know how to sympathize with the burdened, the sorrowing, the afflicted, and to afford them the help they need, if we had never experienced similar trials ourselves? [Cf: ST 03-17-87 para. 09] p. 114, Para. 1, [1887MS].

We can never have a clear appreciation of the value of our Redeemer, until, by an eye of faith, we see him taking upon himself the nature of man, the capacity to suffer, and then reaching the very depths of human wretchedness, that by his divine power he might save even the vilest sinner. Jesus died that the sinner might live,--that God's justice might be preserved, and guilty man pardoned. The Son of the Highest suffered shame on the cross, that sinners might not suffer everlasting shame and contempt, but be ransomed, and crowned with eternal glory. Why is it that we have so little sense of sin, so little penitence? It is because we do not come nearer to the cross of Christ. We do not consider the Captain of our salvation, and our conscience becomes hardened through the deceitfulness of sin. [Cf: ST 03-17-87 para. 10] p. 114, Para. 2, [1887MS].

The cross of Calvary appeals to us in power, affording a reason why we should love our Saviour, and why we should make him first and last and best in everything. We should take our fitting place in humble penitence at the foot of the cross. Here, as we see our Saviour in agony, the Son of God dying, the just for the unjust, we may learn lessons of meekness and lowliness of mind. Behold Him who with one word could summon legions of angels to his assistance, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatens not; when falsely accused, he opens not his mouth. He prays on the cross for his murderers. He is dying for them; he is paying an infinite price for every one of them. He bears the penalty of man's sins without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end. [Cf: ST 03-17-87 para. 11] p. 114, Para. 3, [1887MS].

Come, you who are seeking your own pleasure in forbidden joys and sinful indulgences, you who are scattering from Christ, look upon the cross of Calvary; behold the royal victim suffering on your account, and while you have opportunity be wise, and seek the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must meet in this life, look on Jesus, the author and finisher of your faith. He turned from his royal throne, his high command, and, laying aside his divinity, clothed himself with humanity. For our sakes he was rejected and despised; he became poor that we through his poverty might be made rich. Can you, beholding by the eye of faith the sufferings of Christ, tell your trials, your tale of woe? Can you nurse revenge in your heart while you remember the prayer that came from the pale and quivering lips of Christ for his revilers, his murderers: "Father, forgive them; for they know not what they do"? [Cf: ST 03-17-87 para. 12] p. 114, Para. 4, [1887MS].

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus, and let him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation he has wrought out for us at such a cost to himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus. [Cf: ST 03-17-87 para. 13] p. 115, Para. 1, [1887MS].

It is high time that we devoted the few precious remaining hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand around the great white throne. By Mrs. E. G. White. [Cf: ST 03-17-87 para. 14] p. 115, Para. 2, [1887MS].

"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." 2 Kings 1:2-4. [Cf: ST 03-24-87 para. 01] p. 115, Para. 3, [1887MS].

In this narrative we have a most striking display of the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events here recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He worshiped Baal, and provoked the God of Israel to anger, as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah. [Cf: ST 03-24-87 para. 02] p. 115, Para. 4, [1887MS].

In his father's time this wicked king of Israel had heard and seen much of the wondrous works of the Most High. What terrible evidence of his severity and jealousy had God given his apostate people! And yet Ahaziah acted as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commanded his servants, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease." [Cf: ST 03-24-87 para. 03] p. 115, Para. 5, [1887MS].

This idol was supposed, through the medium of its priests, to give information concerning future events. It had obtained such general

credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is he who instituted, and still maintains, the worship of idols, as a means of diverting the minds of men from God. [Cf: ST 03-24-87 para. 04] p. 116, Para. 1, [1887MS].

The story of Ahaziah's sin and punishment contains a lesson of warning which none can disregard with impunity. The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Though we do not pay homage to heathen gods, yet thousands in civilized and Christian countries are worshiping at Satan's shrine as verily as did the king of Israel. Every day adds sorrowful evidence that faith in the sure word of prophecy is decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan. [Cf: ST 03-24-87 para. 05] p. 116, Para. 2, [1887MS].

The mystic voices that spoke at Ekron and Endor are still, by their lying words, misleading the children of men. The prince of darkness has but appeared under a new guise. The heathen oracles of ages long past have their counterpart in the spiritualistic mediums, the clairvoyants and fortune-tellers of today. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. And their disclosures are eagerly received by thousands who refuse to accept light from the word or the Spirit of God. They speak with scorn of the magicians of old, while the great deceiver laughs in triumph as they yield to his arts under a different form. [Cf: ST 03-24-87 para. 06] p. 116, Para. 3, [1887MS].

These Satanic agents claim to cure disease, They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies," while in truth they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men. [Cf: ST 03-24-87 para. 07] p. 116, Para. 4, [1887MS].

God has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. He has placed it in our power to obtain a knowledge of the laws of health. Those who refuse to make use of the knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. [Cf: ST 03-24-87 para. 08] p. 116, Para. 5, [1887MS].

Many are unwilling to put forth the effort that is necessary in order to obtain a knowledge of the laws of life, and the simple means to be used for the restoration of health. They do not place themselves in right relations to life. When sickness comes as the result of their transgressions of natural law, they do not seek to correct their errors, and then ask the blessing of God on their course. [Cf: ST 03-24-87 para. 09] p. 116, Para. 6, [1887MS].

Not a few, in this Christian age and Christian nation, resort to mediums rather than trust to the power of the living God. The mother, watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as though he were standing by her side. And in how many instances is the future life of the child controlled by a Satanic power which it seems impossible to break! [Cf: ST 03-24-87 para. 10] p. 117, Para. 1, [1887MS].

Again: I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician, who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh? [Cf: ST 03-24-87 para. 11] p. 117, Para. 2, [1887MS].

Ahaziah sent his servants to inquire of Baal-zebub at Ekron; but instead of a message from the idol, he heard the awful denunciation from the God of Israel: "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." The Lord had cause to be greatly displeased at Ahaziah's impiety. What had he not done to win the hearts of sinful men, and to inspire them with unwavering confidence in his care and affection? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown that his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. "In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and the king turned for help to the Lord's worst enemy. [Cf: ST 03-24-87 para. 12] p. 117, Para. 3, [1887MS].

The Hebrews were the only nation favored with a knowledge of the true God. And when the king sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word dishonor him when they turn from the Source of strength and wisdom to ask help or counsel from some agent of the power of darkness. [Cf: ST 03-24-87 para. 13] p. 117, Para. 4, [1887MS].

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would exercise an intelligent, consistent faith in the promises of God, instead of placing so much confidence in deceitful agencies, they would realize in soul and body the lifegiving power of the Holy Spirit. [Cf: ST 03-24-87 para. 14] p. 117, Para. 5, [1887MS].

There is danger in departing in the least degree from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seems irresistibly to draw us farther and

farther from the right. Needless intimacies with those who have no respect for God will seduce us ere we are aware. Fear of offending worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragements, its threatenings and its promises. We need the perfect example that we find only in the life and character of our Saviour. [Cf: ST 03-24-87 para. 15] p. 117, Para. 6, [1887MS].

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. These workers of iniquity are not few; and their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; and Satan exults in the ruin that has been wrought. [Cf: ST 03-24-87 para. 16] p. 118, Para. 1, [1887MS].

Those who give themselves up to the sorcery of Satan may be able to boast of great benefit received thereby; but does this prove their course to be wise or safe? What if life should be prolonged or temporal gain secured? Will it pay in the end to disregard the will of God? Oh, no; all such apparent gain will at the last prove an irrecoverable loss. [Cf: ST 03-24-87 para. 17] p. 118, Para. 2, [1887MS].

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him." [Cf: ST 03-24-87 para. 18] p. 118, Para. 3, [1887MS].

We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power. Our only safety consists in preserving the ancient landmarks. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." By Mrs. E. G. White. [Cf: ST 03-24-87 para. 19] p. 118, Para. 4, [1887MS].

"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." 1 Peter 3:3, 4. [Cf: ST 03-31-87 para. 01] p. 118, Para. 5, [1887MS].

The human heart has never been in harmony with the requirements of God. Human reasoning has ever sought to evade or set aside the simple, direct instructions of his word. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same; departure from the teachings of the gospel has led to the adoption of the fashions, customs, and principles of the world. Vital godliness has given place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the sacred word. Through successive generations, this course has been

pursued. One after another, different denominations have risen, and, yielding to their simplicity, have lost, in a great measure, their early power. [Cf: ST 03-31-87 para. 02] p. 118, Para. 6, [1887MS].

Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own. [Cf: ST 03-31-87 para. 03] p. 119, Para. 1, [1887MS].

Notwithstanding their profession of godliness, many can hardly be distinguished from the unbelievers. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display. Will not my Christian sisters reflect candidly and prayerfully on this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings might be made of untold value if spent in seeking to acquire right principles and solid attainments. But the mental powers, that might be developed by thought and study, are suffered to lie dormant and the affections are undisciplined, because the outward apparel is considered of more consequence than spiritual loveliness or mental vigor. [Cf: ST 03-31-87 para. 04] p. 119, Para. 2, [1887MS].

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probationary time in needless labor for display? The Lord would be pleased to have woman seek constantly to improve both in mind and heart, gaining intellectual and moral strength, that she may lead a useful and happy life, being a blessing to the world and an honor to her Creator. [Cf: ST 03-31-87 para. 05] p. 119, Para. 3, [1887MS].

I would ask the youth of today who profess to be followers of Christ, wherein they deny self for his sake. When they really desire some article of dress, or some ornament or luxury, do they lay the matter before the Lord in prayer to know if his Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? It is one thing to join the church, and quite another thing to be united to Christ. Unconsecrated, world-loving professors of religion are one of the most serious causes of weakness in the church of Christ. [Cf: ST 03-31-87 para. 06] p. 119, Para. 4, [1887MS].

In this age of the world, there is an unprecedented rage for pleasure. Dissipation and reckless extravagance everywhere prevail. The multitudes are eager for amusement. The mind becomes trifling and frivolous, because it is not accustomed to meditation or disciplined study. Ignorant sentimentalism is current. God requires that every soul shall be cultivated, refined, elevated, and ennobled. But too often every valuable attainment is neglected for fashionable display and superficial pleasure. Women permit their souls to be starved and

dwarfed by fashion, and thus they become a curse to society, rather than a blessing. [Cf: ST 03-31-87 para. 07] p. 119, Para. 5, [1887MS].

I have seen poor families struggling with debt, and yet the children were not trained to deny themselves in order to aid their parents. In one family where I visited, the daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes; but although they were told that it would be impossible to gratify their desires, the matter did not end there. The wish was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted musical instrument in the house, and knew that some hundreds of dollars had been added to the burden of debt. I hardly know whom to blame most, the indulgent parents or the selfish children. Both are guilty before God. This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned of Christ is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition. [Cf: ST 03-31-87 para. 08] p. 120, Para. 1, [1887MS].

We must take more interest in spiritual things than in those of a worldly nature. We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the divine Exemplar. Your eternal interest demands that you possess the spirit of Christ. You cannot be like Jesus and cherish pride in your heart. You cannot give any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit. [Cf: ST 03-31-87 para. 09] p. 120, Para. 2, [1887MS].

I wish to emphasize this thought, Study the fashions less, and the character of Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. He came to earth, veiling his dignity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet for our sakes he became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. In the cluster of Christian graces, he made meekness and humility prominent. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me," he says; "for I am meek and lowly in heart; and ye shall find rest unto your souls." [Cf: ST 03-31-87 para. 10] p. 120, Para. 3, [1887MS].

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Physical loveliness

consists in symmetry, the harmonious proportion of parts; but spiritual loveliness consists in harmony with Christ, the likeness of our souls to him. The grace of Christ is indeed a priceless adornment. It elevates and ennobles its possessor, and it has an influence upon others, attracting them also to the Source of light and blessing. [Cf: ST 03-31-87 para. 11] p. 120, Para. 4, [1887MS].

"Our conversation is in Heaven," said the apostle; "from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian lifts his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding, we are changed into the divine image. But those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They will talk of what they love most, and give thought and study to that, until by beholding they are changed to the same earthly image. Their conformity to worldly customs holds them in captivity to the god of this world; for "his servants ye are to whom ye yield yourselves servants to obey." [Cf: ST 03-31-87 para. 12] p. 121, Para. 1, [1887MS].

Jesus is our only safe pattern; and his life is one continuous experience of privation, self-denial, and sorrow. "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." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by manifesting his spirit, and by self-denial in obeying his words? [Cf: ST 03-31-87 para. 13] p. 121, Para. 2, [1887MS].

There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that it lay in his power to do! My brother, my sister, there are all around you the poor, who may receive from you the words of Christ after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard your means, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest in the bank of Heaven the means intrusted to our care, by using it to supply the wants of the needy or to advance the cause of God. Then the Master, at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of his glory. By Mrs. E. G. White. [Cf: ST 03-31-87 para. 14] p. 121, Para. 3, [1887MS].

"And they overcame him by the blood of the Lamb, and by the word of their testimony." [Cf: ST 04-07-87 para. 01] p. 121, Para. 4, [1887MS].

Ere the Saviour was parted from his disciples, and a cloud received him out of their sight, his parting words to them were, "Ye shall be witnesses unto me." In his absence they were to be his witnesses and representatives on the earth. How faithfully they fulfilled their high



commission is shown by their life of self-denial for their Master's cause, and by their joyful, triumphant witness for him and his truth in the face of torture, imprisonment, and death. [Cf: ST 04-07-87 para. 02] p. 121, Para. 5, [1887MS].

The words of our divine Lord have lost none of their force through the lapse of ages. There is a call for faithful witnesses in these days of hypocrisy and hollow formalism. But how few, even among the professed ambassadors for Christ, are ready to give a faithful personal testimony for their Master. They can tell what the great and good of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate. [Cf: ST 04-07-87 para. 03] p. 122, Para. 1, [1887MS].

We would ask these ministers of Christ, What have you to say for yourselves. What soul-conflicts have you passed through that have given you a rich experience, and have been for the good of souls and for the glory of God? Does your character testify for Christ? Can you speak from experience of the refining, ennobling, sanctifying influence of the truth as it is in Jesus? What have you seen, and what have you known, of the power of Christ? [Cf: ST 04-07-87 para. 04] p. 122, Para. 2, [1887MS].

This is the kind of witnesses for which the Lord calls, and for which churches are suffering. The Spirit of Christ--true faith, that works by love and purifies the heart--is a priceless jewel, rare indeed in this degenerate age. "If ye love me," says the Saviour, "keep my commandments." How many are there who manifest their love by willing obedience, making the service of Christ their first consideration, and worldly things secondary? [Cf: ST 04-07-87 para. 05] p. 122, Para. 3, [1887MS].

How often, even in the sacred desk, self is exalted, and the glory of God forgotten. And yet if the minister has not felt in his own heart the sanctifying influence of truth, if true piety and the power of the Holy Spirit are wanting, his labor will be an injury to the people to whom he ministers. Such men do not preach Christ from an experimental knowledge of him, but, parrot-like, repeat what they have learned from others. To this class the Lord addresses the question, "What hast thou to do to declare my statutes?" [Cf: ST 04-07-87 para. 06] p. 122, Para. 4, [1887MS].

Let us lift up Jesus--lift him up before the people; let us dwell upon his matchless love. But the heart must be imbued with that love before we can speak it, preach it, pray it, live it. We must have personal communion with Christ, in order to reveal him to the people. The graces of his Spirit, the loveliness of his character, must shine forth in the character of his witnesses. [Cf: ST 04-07-87 para. 07] p. 122, Para. 5, [1887MS].

How many cling with great tenacity to their self-styled dignity, which is only self-esteem. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons

seek to honor themselves instead of waiting in humbleness of heart for Christ to honor them. They would teach others how to perfect a Christian character; but they have not such a character themselves. They have not learned of Him who says, "I am meek and lowly of heart." [Cf: ST 04-07-87 para. 08] p. 122, Para. 6, [1887MS].

Humility is inseparable from holiness of heart. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone!" Daniel, when visited by the holy messenger, says, "My comeliness was turned in me to corruption." Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as "less than the least of all saints." It was the beloved John, that leaned on Jesus's breast, and beheld his glory, who fell before the angels as one dead. The more closely and continuously we behold our Saviour the less we shall see to approve in ourselves. [Cf: ST 04-07-87 para. 09] p. 123, Para. 1, [1887MS].

In this age of the world, there is a feverish love of pleasure, a fearful increase of licentiousness, a contempt for all authority. Not only worldlings, but professed Christians also, are governed by inclination rather than duty. And yet the signs of the times are pointing us to the near approach of our Lord. The words of Christ are sounding down through the ages, "Watch and pray." Paul warns: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." [Cf: ST 04-07-87 para. 10] p. 123, Para. 2, [1887MS].

Is it indeed true that the end of this world's history is near, and that Christ is at the door? Are we preparing for the great Judgment scene? Where are our responsible men at this crisis? Are they living like men who wait for their Lord? Are there not men in the ministry who are indifferent and careless? And yet how necessary it is that there should be vigilance on the part of those who are set as watchmen on the walls of Zion. How many there are whose senses are so confused and benumbed by the spirit of the times that eternal things are not realized. If there was ever a time when men of God should stand aloof from the corruptions of the world, it is now. The Lord is at hand. Let the trumpet have a certain sound, and let the people be warned. [Cf: ST 04-07-87 para. 11] p. 123, Para. 3, [1887MS].

"Ye are my witnesses," saith the Lord. A living Christian will have a living testimony to bear. If we have been following Jesus step by step, we shall have something to relate of the way he has led us. We can tell of battles fought and victories gained. We can tell how we have tested the promises of God, and found them true. We can point to a living experience without going back years into the past. [Cf: ST 04-07-87 para. 12] p. 123, Para. 4, [1887MS].

Would that we could oftener hear the simple, earnest testimony of heart conflicts and victories: "I have been fighting the battles of the Lord, and have made conquests over self. I was sorely assaulted by the

great adversary. The conflict was grievous; but I humbled my heart before God, and wept in penitence before him. My trembling faith grasped the promises, and appropriated them to myself. Jesus revealed himself to me as a present help; and through him I have gained the victory." What a softening, subduing influence such testimonies would have on the heart of the unconverted or the backslider. They would realize that God was speaking through clay, and religion would seem a reality. [Cf: ST 04-07-87 para. 13] p. 123, Para. 5, [1887MS].

In this time of general intemperance and worldliness, every true Christian, who would practice the principles of truth as well as assent to them, will have a battle to fight. The Captain of our salvation calls for witnesses fresh from the field of action. Those who have been fiercely assaulted by the enemy of righteousness, and have conducted themselves as did Jesus in his hour of trial, will have a testimony to bear which will thrill the heart. They will indeed be witnesses for Jesus. [Cf: ST 04-07-87 para. 14] p. 124, Para. 1, [1887MS].

Living witnesses for Christ will manifest piety at home. Those who fail to do this are denying their faith. Piety in the home life will give power to the public testimony. Patience, forbearance, and love will make an impression upon hearts that sermons have failed to reach. [Cf: ST 04-07-87 para. 15] p. 124, Para. 2, [1887MS].

Christ is not pleased with the fruit that many bear; there is a sad lack of tenderness and sympathy. The servants of Christ do not love as brethren. They are harsh and dictatorial. Especially is their conduct toward the erring destitute of pity or compassion. In dealing with them, the caution of the apostle is forgotten, "Considering thyself, lest thou also be tempted." We shall surely be judged by our heavenly Father in the same manner that we have judged others. "With what judgment ye judge, ye shall be judged." "He shall have judgment without mercy that hath showed no mercy." [Cf: ST 04-07-87 para. 16] p. 124, Para. 3, [1887MS].

Jesus has given us an example of pity and love for the erring. While he reproved sin, he regarded the sinner with compassion. Looking to the cross of Calvary, where Christ poured out his life to atone for our sins, let us recall his words, "Love one another, as I have loved you." [Cf: ST 04-07-87 para. 17] p. 124, Para. 4, [1887MS].

But while the servant of Christ should seek with all patience and love to save sinners, he should on no account permit compassion for the erring to degenerate into apology for transgression; for by excusing and palliating sin, we lose a sense of its heinous character. In order to preserve the safe mean, the Christian must add to patience godliness. Then he will see as God sees. By Mrs. E. G. White. [Cf: ST 04-07-87 para. 18] p. 124, Para. 5, [1887MS].

"Walk while ye have the light, lest darkness come upon you." [Cf: ST 04-14-87 para. 01] p. 124, Para. 6, [1887MS].

We are under obligations, as Christians, to let our light so shine before the world, that others, seeing our good works, may glorify our Father in Heaven. But we cannot exert a right influence upon others unless we walk in the light ourselves. If we have experienced the pardoning grace of God, and have his love in our hearts, we can, as

opportunity presents, speak in counsel and affectionate entreaty to those who are in danger of losing eternal life; and our consistent deportment will give force to our words. [Cf: ST 04-14-87 para. 02] p. 124, Para. 7, [1887MS].

A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a different experience if they appreciated the blessings God has given them, and, while they share these blessings with others who are less fortunate, sought to win them to Christ. And many thus make life miserable by their own selfishness and love of ease. By diligent activity, their lives might become as bright rays of sunshine. If they would spend their energies in seeking to guide those who are in the dark road to death into the pathway to Heaven, their own hearts would be filled with the peace and joy that passes understanding. [Cf: ST 04-14-87 para. 03] p. 125, Para. 1, [1887MS].

It is for our profit in this life, and for our eternal interest, that we manifest earnestness and zeal in the work of God. In the wise providence of God, we are incapable of looking into the future. This often causes us disquietude and unhappiness; but one of the greatest evidences we have of the lovingkindness of God is his concealment of the events of the morrow. Our ignorance of tomorrow make us more vigilant and earnest today. We cannot see what is before us. Our best laid plans sometimes seem to be unwise and faulty. We think, "If we only knew the future!" but God would have his children trust in him, and be willing to follow the leadings of his providence. We know not the precise time when our Lord shall be revealed in the clouds of heaven; but he has told us that our only safety is in a constant readiness,--a position of watching and waiting. Whether we have one year before us, or five, or ten, we are to be faithful to our trust today. We are to perform each day's duties as faithfully as though that day were to be our last. [Cf: ST 04-14-87 para. 04] p. 125, Para. 2, [1887MS].

We are not doing the will of God, if we wait in idleness for the coming of our Lord. Every man has been assigned his work, and the Master expects each one to do his part with fidelity. We are to sow beside all waters, to work continuously for Jesus, hoping for the salvation to be given us, and quietly waiting for our reward. Sinners are to be warned; sinners are to be won to Christ. [Cf: ST 04-14-87 para. 05] p. 125, Para. 3, [1887MS].

There are men of excellent ability,--men ambitious in worldly pursuits,--for whose salvation no efforts are made through fear of a repulse. But the skill and energy that make them successful in worldly pursuits, would, if consecrated, make them useful in the service of Christ. We cannot tell the ambitious man that he must cease to be ambitious if he would become a Christian. God places before him the highest objects of ambition,--a spotless white robe, a crown studded with jewels, a scepter, a throne of glory, and honor that shall endure through the ceaseless ages of eternity. [Cf: ST 04-14-87 para. 06] p. 125, Para. 4, [1887MS].

All the elements of character which help to make a man successful and honored in the world,--the irrepressible desire for some greater good,

the indomitable will, the strenuous exertion, the untiring perseverance,--are not to be crushed out. These are to remain, and, through the grace of God received into the heart, to be turned into another channel. These valuable traits of character may be exercised on objects as much higher and nobler than worldly pursuits, as the heavens are higher than the earth. Jesus presents a crown of glory richer than any that ever decked the brow of a monarch, and titles above those of honored princes. The recompense for a life devoted to the service of Christ, exceeds anything that the human imagination can grasp. Christ does not call upon men to lay aside their zeal, their desire for excellence and elevation; but he would have them seek, not for perishable treasure or fleeting honor, but for that which is enduring. [Cf: ST 04-14-87 para. 07] p. 125, Para. 5, [1887MS].

There is no place in the vineyard of God for listless souls. Ministers sometimes tell the people that they have nothing to do but believe; that Jesus has done it all, and their works are nothing. But the word of God plainly states that in the Judgment the scales will be balanced accurately, and the decisions will be based on the evidence adduced. One man becomes ruler of ten cities, another of five, another of two; each man receiving just according to the improvement he has made on the talents intrusted to his keeping. Our efforts in works of righteousness, in our own behalf and for the salvation of souls, will have a decided influence on our recompense. [Cf: ST 04-14-87 para. 08] p. 126, Para. 1, [1887MS].

God is well pleased when those who are striving for eternal life aim high. There are strong temptations to indulge the natural traits of character by becoming worldly wise, scheming, and selfishly ambitious, gathering wealth to the neglect of the salvation which is of so much higher value. But every temptation resisted is a victory gained in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forbearance. [Cf: ST 04-14-87 para. 09] p. 126, Para. 2, [1887MS].

The Christian must be upright. With a heart true to God, and imbued with his Spirit, he will see much to grieve over while surrounded by those who have thrown off their allegiance to the God of Heaven, and are on the side of the great rebel. The fact that iniquity abounds is a strong reason why he should be watchful, and diligent, and faithful in his Master's service, that he may rightly represent the religion of Jesus Christ. On all sides the Christian soldier will hear treasonable plottings and rebellious utterances from those who make void the law of God. This should increase his zeal to act as a faithful sentinel for God, and to use every effort to bring souls to enlist beneath the bloodstained banner of Prince Immanuel. [Cf: ST 04-14-87 para. 10] p. 126, Para. 3, [1887MS].

The more dense the moral darkness, the more earnest should be the endeavor to walk with God, that light and power from him may be reflected to those in darkness. The love of genuine Christians will not grow cold because iniquity abounds. As society grows more and more corrupt, as in the days of Noah and of Lot, there will be yearning of soul over deceived, deluded, perishing sinners, who are preparing themselves for a fate similar to that of the transgressors who perished in the waters of the flood and in the fires of Sodom. The true follower of Christ will not follow a multitude to do evil, because it is

fashionable to do so. His soul will be vexed at the bold insults offered to the world's Redeemer; and he will be anxious to exert every power to help press back the tide of wretchedness and guilt that is flooding the world. [Cf: ST 04-14-87 para. 11] p. 126, Para. 4, [1887MS].

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to advance the kingdom of Christ. As never before, resistance must be made against sin,--against the powers of darkness. But if, bowed by affliction and worn with toil, we feel impatient to receive an honorable release from the warfare, let us remember--and let the remembrance check every murmur--that God leaves us on earth to encounter storms and conflicts, to perfect Christian character, to become better acquainted with God our Father and Christ our elder Brother, and to do work for the Master in winning many souls to Christ, that with glad hearts we may hear the words: "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Cf: ST 04-14-87 para. 12] p. 127, Para. 1, [1887MS].

A gift from the hand of God awaits the overcomer, who walks in the light even to the end of the race. Not one of us deserves it; it will be a free gift. Wonderful and glorious will be this gift; but let us remember that "one star differeth from another star in glory." As we are urged to strive for the mastery, let us aim, in the strength of Jesus, for the crown heavy with stars. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." By Mrs. E. G. White. [Cf: ST 04-14-87 para. 13] p. 127, Para. 2, [1887MS].

"Grow in grace;" says the apostle Peter, "and in the knowledge of our Lord and Saviour Jesus Christ." This is the rule of Christian living. But many, both individuals and churches, are like sickly plants, and make but a feeble growth. And the question is constantly pressing, What can be done to promote and maintain spiritual life in the churches? [Cf: ST 04-21-87 para. 01] p. 127, Para. 3, [1887MS].

Many churches have but a small membership. Must they therefore become inactive, weak, and sickly, and permit discouragement to come upon them?--No, never! If there are but six working members, each of these should feel a responsibility to keep up the interest of the church. Men who know how to conduct worldly business successfully should be able to use their talents for the upbuilding of the cause of God among them. The members of the church should give diligent attention to the word of God, that they may understand their duty, and then devote all the energies of mind and heart to the work of making their church one of the most prosperous in the land, and one of the most efficient in its Heaven-appointed mission,--the work of rescuing perishing souls. [Cf: ST 04-21-87 para. 02] p. 127, Para. 4, [1887MS].

When Christ's mission on earth was ended, and he ascended to his Father, he left the church and all its interests as a sacred trust to his followers, bidding them see that it was kept in a flourishing condition. This work cannot be left to the ministers alone, nor to a few leading men. Every member should feel that he has entered into a solemn covenant with the Lord to work for the best interests of his cause at all times and under all circumstances. Each should have some

part to act, some burden to bear, thus investing something, in time and interest, for the life and prosperity of the church. If all thus felt an individual responsibility, and were faithful stewards of the grace committed to them, they would make greater advancement in spiritual things. The solemn burden resting upon them would lead them often to seek God in prayer for strength and grace. [Cf: ST 04-21-87 para. 03] p. 127, Para. 5, [1887MS].

The real character of the church is measured, not by the high profession she makes, nor by the names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her faithful, persevering workers. Personal work, and vigilant, individual effort, will effect more for the cause of Christ than can be accomplished by sermons or creeds. [Cf: ST 04-21-87 para. 04] p. 128, Para. 1, [1887MS].

True followers of Christ, the world over, will be Christlike. Said the Saviour: "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And again: "He that abideth in me, and I in him, the same bringeth forth much fruit." This evidence is conclusive. If Christ dwells in the heart, the precious fruits of his Spirit will, as a natural result, be manifested in the life. If Satan controls the mind, evil traits will as surely be apparent. [Cf: ST 04-21-87 para. 05] p. 128, Para. 2, [1887MS].

Those who profess to be the disciples of Christ, while in works they deny him, are serving the archenemy in disguise. They are robbing themselves in the garments of righteousness to conceal a worldly, selfish, unregenerate nature, and their profession presents a false light to the world. In the field, in the workshop, in the family circle, in the church, they reveal the sad fact that their religion consists in hollow formalism; and they are constantly exerting an influence contrary to true godliness. [Cf: ST 04-21-87 para. 06] p. 128, Para. 3, [1887MS].

We are taught in the word of God that it is the duty of Christ's followers to prove to the world that while Christianity will lead to industry and economy, it will also condemn avarice and over-reaching, and every other form of dishonesty. The talent, energy, and zeal will not be devoted exclusively to money-getting, but will be used in the interest of the church and the cause of God everywhere. We need God's presence to control, his wisdom to guide us in all the affairs of life. We cannot afford to separate ourselves from him in the smallest transaction. Unwavering integrity marked the character and life of Christ; one of the principles of Heaven was thus exemplified on earth. If the course of his professed followers is contrary to the life given them as a pattern, they show that they have no part in him. [Cf: ST 04-21-87 para. 07] p. 128, Para. 4, [1887MS].

As he came to Christ, so Satan will come with his temptations to every Christian. "Be not overscrupulous," he whispers, "in regard to honor and honesty. If you would succeed in getting gain, you must look out sharply for your own interests." Many listen to these suggestions, and blindly peril their hope of eternal life for worldly gain. But though for a time they may appear to be prosperous and happy, the end will be bitterness and woe. [Cf: ST 04-21-87 para. 08] p. 128, Para. 5,

[1887MS].

Says the apostle James: "Show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." Every man will manifest in his life all the faith that he has. The Christian's unselfish earnestness in the cause of truth will make its impression upon the minds of all associated with him. Those who are out of Christ have a constant evidence of the power of divine grace in the integrity and consistent life of his faithful followers. Such Christians render effectual service to their Master. [Cf: ST 04-21-87 para. 09] p. 128, Para. 6, [1887MS].

A church whose members feel that they are not responsible for its prosperity, will fail to show to the world the unity, love, and harmony that exist among the true children of God. Worldlings are constantly watching and criticising with keenness and severity those who profess to serve God, yet show by their lives that they are strangers to the influence of divine grace. "It is too bad," says the unbeliever, "to spoil a good worldling to make a bad Christian. That man is as sharp and eager to advance his own interests as before he professed religion. And what an unchristian spirit he manifests. How he loves to exalt himself. How unkindly he speaks of others. He sees something to find fault with in every man's character. I tell you, although he belongs to the church, that man needs watching. There is another who is harsh and severe with those whom he employs. He is impatient even to the animals under his control, and abuses them as though they had no feeling. Such men have made no change for the better." [Cf: ST 04-21-87 para. 10] p. 129, Para. 1, [1887MS].

In too many cases this is a true picture. What a barrier have such professed Christians erected to hinder sinners from coming to Christ! They are a curse to their families, and a curse to the church. The true disciple of Christ will manifest his meekness and gentleness in strong contrast to the storm and bluster and bravado of the great adversary and his followers. [Cf: ST 04-21-87 para. 11] p. 129, Para. 2, [1887MS].

The second great commandment, "Thou shalt love thy neighbor as thyself," will be the rule of life with all Christians who are truly growing in grace. Our influence, whether for good or evil, will affect others, and will live when we are no more. Then let us so live that our friends and associates may see that we are governed by the divine rule, full of wisdom and love. A pure, unselfish, well-ordered Christian life is the strongest argument that can be presented in favor of the religion we profess. Such a life will prove to all beholders that there is a divine reality in the gospel of Jesus Christ. [Cf: ST 04-21-87 para. 12] p. 129, Para. 3, [1887MS].

Dear Christian friends, I repeat, If you are Christ's, you will work the works of Christ, and not those of his great adversary. If Jesus dwells in the heart, he will be exemplified in the words, in the deportment, in all the acts and purposes of life. Such Christians will be connected with the Living Vine; they will be nourished by the sap in the parent stock, and will grow, and bring forth fruit in good works. They will have favor with God and with men. Peace and joy will be shed around their pathway, and glory will be reflected back to God. [Cf: ST 04-21-87 para. 13] p. 129, Para. 4, [1887MS].



The true spirit of the Christian religion is one of self-sacrifice; self-denial is required at every step. Jesus came down from Heaven to teach us how to live; and his life was one of toil and self-denial. He went about doing good, and those who are truly his representatives will follow his example in working for the good of others. They will delight to advance the interests of the cause of God, both at home and abroad. They will be seen and heard, and their influence will be felt in the prayer meeting. Yet they do not seek to exalt self, or to receive credit for doing a great work, but labor humbly, meekly, faithfully, doing small errands if they are called for, or a greater work if necessary, to testify their love and gratitude to Christ, who has done so much for them. By Mrs. E. G. White. [Cf: ST 04-21-87 para. 14] p. 129, Para. 5, [1887MS].

"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [Cf: ST 05-05-87 para. 01] p. 130, Para. 1, [1887MS].

In holy vision John saw a door opened in Heaven. It is the arm of Almighty Power that has opened this door, and no man can shut it. Through this open door is revealed the temple of God, in the Most Holy Place of which is the ark, and in this ark is the law of ten commandments, written with the finger of God on tables of stone. [Cf: ST 05-05-87 para. 02] p. 130, Para. 2, [1887MS].

Glancing down the stream of time, the prophet sees a people whose attention is directed to the temple of God. The light that shines from the open door arrests their attention, and they begin to see that it contains the law of ten commandments. The angel of Revelation 14 is represented as flying in the midst of heaven, saying with a loud voice, "Here are they that keep the commandments of God and the faith of Jesus." This angel presents a message that is to be proclaimed to the world just before Christ comes in the clouds of heaven to take his elect to himself. Just prior to this time, then, the attention of the people is to be called to the down-trodden law of God, which is contained in the ark of the testament. [Cf: ST 05-05-87 para. 03] p. 130, Para. 3, [1887MS].

The people of God are seeking for light; and as they examine his law, precept by precept, they find in its bosom the fourth commandment as it was instituted in Eden, and proclaimed in awful grandeur from Sinai's mount: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." [Cf: ST 05-05-87 para. 04] p. 130, Para. 4, [1887MS].

They see that instead of observing the seventh day, the day that God sanctified, and commanded to be observed as the Sabbath, they are keeping the first day of the week. But they honestly desire to do God's will, and they begin to search the Scriptures to find the reason for the change. Failing to find any scriptural authority for the custom, the question arises, Shall we accept a truth that has become unpopular,

and obey the commandments of God, or shall we continue with the world, and obey the commandments of men? With open Bibles they weep, and pray, and compare scripture with scripture, until, convinced of the truth, they conscientiously take their stand as keepers of the commandments of God. [Cf: ST 05-05-87 para. 05] p. 130, Para. 5, [1887MS].

As the Scriptures were opened to the first seekers for truth, they saw what their work must be. Said the prophet: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 05-05-87 para. 06] p. 130, Para. 6, [1887MS].

Many and determined were the efforts made to overthrow the faith of those who would build up the old waste places, and heal the breach in the law of God. How hard evil men, headed by the prince of darkness, tried to close the door that had been opened into the sanctuary where Jesus had entered to make atonement for his people! Christ had opened the door, or ministration, of the Most Holy Place, and light was shining out, that all who desired might see the claims of the fourth commandment, and believe. God had established his law, and not a jot or tittle of it was to be annulled. [Cf: ST 05-05-87 para. 07] p. 131, Para. 1, [1887MS].

As those who had received the light of truth went forth to present it to others, they met opposition on every hand. Their names were cast out as evil, and they suffered privation and want; and yet from the first the work has moved steadily forward. Thousands have accepted the truth in America, and it has been carried to all parts of the world; people of all languages and nationalities are taking their stand upon it. [Cf: ST 05-05-87 para. 08] p. 131, Para. 2, [1887MS].

Many more will yet accept the truth on the Sabbath reform; but we must not expect a large number of the great men of earth to obey; the cross is too heavy for them to lift. How was it in Christ's day? Many of the rulers and chief men of the Jews believed his teaching; but they would not acknowledge it for fear of losing influence with their fellowmen. The same spirit exists today; and that which prevented the Pharisees from confessing the truth, will prevent many from confessing it now. [Cf: ST 05-05-87 para. 09] p. 131, Para. 3, [1887MS].

The questions for each one to settle are, What is truth? and, What is your aim in life? If your object is to meet the world's standard, to accept the world's maxims and practices, the words of truth will have little weight with you. But if you have an earnest desire to answer the claims that God has upon you, if your desire is to be connected with God, and to reach the highest round of the ladder of progress in the divine life, then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. But it is your own efforts, through the grace of Christ, that will bring you perfection of

character. When the path of duty is opened before you, you are not at liberty to consult your own convenience; you are required to walk in the path of humble obedience. All who enter Heaven will do so as conquerors. You will have battles to fight; you will have difficulties to meet that can only be overcome by strong, determined resistance. But eternal life is worth a lifelong, persevering effort. [Cf: ST 05-05-87 para. 10] p. 131, Para. 4, [1887MS].

We are not at liberty to cast our souls away; we are not at liberty to place ourselves under Satan's influence, and become slaves to his will. "Ye are not your own; for ye are bought with a price," even the precious blood of the Son of God; "therefore glorify God in your body, and in your spirit, which are God's." We belong to God. He has claims upon us which we cannot throw off; we may ignore them, we may refuse to yield to his wise requirements, but they are nevertheless binding upon us. Says the True Witness, "I know thy works." Every day of our lives we have something to do to improve our God-given abilities. He has given us reasoning powers; and if we in any way weaken those powers, we shall be called to an account by the righteous Judge of all the earth. He has given us talents; and if these talents are rightly employed, our ability to work for the Master will be increased. [Cf: ST 05-05-87 para. 11] p. 131, Para. 5, [1887MS].

When the light of truth shines upon our path, and conscience is convicted, shall we turn away from the Heaven-sent warnings because all will not obey them? Shall we ask our friends and acquaintances whether it is best for us to obey the invitations of the Spirit of God?--No; these friends may make us err, but they cannot pay a ransom for our souls. [Cf: ST 05-05-87 para. 12] p. 132, Para. 1, [1887MS].

None are forced to accept of Jesus and his truth, but all are invited to do so. Life and death are placed before us, and it is for us to choose which we will have. A great work is to be done for us all before we can attain to perfection of Christian character. The mighty lever of truth takes us out of the quarry of the world, and places us in the workshop of God, where we must submit to be hewed, and squared, and polished, if we would be fitted for the heavenly building. [Cf: ST 05-05-87 para. 13] p. 132, Para. 2, [1887MS].

The law of God is the standard of righteousness. It is the mirror into which we are to look to discern the defects in our character. When we look into a mirror, it reveals the defects of our dress or person; but it does not remove a single imperfection. These we must remedy ourselves. So it is with the law of God. The law is God's great mirror, or moral detector of sin; but there is no saving quality in law; it has no power to pardon the transgressor. There is a provision made for the sinner: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Then what is the work before the sinner?--It is to exercise repentance toward God, and faith toward our Lord Jesus Christ. In the precious blood of the Son of God, the stains of sin may all be washed away. There is a fountain open for Judah and Jerusalem, and the defilement of sin will be removed from all who will wash in this fountain. [Cf: ST 05-05-87 para. 14] p. 132, Para. 3, [1887MS].

Dear friends, you each have a case pending in the court of Heaven. Have you secured an advocate to plead in your behalf? Jesus is man's intercessor, and we must make him our friend or we shall lose our case.

Now is the time for us to walk humbly with God, to watch unto prayer, and be diligent students of the Scriptures, that we may know the truth and obey it, and gain eternal life in the Paradise of God. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 05-05-87 para. 15] p. 132, Para. 4, [1887MS].

Every Christian should become thoroughly acquainted with the word of God. The importance of this study can hardly be over estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with a superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles. [Cf: ST 05-19-87 para. 01] p. 132, Para. 5, [1887MS].

It is of but little profit to read a certain number of chapters daily, or to commit to memory a stipulated amount, without careful thought as to the meaning of the sacred text. Earnest attention and prayerful study are required. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who searches the word of God as for hid treasure find truths which are concealed from careless seekers. [Cf: ST 05-19-87 para. 02] p. 133, Para. 1, [1887MS].

Great pains should be taken to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by overwrought and exciting tales of fiction, so that the mind is disinclined to the diligent study of God's word, then there is a battle to be fought with self to overcome this depraved habit. A love for fictitious reading should be broken up at once; and rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories loses all relish for solid reading that would improve the memory and strengthen the intellect. [Cf: ST 05-19-87 para. 03] p. 133, Para. 2, [1887MS].

I am acquainted with many sad examples of the evil effects of this baneful practice. I have known persons of well-balanced minds, whom God had endowed with mental powers of no ordinary character, to take up the reading of romance; and the more they indulged the appetite for this kind of mental food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures, and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor drinker or the tobacco devotee. Novel readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance. [Cf: ST 05-19-87 para. 04] p. 133, Para. 3, [1887MS].

There is another source of danger against which we should constantly

be on our guard, and that is the works of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. Some who are affected by them may finally recover; but all who tamper in the least with their foul influence place themselves on Satan's ground, and he makes the most of his advantage. They invite his temptations, and they have neither wisdom to discern nor strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. To harbor them is like taking to your bosom a serpent, whose sting is always poisonous and often fatal. [Cf: ST 05-19-87 para. 05] p. 133, Para. 4, [1887MS].

We are surrounded by unbelief. The very atmosphere seems charged with it; and only by constant effort can we resist its power. Those who value their soul's salvation should shun infidel writings as they would shun the leprosy. [Cf: ST 05-19-87 para. 06] p. 134, Para. 1, [1887MS].

To the youth I would say, Be careful what you read. So long as the mind is directed into wrong channels by an improper course of reading, it is impossible for you to make the truth of God the constant subject of meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other, that time is the present. I appeal to old and young, Make the Bible your textbook. Here you will find the true standard of character. Here you will learn what is required of you in order to become a child of God. [Cf: ST 05-19-87 para. 07] p. 134, Para. 2, [1887MS].

Parents and children should improve the precious opportunity for the study of God's word which is afforded by the Sabbath-school. Sufficient time should be devoted to the study of the lesson to obtain a thorough knowledge of the facts presented, and of the spiritual truths which these facts are designed to teach. Special pains should be taken to impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration. [Cf: ST 05-19-87 para. 08] p. 134, Para. 3, [1887MS].

Parents should set apart a little time each day for the study of the Sabbath-school lesson with their children. They should give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons in sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight in thus treasuring up the precious words of truth; and the habit will prove a most valuable aid to religious growth. [Cf: ST 05-19-87 para. 09] p. 134, Para. 4, [1887MS].

What blessings would be secured if the time that is worse than wasted in gossip, in ministering to pride or the gratification of appetite, were devoted with equal interest to the study of the Bible. But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, it is not strange that the children themselves soon learn to regard dress and display as of more consequence than the things which concern their eternal interests. [Cf: ST 05-19-87 para. 10] p. 134, Para. 5, [1887MS].

Parents, upon you rests an important and solemn responsibility. Make it your lifework to form the characters of your children according to the standard given in the word of God. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world. [Cf: ST 05-19-87 para. 11] p. 134, Para. 6, [1887MS].

The study of the Scriptures in the family should be conducted with system. It is better to neglect anything of a temporal nature, to dispense with all unnecessary sewing and with needless provision for the table, than to neglect to feed the soul with the bread of life. It is impossible to estimate the good results of one hour, or even half an hour, each day devoted, in a cheerful, social manner, to the study of the Scriptures. Make the Bible its own expositor, bringing together all that is said concerning a subject at various times and under different circumstances. Do not break up the home class for callers or visitors. If they come in, invite them to take part in the exercises. Let it be seen that you consider a knowledge of the word of God of great importance. All through the book of Revelation are scattered the glad words of truth, and peace, and joy. These precious words of inspiration, pondered in the heart, will be as streams flowing from the river of the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And wherever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. [Cf: ST 05-19-87 para. 12] p. 135, Para. 1, [1887MS].

The youth should be taught to love the study of the Bible. The first place in our thoughts and affections should be given to the Book of books; for it contains knowledge that we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto all good works. Let us draw near to God, that his angels may protect and bless us. Thus may we gain the victory over the powers of darkness, and finally receive the crown of glory, honor, and immortal life in the kingdom of God. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 05-19-87 para. 13] p. 135, Para. 2, [1887MS].

It is in the power of every woman as well as every man to be a light to the world. Such home workers are needed in every church, and these home missionaries, if faithful to their great trust, can do a great amount of good. God will require at their hands the souls of those who live right at their own doors. With much prayer, with humility, you should seek, brethren and sisters, to know more and more of the truth, that you may be able to impart it to others. Train the mind, bind about the thoughts, center upon Heaven, and upon heavenly things, and strive to gain the confidence of your neighbors. Visit them, read the Scriptures with them, and suggest a season of prayer. It will require greater humility, greater faith, greater piety, than many of our church members possess, to do this work, but it will accomplish good. Be "wise as serpents and harmless as doves." Seek to have your instruction easy and simple, and at the same time thorough, so that those who are not familiar with the truth, will understand and comprehend it. You can at least sow the seed in the best way possible; it may fall into good ground. [Cf: ST 05-19-87 para. 01] p. 135, Para. 3, [1887MS].

We have few home missionaries, because there are so few church members who are connected with Christ. There ought to be far more personal labor than there now is. This work will accomplish much more than pulpit labor. Satan knows this, and he tries to keep the mind employed with unnecessary things. The time that mothers spend in the ornamentation of their own, and their children's clothing might profitably be spent in searching the Scriptures, in prayer, and in preparation to do this kind of labor. They should thus be laying upon the foundation, gold, silver, and precious stones, material that will be lasting as eternal ages. The fires of the last day cannot consume this kind of work, for it is impossible to destroy it. But your endless stitching, your ornamentation to gratify pride, your needless preparation of dishes for your tables, to gratify the appetite, is laying upon the foundation, hay, wood and stubble. If your own souls escape, your life work is lost. You obtain no reward. But the question is, Will these souls be saved, who have spent their time in nurturing vanity and pride in the hearts of their children? The great day will reveal their work, of what sort it is. What does God think of my work? should be asked by every soul. Am I doing those things only which are necessary for the decency, and comfort, and for the religious good of my family? These questions will be asked at the Judgment, and why not put them to the soul now? [Cf: ST 05-19-87 para. 02] p. 135, Para. 4, [1887MS].

Let not self be fostered. Humble yourselves under the mighty hand of God, else moral feeling will be blunted, and the sense of duty clouded, the response of conscience more feeble, and unsanctified self-reliance will dictate and control. May God help you to secure a clear title to an inheritance among the sanctified. Do not wait for a more favorable time. Whose time are you using? It is God's. He gave it to you to use for this very purpose. You are not to put business first and your soul's interest second; but you are to be doers of the words of Christ. "Seek ye first the kingdom of God and his righteousness, and all necessary things shall be added." See that your life is hid with Christ in God before you enter into any business. Pray, believe, take Jesus with you, and he will guide your efforts; and if success attends them, do not become puffed up and think it is yourself that should receive the praise. It was God who worked in you to will and to do his good pleasure. You are not to take one atom of the glory; but you are to glorify God, and try to help everyone engaged in his work to understand that the secret of success is in Christ Jesus. Shall we become just such workers as he would have us become? Shall we have a firm hold from above? Shall we be true to God in every place, to cooperate with him? God help us is my earnest prayer. Satan will throw around us his influence to inspire us with ideas, to supply our motives, and lead us to have increased attachment to the world, by blunting our moral sensibilities, and by confirming us in selfishness and self-esteem. We need a great increase of spiritual perception, in order that we may not be ignorant of Satan's devices. [Cf: ST 05-19-87 para. 03] p. 136, Para. 1, [1887MS].

The opportunities and privileges granted will lose their value, unless we make haste to improve them. We should be constantly moving toward the light, cooperating with God in the plan of salvation. As the grace of God attracts us, we are to advance toward the light, and not make our chances of cooperating with God less and less by moving away from him. [Cf: ST 05-19-87 para. 04] p. 136, Para. 2, [1887MS].

Who will faint now in the field of labor? Let every man and every woman be ambitious to win from the Master the benediction of "well done, thou good and faithful servant." The great day will reveal the character of every man's work. Let all labor unselfishly in the vineyard of the Lord. Let them sow in faith and in tears, putting up the earnest prayer that there will be a harvest of souls to reap. Will all go to work now for time and for eternity? Those who cherish self-esteem and pride can make no headway in this work. Experimental piety is necessary to demonstrate the truth and to show its practical value by its saving influence on the life and character. [Cf: ST 05-19-87 para. 05] p. 136, Para. 3, [1887MS].

We are in need of Bible missionaries; those who have connected themselves with God, and who will examine themselves daily to see if there is not some defect in their character; those who will look into the great looking glass, God's law, to see if it does not condemn some practice in which they are indulging. All should bear in mind that it is only those who are without spot or wrinkle who can stand acquitted before God. The temper, the taste, the thoughts, the feelings,--all must be brought to the test of God's word. This will be serious work for each one of us now; but it will be more serious when the Judgment shall sit, and the books be opened, and the defects of character appear just as they are when every case is decided for life or for death. The weighing of character in the balances of the sanctuary is God's work, but the close study of the Bible, the bringing up of our characters to God's standard is our work. Our great danger is of stopping short of full consecration of ourselves to God; of being Christians only in name. God holds us accountable for the great light that shines upon our pathway. He has done all for us that a God could do. He has placed salvation within our reach, and the question for us to decide now is, Will we make the most of these blessings? Mrs. E. G. White. [Cf: ST 05-19-87 para. 06] p. 137, Para. 1, [1887MS].

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men; for all things are yours." [Cf: ST 05-26-87 para. 01] p. 137, Para. 2, [1887MS].

Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." Instead of seeking distinction, they must become fools in the estimation of worldly wise men, if they would become wise in the estimation of God. Extraordinary talent was not to be considered the chief thing; for unless consecrated to God, and sanctified by his Spirit, it would prove a curse rather than a blessing. [Cf: ST 05-26-87 para. 02] p. 137, Para. 3, [1887MS].

"The wisdom of this world is foolishness with God." The wisdom of this world is too highly valued, the wisdom from above too little sought, by the professed people of the Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not bring



their talent and shrewdness into exercise in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans, and to make earnest, systematic effort to advance the cause of God. [Cf: ST 05-26-87 para. 03] p. 137, Para. 4, [1887MS].

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but he should cultivate his ability to this end. The wisdom and energy used in worldly, temporal things should be devoted to spiritual and eternal things. Many a man devotes months and years to the acquirement of a trade or profession that he may become successful in worldly matters, who yet makes no effort to cultivate those talents which would make him a successful laborer in the vineyard of the Lord. This is the great sin of the professed people of God. They serve themselves and serve the world; they become shrewd, successful financiers; but they neglect to use in his service the talents which God has given them. Their tact in worldly matters is becoming stronger through exercise; that in spiritual things is becoming weaker through inactivity. [Cf: ST 05-26-87 para. 04] p. 137, Para. 5, [1887MS].

The present is a time when these talents, used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneralized us in this matter. There are men professing godliness, who are false teachers, tempters, seducers. They have cultivated their talents in this direction, and they employ all their ingenuity in disseminating unbelief, impiety, infidelity. Had the true followers of Christ been cultivating their ability with equal zeal and diligence, they might now be wise enough to discern the devices of Satan; they would be prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly. [Cf: ST 05-26-87 para. 05] p. 138, Para. 1, [1887MS].

The church of Christ, and especially the ministers of the gospel, are building up the temple of the Lord,--building upon the foundation stone, which is Christ himself. Paul testifies: "Every man's work shall be made manifest; for the day shall declare it." We are building for eternity; and it is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. It is only as we labor in faith that we can bring to the building that which is precious and enduring. Many are drifting into darkness and infidelity, picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others divert the mind from important truths by exciting trifling inquiries and disputations. Those who permit themselves to be thus hindered are giving place to the adversary, while they might be bringing gold, silver, and precious stones to lay upon the foundation. [Cf: ST 05-26-87 para. 06] p. 138, Para. 2, [1887MS].

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty, that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "a holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial. [Cf: ST 05-26-87 para. 07]

p. 138, Para. 3, [1887MS].

Paul says: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments or as high order of talents as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons, and regardless of his own ease, interest, or honor, such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven he presents the highest type of manhood. [Cf: ST 05-26-87 para. 08] p. 138, Para. 4, [1887MS].

And such a man will not lose his reward. Paul testifies: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's: and Christ is God's." Here are presented the privileges of true believers. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. The world, with everything in it, is theirs, so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven. In the promise, "All things are yours," there is bounty without limit; but we must have faith in order to appropriate this promise, and receive the blessings which it offers. [Cf: ST 05-26-87 para. 09] p. 139, Para. 1, [1887MS].

When the Judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they now appear to human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be neglected, slandered, and despised; but they will then appear in their true character, and will be honored with the commendation of God. Hypocritical, ambitious teachers may now be admired and exalted of men; but God, who knows the secrets of the heart, will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked every slandered believer will be justified, and every faithful steward of God will be approved and rewarded. [Cf: ST 05-26-87 para. 10] p. 139, Para. 2, [1887MS].

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are they following him who indulge sinful habits and enjoy the frivolities of the world? Can we see the footprints of the Saviour in the path they tread?--No. If we have not the Spirit of Christ, we are none of his. We cannot serve two masters; we cannot belong to Christ and to Belial. If in our habits and practices we are the world's, we do not belong to Christ. We may be his in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. [Cf: ST 05-26-87 para. 11] p. 139, Para. 3, [1887MS].

To be Christ's is to be consecrated to his work, to employ every power

of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me." [Cf: ST 05-26-87 para. 12] p. 139, Para. 4, [1887MS].

The voice of Divine Wisdom, through the words of the apostle, speaks to us as it spoke to the church at Rome more than eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace." Will we hesitate to choose between the wisdom of this world, which ends in death, and the wisdom from above, which makes us wise unto everlasting life? *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 05-26-87 para. 13] p. 140, Para. 1, [1887MS].

"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: ST 06-02-87 para. 01] p. 140, Para. 2, [1887MS].

It is plainly written on the unrenewed heart and on a fallen world, All seek their own. Selfishness is the great law of our degenerate nature. Selfishness occupies the place in the soul where Christ should sit enthroned. But the Lord requires perfect obedience; and if we truly desire to serve him, there will be no question in our minds as to whether we shall obey his requirements or seek our own temporal interests. [Cf: ST 06-02-87 para. 02] p. 140, Para. 3, [1887MS].

The Lord of glory did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man *in* his sins, but *from* his sins. We must leave the error of our ways, take up our cross and follow Christ, denying self, and obeying God at any cost. [Cf: ST 06-02-87 para. 03] p. 140, Para. 4, [1887MS].

Those who profess to serve God, yet really serve mammon, will be visited with judgments. None will be justified in a course of disobedience for the sake of worldly profit. If God would excuse one man, he might all. Those who disregard the Lord's express injunction for personal advantage, are heaping up for themselves future woe. Christ said: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." The people of God should inquire closely if they have not, like the Jews of old, made the house of God a place of merchandise. [Cf: ST 06-02-87 para. 04] p. 140, Para. 5, [1887MS].

Many are falling into the sin of sacrificing their religion for the sake of worldly gain, preserving a form of piety, yet giving all the mind to temporal pursuit. But the law of God must be considered first of all, and obeyed in spirit and in letter. Jesus, our great exemplar, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. [Cf: ST 06-02-87 para. 05] p. 140, Para. 6, [1887MS].

"Sin is the transgression of the law." If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son,

what will be the punishment of those who set at naught the divine law? If God's word, spoken in awful solemnity from the holy mountain, is lightly regarded, what can move the hearts of the children of men? [Cf: ST 06-02-87 para. 06] p. 140, Para. 7, [1887MS].

To be commandment-breakers, it is not necessary that we trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. The Son of God died to pay the penalty of transgression; then how will he deal with those who, in the face of all this evidence, dare venture in the path of disobedience? [Cf: ST 06-02-87 para. 07] p. 140, Para. 8, [1887MS].

Age does not excuse anyone from obeying the commands of God. Abraham was an old man when the command came to offer up his son Isaac for a burnt offering. The ardor of his youth had passed away, and it was no longer easy for him to endure hardships and brave dangers. The burden of years was heavy upon him, and he longed for rest from toil and anxiety. The words of the Lord seemed terrible and uncalled-for to the stricken man; yet he never questioned their justice or hesitated in his obedience. He grasped the staff of faith, and in anguish of heart took the hand of his child, beautiful in the rosy health of youth, and went out to obey God. The grand old patriarch was human; his passions and attachments were like ours, and he loved his boy, who was the solace of his old age, and to whom the promise of the Lord had been given. [Cf: ST 06-02-87 para. 08] p. 141, Para. 1, [1887MS].

Abraham might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promise that had been given in reference to his son. But his obedience was without a murmur or a reproach. His trust in God was implicit. He did not stay to reason with his aching heart, but carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "Lay not thine hand upon the lad;" "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." [Cf: ST 06-02-87 para. 09] p. 141, Para. 2, [1887MS].

This great act of faith is recorded on the pages of sacred history as an illustrious example to all, even to the end of time. It is an example to us individually. The claims of God upon our faith, our service, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. [Cf: ST 06-02-87 para. 10] p. 141, Para. 3, [1887MS].

The faith of Abraham is needed in our churches today, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks, and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to his service; or we fall short of becoming true Christians. [Cf: ST 06-02-87 para. 11] p. 141, Para. 4, [1887MS].

And this is our reasonable duty. God has withheld nothing from man that could promote his happiness or secure to him eternal riches. He has clothed the earth with beauty, and furnished it with everything necessary for the comfort of man during his temporal life. And what is infinitely more than this, he has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our deepest gratitude, our best and holiest affections. [Cf: ST 06-02-87 para. 12] p. 141, Para. 5, [1887MS].

Many are the hindrances that lie in the path of those who would walk in obedience to the commands of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer difficulties, if they will earnestly beseech his help. All hindrances will vanish before an earnest, persistent, prayerful effort to do the will of God. [Cf: ST 06-02-87 para. 13] p. 142, Para. 1, [1887MS].

Man has no right to consult his convenience or regard his temporal wants in this matter. God will provide. He who fed Elijah by the brook Cherith, will be mindful of the needs of his children. [Cf: ST 06-02-87 para. 14] p. 142, Para. 2, [1887MS].

Our Saviour knew that many times his followers would be pressed by poverty, and would be anxious and troubled in regard to what they should eat or how they should be clothed; and he cautioned them on this point: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Behold," he says, "the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" He pointed to the lovely flowers, formed and tinted by a divine hand, saying: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 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?" [Cf: ST 06-02-87 para. 15] p. 142, Para. 3, [1887MS].

We have always the promise: "Seek ye first the kingdom of God, and his righteousness; and all these things [the needed things of this life] shall be added unto you." Our heavenly Father knows our needs, and he will provide for them without our giving our time, strength, and affections to the mammon of this world. By Mrs. E. G. White. [Cf: ST 06-02-87 para. 16] p. 142, Para. 4, [1887MS].

"Then spake Jesus to the multitude, and to his disciples saying, The scribes and the Pharisees sit in Moses's seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." [Cf: ST 06-09-87 para. 01] p. 142, Para. 5, [1887MS].

The scribes and Pharisees took the place of Moses as expounders of the law and judges of the people, and claimed to be invested with similar divine authority. In accordance with these claims, they expected the

same deference and obedience from the people that had been accorded to the great lawgiver. Jesus admonished his hearers to follow the teachings of the priests so far as they were in harmony with the law, but not to copy their example; for they neglected the duties which they enjoined upon others. [Cf: ST 06-09-87 para. 02] p. 142, Para. 6, [1887MS].

Notwithstanding the abuse which he received from the scribes and Pharisees, Jesus held no personal grievance against them; and while he openly condemned their acts as opposed to their teaching, and therefore not to be imitated, he made it plain to all that he was not actuated by unkind feeling. Said he: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." [Cf: ST 06-09-87 para. 03] p. 142, Para. 7, [1887MS].

The leading Jews, in teaching and administering the law, carried the prohibitions of God to unreasonable lengths. They also enjoined a multitude of minute regulations having their foundation in tradition, and unreasonably restraining personal liberty of action. They carried the regulations of eating and drinking so far that the mind was kept on a continual strain to discriminate between what was considered clean and unclean, and to follow out the multitude of injunctions imposed by the priests. All the water was strained, lest the presence of the smallest speck or insect might render it unclean, and therefore unfit to use. The people were thus kept in constant fear of infringing upon customs and traditions taught to them as portions of the law; and life was made a burden by these ceremonies and restrictions. [Cf: ST 06-09-87 para. 04] p. 143, Para. 1, [1887MS].

By their endless round of forms, the Pharisees fixed the minds of the people upon external services, to the neglect of true religion. They failed to connect the thought of Christ with their ceremonies; and, having forsaken the fountain of living water, they hewed out for themselves broken cisterns that could hold no water. [Cf: ST 06-09-87 para. 05] p. 143, Para. 2, [1887MS].

Not only did the priests, scribes, and rulers reject Christ themselves, but they took the most unfair means to prejudice the people against him, deceiving them by false reports and gross misrepresentations. Said Jesus: "Woe unto you, scribes and Pharisees, hypocrites! 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." These words, condemning this sin of the Pharisees, are applicable to all who follow their example. In all ages of the world truth has been unpopular; for its doctrines are not congenial to the natural mind. The cold professor, the bigot, and the hypocrite are not willing to accept a truth which searches the heart and reproves the life. [Cf: ST 06-09-87 para. 06] p. 143, Para. 3, [1887MS].

The Saviour then pronounced a woe upon those who, imitating the great rebel, compass all difficulties to make one proselyte. Said he: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." These cutting words were applied to those who made the highest pretensions to godliness, and who regarded all other nations as contemptible in the sight of God. There

are just such zealous adversaries of the truth now, who leave no means untried to subvert the minds and consciences of men. They are willing to make great sacrifices and endure rebuffs in order to attain their object, returning again and again to the same point, seeking to turn souls away from divine truth to superstitions and fables. And such is the downward road to ruin that those whom they succeed in gaining become even worse than the teachers who have led them into error. [Cf: ST 06-09-87 para. 07] p. 143, Para. 4, [1887MS].

The Saviour continued: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" The priests interpreted the requirements of God to meet their false and narrow standard. They presumed to make nice distinctions between the comparative guilt of various sins, passing over some lightly, assigning as an excuse that the end justified the means, while errors of perhaps less consequence were treated as unpardonable. Thus these blind guides confused the minds of their followers in regard to sin and the proper standard of holiness. [Cf: ST 06-09-87 para. 08] p. 143, Para. 5, [1887MS].

The Pharisees took upon themselves the responsibility of deciding concerning the burdens and duty of others according to their own carnal minds. They accepted sums of money in return for excusing them from their vows, and in some cases crimes of an aggravated character were passed over in consideration of large sums of money paid to the authorities by the transgressor. At the same time these hypocritical priests were exact in the matter of sacrifices and ceremonies, as though it were possible for cold forms to blot out the unrepented sins of their daily lives. Thus these blind guides confused the minds of their followers in regard to sin and the true standard of holiness. [Cf: ST 06-09-87 para. 09] p. 144, Para. 1, [1887MS].

The Lord said unto Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." No outward service, even such as is required by God, can be a substitute for an obedient life. The Creator desires heart service of his creatures. [Cf: ST 06-09-87 para. 10] p. 144, Para. 2, [1887MS].

Through Hosea God said: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me." The many sacrifices of the Jews, and the flowing of blood to atone for sins for which they felt no true repentance, was an offense to God. Micah says: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy; and to walk humbly with thy God?" [Cf: ST 06-09-87 para. 11] p. 144, Para. 3, [1887MS].

The favor of God cannot be won by costly gifts and a semblance of holiness. He requires for his mercies a contrite spirit, a heart open to the light of truth, love and compassion for our fellow-men, and a spirit that refuses to be bribed through avarice or self-love. These priests and rulers were destitute of these essentials to God's favor, and their most precious gifts and gorgeous ceremonies were an abomination in his eyes. They had gone step by step into darkness, rejecting the evidence that Jesus was the true Messiah, until the obscurity of their minds was so great that they called righteousness sin and sin righteousness. They evinced the same malice that in Heaven actuated Satan against Christ, and for the same reason,--because of the superior goodness of the Son of God. [Cf: ST 06-09-87 para. 12] p. 144, Para. 4, [1887MS].

Unpopular truth is no more acceptable to Pharisaical, self-righteous hearts today than when Christ walked the earth, a man among men. If Christians were to be tested now as were the Jews at the first advent of Christ, few would accept him wrapped in his garment of humanity, living a life of humiliation and poverty. The Christian world can accept as Messiah a King at the right hand of God in Heaven; but their hearts reject a Saviour of humility and self-sacrifice. They shrink from the cross of Christ, even as did the haughty Pharisees, and many are in as great blindness concerning the plan of salvation. Jesus exhorts his disciples to follow in his footsteps; but there are few indeed who imitate his example, and follow his teaching in their daily lives. [Cf: ST 06-09-87 para. 13] p. 145, Para. 1, [1887MS].

When a man sacrifices righteous principles and truth because he can thus avoid persecution and trial, he barter his eternal welfare for trifling considerations. But he that obeys the requirements of Christ, neither looking nor planning for his own convenience, will secure the reward of immortal life. Jesus says: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 06-09-87 para. 14] p. 145, Para. 2, [1887MS].

"And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." [Cf: ST 06-16-87 para. 01] p. 145, Para. 3, [1887MS].

There is a solemn warning to us in these words of Christ to the men of Nazareth. Upon visiting the little town where he had been brought up, the Saviour, according to his custom, went into the synagogue on the Sabbath-day, and stood up to read. The book of the prophet Isaiah was handed him, and he read the words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them



that are bruised, to preach the acceptable year of the Lord." And then, as the eyes of all in the synagogue were fastened on him, he said unto them: "This day is this scripture fulfilled in your ears." [Cf: ST 06-16-87 para. 02] p. 145, Para. 4, [1887MS].

The scripture which he had read was understood by all to refer to the Messiah. And when Jesus explained the prophet's words, and pointed out the sacred office of the Messiah as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, "all bare him witness, and wondered at the gracious words that proceeded out of his mouth." His impressive manner, the mighty import of his words, the divine light that shone from his countenance, thrilled that listening company; their hearts were filled with joy, and they responded to his words with hearty praises to God. [Cf: ST 06-16-87 para. 03] p. 145, Para. 5, [1887MS].

Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel. Now was the golden opportunity for the men of Nazareth to accept Christ, and receive the blessings that he came to bring. Angels of light were in that assembly, watching with intense interest the decision of the hour. Angels of Satan also were on the ground to suggest doubts and arouse prejudice. The people had long indulged pride and unbelief, and the current of their thoughts soon returned to the natural channel. They forgot the power of divine love which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah. [Cf: ST 06-16-87 para. 04] p. 146, Para. 1, [1887MS].

In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes, they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among us? Can this be the promised deliverer of Israel? If this man is the Christ, why does he not give some mighty evidence of his power? And blind, unreasoning prejudice followed close on the steps of unbelief. [Cf: ST 06-16-87 para. 05] p. 146, Para. 2, [1887MS].

Jesus gave them a proof of his divine power by reading, as from an open book, the secrets of their hearts: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country." [Cf: ST 06-16-87 para. 06] p. 146, Para. 3, [1887MS].

Jesus continued: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." [Cf: ST 06-16-87 para. 07] p. 146, Para. 4, [1887MS].

In the days of Elijah, Israel had departed from the living God. In vain the Lord by his prophets spoke to that backsliding and rebellious people. In vain he reproved their sins, and threatened them with his judgments. The message which might have been a savor of life unto life, proved to them a savor of death unto death. They would not heed the warning which called them to a life of humility and faith. Instead of

leading them to repentance, the prophet's words offended their pride, and aroused their hatred against the messenger of God. Thus they multiplied their sins, and aggravated the guilt which had already brought the judgments of God upon the land. They sought to find and destroy Elijah, as though by silencing him, they would prevent the fulfillment of his words. But God found among the heathen a hiding-place for his servant. [Cf: ST 06-16-87 para. 08] p. 146, Para. 5, [1887MS].

By this relation of events in the life of a prophet of God, the Saviour met the secret doubts and questionings of those whom he was addressing. The apostasy of Israel in Elijah's day was a vivid picture of their own true condition. The unbelief and self-exaltation of the ancient Jewish nation made it necessary for the Lord to find an asylum for his servant among a heathen people; and, passing by the many widows in Israel, to intrust him to the kindness and liberality of a heathen woman; but the widow who was so highly favored had lived in accordance with all the light she possessed. [Cf: ST 06-16-87 para. 09] p. 146, Para. 6, [1887MS].

God also passed over the many lepers in Israel, because their unbelief closed the door of good to them. A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of his blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God works for those who appreciate his favors, and respond to the light given them from Heaven. [Cf: ST 06-16-87 para. 10] p. 147, Para. 1, [1887MS].

Jesus stood before the men of Nazareth, calmly revealing their secret thoughts, and pressing home upon them the unpalatable truth of their unrighteousness. His words cut to their hearts, as their ingratitude, their selfishness, their strife for the supremacy, their pride and unbelief, their secret crimes, were all laid before them. They knew that they were in the presence of One who could read their souls. For one brief moment they had been inclined to accept him as the Christ; but they had given place to Satan, and now his power controlled them. And they scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them. [Cf: ST 06-16-87 para. 11] p. 147, Para. 2, [1887MS].

From unbelief sprung malice. That a man who had sprung from poverty and a lowly birth should dare to reprove them, filled the hearts of the Nazarenes with hatred amounting to madness. The assembly broke up in confusion. The people laid hands on Jesus, thrusting him from the synagogue and out of their city. They hurried him to the brow of a hill, intending to cast him down headlong, and shouts and maledictions filled the air. Suddenly he disappeared from among them. Angels from Heaven surrounded the world's Redeemer, and conducted him to a place of safety. [Cf: ST 06-16-87 para. 12] p. 147, Para. 3, [1887MS].

The history of Christ's rejection by the men of Nazareth contains an important and solemn lesson for our time. The spirit of enmity which in every age has been manifested against those who preach the simple, cutting truths of God's word, is seen in a greater degree as we near the close of time. [Cf: ST 06-16-87 para. 13] p. 147, Para. 4, [1887MS].

Our Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" implying that true faith will then be almost extinct. The spirit of doubt and criticism is destroying confidence in the word and work of God. All who desire to doubt or cavil will find occasion; for it is impossible for the carnal mind to understand or appreciate the mind of the Almighty. Those who refuse to obey God till they can see all occasion of doubt removed, will be left in darkness; while those who, in humility of heart, walk in the light as it shines upon them, will receive clearer and clearer light. Their path will be that of the "just, that shineth more and more unto the perfect day." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 06-16-87 para. 14] p. 147, Para. 5, [1887MS].

"And Jesus 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: ST 06-23-87 para. 01] p. 147, Para. 6, [1887MS].

Had the Pharisees, to whom these words were addressed, been really blind or ignorant through want of capacity to learn or opportunity for instruction, they would have been comparatively free from guilt in their determined opposition to Christ. But they had the most favorable opportunity to obtain an understanding of the Scriptures; and they prided themselves on their knowledge and discernment, while they were willfully closing their eyes to the light Christ declared of them: "Ye know not the Scriptures, neither the power of God." They had stubbornly refused to receive instruction; therefore all the opportunities which they enjoyed, all the wisdom, ability and knowledge of which they proudly boasted, would only increase their condemnation in the day of final Judgment. [Cf: ST 06-23-87 para. 02] p. 148, Para. 1, [1887MS].

God gives us sufficient evidence to enable us to accept the truth understandingly; but he does not propose to remove all occasion for doubt and unbelief. Should he do this, there would no longer be a necessity for the exercise of faith; for we would be able to walk by sight. All who with a teachable spirit study the word of God, may learn therefrom the way of salvation; yet they may not be able to understand every portion of the Sacred Record. The apostle Peter declares that in the epistles of Paul, written under the inspiration of the Holy Spirit, there are "some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction." Whatever is clearly established by the word of God we should accept, without attempting to meet every doubt which Satan may suggest, or with our finite understanding to fathom the counsels of the infinite One, or to criticise the manifestations of his grace or power. [Cf: ST 06-23-87 para. 03] p. 148, Para. 2, [1887MS].

Those who are continually looking for something to find fault with, something to strengthen unbelief in the word of God, will soon find themselves so completely under the power of doubt and unbelief that nothing will seem sure to them; they will find no solid foundation anywhere. It is a duty to encourage faith and devotion. If we seek in humility to learn the will of God as revealed in his word, and then obey that will as it is made plain to our understanding, we shall

become rooted and grounded in the truth. Said Christ: "If any man will do his will, he shall know of the doctrine." [Cf: ST 06-23-87 para. 04] p. 148, Para. 3, [1887MS].

The case of Paul shows how one may be blinded by prejudice while thinking that he is doing God service. Paul was a persevering, earnest persecutor of the church of Christ. Yet he was conscientious in it, fully believing it to be his duty to do all he could to exterminate the alarming doctrine that Jesus was the Prince of Life, the long-expected Messiah. Paul verily believed that faith in Jesus made of none effect the law of God, the religious service of sacrificial offerings, and the rite of circumcision, which had in past ages received the full sanction of God. [Cf: ST 06-23-87 para. 05] p. 148, Para. 4, [1887MS].

But Paul was arrested in his mad yet honest career. Jesus, whose name of all others he most hated and despised, revealed himself to Paul, that he might make this most unpromising instrument a chosen vessel to bear the gospel to the Gentiles. As the miraculous revelation of Christ brings light into the darkened chambers of his mind, he sees his mistaken zeal, and that the One against whom he is arrayed is indeed the Christ, the Redeemer of the world. [Cf: ST 06-23-87 para. 06] p. 149, Para. 1, [1887MS].

Paul learns that Jesus, whom in his blindness he considered an impostor, is indeed the author of all true religion, even from the days of Adam. Christ had been regarded as making of none effect the law of God; but when his eyes were open to discern spiritual truth he saw that Christ came into the world for the express purpose of vindicating his Father's law. He learned that Christ was the originator and the foundation of the entire Jewish system of sacrifices, and that in his death type met antitype. He saw in the Man of Calvary the vindicator of truth, the fulfiller of prophecy. [Cf: ST 06-23-87 para. 07] p. 149, Para. 2, [1887MS].

In the light of the law, Paul sees himself a sinner. He finds he has been transgressing that very law which he thought he had been keeping so zealously. He repents and dies to sin; he becomes obedient to the claims of God's law, accepts Christ as his Saviour, is baptized, and preaches Jesus as earnestly and zealously as he once condemned him. [Cf: ST 06-23-87 para. 08] p. 149, Para. 3, [1887MS].

Paul was a learned teacher in Israel, a nation that had been for many generations the true people of God, and the depositaries of his law; but he was blinded by error and prejudice. This is the case with many now. Arguments against the truth, subtle in their influence, affect minds that are not enlightened by the Spirit of God, and have not become fully informed with regard to Bible truth. In many cases, selfishness, dishonesty, and the varied sins that prevail in this degenerate age, blunt the senses so that the truth of God is not discerned. But when, as in Paul's case, there is honesty of purpose, and a desire to do the will of God, the truth will be accepted when it is made plain to the understanding. [Cf: ST 06-23-87 para. 09] p. 149, Para. 4, [1887MS].

Those who are seeking to know the truth, who are faithful to the light already received, and in the performance of everyday duties, will surely know of the doctrine; for they will be guided into all truth.

God does not promise, by the masterly arts of his providence, to irresistibly bring men to the knowledge of his truth, when they do not seek for truth, and have no desire to understand it. The Spirit of God is continually convicting, and souls are deciding for or against obedience to God. But men are allowed freedom of action; the power of choosing is left with them. They may be obedient through the name and grace of the Redeemer, or they may be disobedient, and realize the consequences of their course. Man is himself responsible for receiving or rejecting sacred truth. [Cf: ST 06-23-87 para. 10] p. 149, Para. 5, [1887MS].

Our Savior admonished his disciples: "Watch and pray, lest ye enter into temptation." A cunning and vigilant foe attends our steps, and employs his skill in trying to turn us out of the right way. He does not come in a visible form; but by his representatives he is ever on our track, and through them he brings his power to bear upon us when we least suspect his presence. He works in darkness, and controls all who will be deceived by his devices. But the grace of God is pledged for us, and the path of obedience is the path of safety. "He that walketh uprightly walketh surely." Walk in the light and "then shalt thou walk in thy way safely, and thy feet shall not stumble." [Cf: ST 06-23-87 para. 11] p. 149, Para. 6, [1887MS].

"If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him." Then let us draw nearer and nearer to the pure light of Heaven, remembering that divine illumination will increase according to our onward movements, qualifying us to meet new responsibilities and emergencies. The path of the just is progressive, from strength to strength, from grace to grace, and from glory to glory. [Cf: ST 06-23-87 para. 12] p. 150, Para. 1, [1887MS].

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, not only enjoying his favor, but, by our example, leading others in the path of humble obedience and consecration. 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 lovingkindness and thy truth from the great congregation." This course is just the opposite of that pursued by the blind Pharisees, to whom Jesus said, "Thy sin remaineth." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 06-23-87 para. 13] p. 150, Para. 2, [1887MS].

"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?" [Cf: ST 06-30-87 para. 01] p. 150, Para. 3, [1887MS].

Christ declares: "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." It is impossible to serve God, and at the same time give all our thought and energy to the accumulation of riches. God has entrusted to men means to be used to his glory. He requires them to lose no opportunity to do good, and thus they may be constantly laying up treasure in Heaven. But if, like the man with one talent, they neglect to use the means they have, fearing that God will get that which their talent gains, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. They have robbed God, and so have no treasure laid up in Heaven, and they lose their earthly treasure also. [Cf: ST 06-30-87 para. 02] p. 150, Para. 4, [1887MS].

Men of property often say in their hearts, "By my wisdom have I gotten me this wealth." But who gave them the power to get wealth? God has bestowed upon them the ability which they possess; but instead of giving him the glory, they take it to themselves. They do not make to themselves "friends of the mammon of unrighteousness" by using their means to help the needy and to advance the cause of God, and instead of a blessing, they will realize a curse. God will prove them and try them, and will bring their glorying to the dust. He will remove their strength and scatter their possessions. They lose in this earth, and they have no Friend to receive them into the everlasting habitation of the righteous. [Cf: ST 06-30-87 para. 03] p. 150, Para. 5, [1887MS].

But if the wealthy stand the test, and overcome the blemishes upon their character; if as faithful stewards of Christ they render to God the things that are his, it will be said to them, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." For "he that is faithful in that which is least is faithful also in much;" and he will surely be rewarded. [Cf: ST 06-30-87 para. 04] p. 151, Para. 1, [1887MS].

"He that is unjust in the least is unjust also in much." Many men have obtained their wealth by advantaging themselves at the expense of their fellow-men, perhaps their poorer brethren; they overreach, and receive more for a thing than it is worth; and these men glory in their shrewdness and keenness in a bargain. But the curse of God will rest upon every dollar thus obtained, and upon the increase of it in their hands. [Cf: ST 06-30-87 para. 05] p. 151, Para. 2, [1887MS].

Those who possess the ability to acquire property need to be constantly on the watch, or they will turn their acquisitiveness to bad account. They are in danger of falling into temptation, and sacrificing generous, benevolent, noble principles for sordid gain. Such persons should consider the force of our Saviour's words: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." [Cf: ST 06-30-87 para. 06] p. 151, Para. 3, [1887MS].

Many who profess to be followers of Christ, so love the world and the things that are in the world that the divine has disappeared from their characters, and they have become instruments of unrighteousness. In contrast with these are the industrious, honest poor, who stand ready to help those who need help, who would rather suffer themselves to be disadvantaged by their wealthy brethren than to manifest so close and

acquisitive a spirit as they manifest; men who esteem a clear conscience, and right, even in little things, of greater value than riches. If there is a benevolent object to call forth means or labor, they are the first to be interested in it. They are so ready to help others, so willing to do all the good in their power, that they do not amass wealth; their earthly possessions do not increase. [Cf: ST 06-30-87 para. 07] p. 151, Para. 4, [1887MS].

Because these men can boast of but little wealth, they are often counted of no special worth, and are considered deficient in judgment. But these poor wise men are precious in the sight of God. Although they are not increasing their treasure upon earth, they are laying up for themselves an incorruptible treasure in Heaven. In doing this, they manifest a wisdom as far superior to that of the wise, calculating, acquisitive professed Christian as the "everlasting habitations" are to the things of this earth. It is moral worth that God values. A Christian character unblotted with avarice, possessing quietness, meekness, and humility, is more precious in his sight than the most fine gold, even the golden wedge of Ophir. [Cf: ST 06-30-87 para. 08] p. 151, Para. 5, [1887MS].

Money has power, and sways a mighty influence, while excellence of character and moral worth are often overlooked. But what does God care for money, for property? The cattle upon a thousand hills are his, as are also the world and all that is therein. The inhabitants of the earth are as grasshoppers before him; men and property are but as the small dust of the balance. He is no respecter of persons. [Cf: ST 06-30-87 para. 09] p. 152, Para. 1, [1887MS].

"The Pharisees, who were covetous," heard the teachings of Christ, and "they derided him." Mark the words of Christ to them: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [that is, riches acquired by oppression, deception, or fraud--in any dishonest manner] is abomination in the sight of God." [Cf: ST 06-30-87 para. 10] p. 152, Para. 2, [1887MS].

Christ presents two characters,--that of the rich man who was clothed in purple and fine linen, and fared sumptuously every day, and Lazarus, who was in abject poverty and loathsome to the sight, and who begged the few crumbs that the rich man despised. Our Saviour here shows his estimate of the two characters. Although Lazarus was in so deplorable and mean a condition, he had moral worth which God regarded of greater value than the exalted position of the honored and ease-loving rich man. God did not value the riches of this wealthy man, because his character was worthless. His riches did not recommend him to God, nor have any influence to secure divine favor. [Cf: ST 06-30-87 para. 11] p. 152, Para. 3, [1887MS].

By this parable Christ would teach his disciples not to judge or value men by their wealth, or by the honors which they receive of others. Such was the course pursued by the Pharisees, who, while possessing both riches and worldly honor, were valueless in the sight of God. More than this, they were despised and rejected of him,--cast out of his sight as disgusting, because there was no moral worth or soundness in them. Corrupt and sinful, they were abominable in his sight. It was not so with the poor man. Though despised by his fellow-mortals, and

disgusting in their sight, he had qualities which prepared him to be introduced into the society of refined, holy angels, to be an heir of God and a joint heir with Christ. [Cf: ST 06-30-87 para. 12] p. 152, Para. 4, [1887MS].

All the riches that the most wealthy ever possessed are not of sufficient value to cover the smallest sin before God; they will not be accepted as a ransom for transgression. An act of wrong or oppression, or deviation from the right way, will no sooner be tolerated in a man who possesses property than in a man who has none. Nothing less than repentance, confession and forsaking of sin is acceptable to God. [Cf: ST 06-30-87 para. 13] p. 152, Para. 5, [1887MS].

Those who are inclined to become slaves to avarice, and to entangle themselves with the cares of this life, will do well to regard the words of Paul: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." By Mrs. E. G. White. [Cf: ST 06-30-87 para. 14] p. 152, Para. 6, [1887MS].

When John was preaching in the wilderness of Judea, and the Pharisees and Sadducees came to his baptism, that fearless preacher of righteousness addressed them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." In coming to John, these men were not actuated by right motives. They were corrupt in principles and practice; yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means which would enable them to exalt self and strengthen their influence with the people. And baptism at the hands of this popular young teacher might, they thought, aid them in carrying out these designs more successfully. [Cf: ST 07-07-87 para. 01] p. 152, Para. 7, [1887MS].

Their motives were not hidden from John, and he met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have given evidence of the fact by bringing forth fruits meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as a sure result the word spoken did not bring forth fruit unto life eternal. [Cf: ST 07-07-87 para. 02] p. 153, Para. 1, [1887MS].

None are farther from the kingdom of Heaven than self-righteous formalists, who are perhaps filled with pride at their own attainments, while they are wholly destitute of the Spirit of Christ, and are controlled by envy, jealousy, and love of praise and popularity. They belong to the class that John addressed as a generation of vipers, children of the wicked one. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he really is. [Cf: ST 07-07-87 para. 03] p. 153, Para. 2, [1887MS].

Nothing short of an amended life,--fruits meet for repentance,--will meet the requirements of God. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among



those who have never heard his name. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." [Cf: ST 07-07-87 para. 04] p. 153, Para. 3, [1887MS].

"And now the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." God is not dependent upon men who are unconverted in heart and life to carry on his work. He will never favor any who practice iniquity. [Cf: ST 07-07-87 para. 05] p. 153, Para. 4, [1887MS].

Those who love and flatter the minister who speaks to them the word of life, while they neglect the works of righteousness, give unmistakable evidence that they are not converted to God. Of such we would inquire, "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit, or merely the voice of man, which you heard in the message sent from God? The fruit borne will testify to the character of the tree. [Cf: ST 07-07-87 para. 06] p. 153, Para. 5, [1887MS].

There is great responsibility resting upon those who are called to preach the word. "Be ye clean that bear the vessels of the Lord," is the message to them. There is need of a converted ministry, as well as of a converted church; for the church will rarely take a higher stand than is taken by her ministers. Shepherds who watch for souls as they that must give account, will lead the flock on in ways of holiness. And their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon their hearers the importance of a closer walk with God. [Cf: ST 07-07-87 para. 07] p. 153, Para. 6, [1887MS].

The minister of Christ should in an eminent degree possess true humility. Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. While self is abased, they have the most exalted conceptions of the glory and excellence of Christ, and feel that the lowest place in his service is too honorable for them. [Cf: ST 07-07-87 para. 08] p. 154, Para. 1, [1887MS].

When Moses came down from the mountain, where he had spent forty days in communion with God, he did not know that his face shone with a brightness that was painful and terrifying to those who had not had this exalted privilege. Paul had a very humble opinion of his own advancement in the Christian life. He speaks of himself as the "chief of sinners." And again he says, "Not as though I had already attained, either were already perfect." Yet Paul had been highly honored of the Lord. In holy vision he had been shown revelations of divine glory which he could not be permitted to make known. [Cf: ST 07-07-87 para. 09] p. 154, Para. 2, [1887MS].

Our Saviour pronounced John the Baptist to be the greatest of prophets; yet what a contrast there is between the language of this man of God, and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declared himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the

forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." [Cf: ST 07-07-87 para. 10] p. 154, Para. 3, [1887MS].

Workers with this spirit are needed today. The self-sufficient, the envious and jealous, the critical and faultfinding, can well be spared from the sacred work of God. Our Lord is not straitened for men or means. He calls for laborers in his cause who are true and faithful; for those who have felt their need of the atoning blood of Christ and have experienced in their own hearts the sanctifying grace of his Spirit. [Cf: ST 07-07-87 para. 11] p. 154, Para. 4, [1887MS].

There is no person, no matter what his life may have been, who can be saved in any way except that of God's appointing. He must repent; he must feel his need of a physician, and of the one only remedy for sin, the blood of Christ. This work is yet to be begun by many who profess to be Christians. Like the Pharisees of old, they feel no need of a Saviour. They are self-sufficient, self-exalted. Such have no part in the blood of Christ. That cleansing stream avails only for those who feel their need. Said Christ: "I came not to call the righteous, but sinners to repentance." [Cf: ST 07-07-87 para. 12] p. 154, Para. 5, [1887MS].

Many believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever; yet they neglect precious opportunities to make their peace with God. They read the Bible; but its threatenings do not alarm nor its promises win them. They approve things that are excellent; yet they follow the way which God has forbidden them to take. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. They have never tasted, and learned by experience, that the Lord is good; and all their knowledge will but increase their condemnation. [Cf: ST 07-07-87 para. 13] p. 155, Para. 1, [1887MS].

What we need is experimental religion. How shall we know for ourselves the goodness and love of God? The psalmist tells us, It is not to hear and know, to read and know, to believe and know, but, "taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself. [Cf: ST 07-07-87 para. 14] p. 155, Para. 2, [1887MS].

All that we have is from the exceeding riches of divine grace. God spared not his own Son, but delivered him to death for our offenses, and raised him again for our justification. Through him we may present our petitions to the throne of grace. Through him we may obtain all spiritual blessings. Do we come to him that we may have life? Jesus, the meek and lowly One, asks admittance as our guest, shall we not open the door of our heart, and bid him enter? [Cf: ST 07-07-87 para. 15] p. 155, Para. 3, [1887MS].

In view of the grace of God granted to us, shall not the language of our hearts be, "Not unto us, O Lord, not unto us, but unto thy name

give glory, for thy mercy, and for thy truth's sake." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 07-07-87 para. 16] p. 155, Para. 4, [1887MS].

"He that saith he abideth in Him ought himself also so to walk even as He walked." "And if any man have not the Spirit of Christ, he is none of his." [Cf: ST 07-14-87 para. 01] p. 155, Para. 5, [1887MS].

We are each of us building for ourselves a structure which will one day be scrutinized by the Judge of the whole earth. This structure is our individual character; and every act of our lives, every thought and word, is a stone in the building. The words of inspiration warn us, "Take heed how ye build." See to it that the foundation is sure. If we build on the Rock Christ Jesus, the structure will grow into symmetrical proportions, and will be a fair and holy temple for God. [Cf: ST 07-14-87 para. 02] p. 155, Para. 6, [1887MS].

Our minds are given us; but our characters we make; they are the result of the lives we lead, the thoughts and principles that we cherish. When we see persons firm in principle, faithful in the performance of duty, zealous in the cause of God, yet humble, gentle, and patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to ask, Are they Christians? They give unmistakable evidence that they are learners in the school of Christ. But when they show the opposite traits of character; when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told whence the spirit comes that they are cherishing. They may not believe in witchcraft; but they are holding communion with an evil spirit, and its influence is poisoning heart and life. [Cf: ST 07-14-87 para. 03] p. 155, Para. 7, [1887MS].

Trifles reveal character. One who is selfish, self-sufficient, and self-caring will be exceedingly unhappy. It is not unreasonable to be suspicious of persons who are always complaining that they are not treated well. It will generally be found that they have exalted ideas of their own merits, and think everybody else should respect them accordingly. [Cf: ST 07-14-87 para. 04] p. 156, Para. 1, [1887MS].

There are some who are ever looking out for slights. In the family, some unfortunate word is said, and they take offense, feeling sure it was designed to hurt and disparage them. They meet a friend who is so occupied with business or other cares that he does not greet them as ardently as they desire, nor have so much time to visit, and they feel that they are personally insulted. The offender, wholly innocent of any design or thought of hurting them, is astonished to find himself treated with suspicion and coldness, and soon the charge reaches him that his poor, unhappy neighbor feels that he has been neglected and abused. But the unhappiness was in him, waiting for some excuse to show itself. [Cf: ST 07-14-87 para. 05] p. 156, Para. 2, [1887MS].

Life is what we make it. While we are in the world, we shall meet with all kinds of persons; but our life takes its bias and coloring from our own traits of character. It is our privilege to learn daily in the school of Christ meekness and lowliness of heart; and when a selfish, haughty spirit is overcome, and we are willing to be as was our Master, we will make our surroundings pleasant. We will pass over many slights and not see or feel them, because we have the love of Jesus in our

hearts, and are trying so hard to be like him that these little matters do not affect us. [Cf: ST 07-14-87 para. 06] p. 156, Para. 3, [1887MS].

Strife and contention cannot exist among those who are controlled by the Spirit of God. A truly Christlike character cannot be subverted. Envy, jealousy, malice, and persecution may be hurled against those who bear the divine impress; but it only serves to strengthen that which it cannot overthrow. [Cf: ST 07-14-87 para. 07] p. 156, Para. 4, [1887MS].

That which commands respect and wins appreciation is true goodness. Real merit must be won by patient industry and energy, by untiring application and effort. Thousands fail of securing the love and respect that they covet because they desire what they do not merit. They would rather be weak than to put forth the exertion necessary to subdue their wrong traits, and gain strength of character. [Cf: ST 07-14-87 para. 08] p. 156, Para. 5, [1887MS].

Christ is our refuge; and it is only through faith in him that we can form characters that God can accept. We may add knowledge to knowledge, strength to strength, and virtue to virtue, and yet fail in the soul-testing conflict just before us, because we do not make Christ our strength and righteousness. No outward forms can make us clean; they cannot take the place of the baptism of the Holy Spirit. All who have not experienced the regenerating power of the Spirit of God are chaff among the wheat. Our Lord has his fan in his hand, and he will thoroughly purge his floor. In the coming day he will discern "between him that serveth God, and him that serveth him not." [Cf: ST 07-14-87 para. 09] p. 156, Para. 6, [1887MS].

The Spirit of Christ will be revealed in all who are born of God. The Lord has not closed Heaven against his people; but their own course of continual backsliding, of bickering, envying, and strife, has separated them from him. Pride and love of the world live in the heart; and few are alarmed or astonished at their want of spiritual power. [Cf: ST 07-14-87 para. 10] p. 157, Para. 1, [1887MS].

The warnings of God's word, and the influence of his Spirit, have alike been neglected. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands or among avowed unbelievers, but among professors of Christianity. The result is apparent in the deplorable condition of the church. Impurity is widespread, even among those who profess to be the followers of Christ. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. If God should present their sins before them as they appear in his sight, they would be filled with shame and terror. [Cf: ST 07-14-87 para. 11] p. 157, Para. 2, [1887MS].

And what has caused this alarming condition? Many have accepted the theory of religious truth, who have not been converted to its principles. There are few indeed who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature, and are trying to walk even as Christ walked. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock,

and be broken. [Cf: ST 07-14-87 para. 12] p. 157, Para. 3, [1887MS].

What surpassing love and condescension, that when we had no claim on divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning obedience. We are never to prescribe for our own case. Christ must have the entire control of our will and action, or he will not undertake in our behalf. [Cf: ST 07-14-87 para. 13] p. 157, Para. 4, [1887MS].

Many are not sensible of their condition and their danger; and there is much in the nature of the Christian religion that is averse to every worldly feeling and principle, and opposed to the pride of the human heart. We may flatter ourselves, as did Nicodemus, that our lives and our moral character have been correct, and think that we need not humble our heart before God, like the common sinner; but we must be content to enter into life in the very same way as the chief of sinners. Self must die. We must not trust to our own righteousness, but depend on the righteousness of Christ. He is our strength and our hope. [Cf: ST 07-14-87 para. 14] p. 157, Para. 5, [1887MS].

Genuine faith is followed by love,--love that is manifested in the home, in society, and in all the relations of life,--love which smooths away difficulties, and lifts us above the disagreeable trifles that Satan places in our way to annoy us. And love will be followed by obedience. All the powers and the passions of the converted man are brought under the control of Christ. His spirit is a renewing power, transforming to the divine image all who will receive it. [Cf: ST 07-14-87 para. 15] p. 157, Para. 6, [1887MS].

To become a disciple of Christ is to deny self, and follow Jesus through evil as well as through good report. It is to close the door to pride, envy, doubt, and other sins, and thus shut out strife, hatred, and every evil work. It is to welcome into our hearts Jesus, the meek and lowly one, who is seeking admittance as our guest. [Cf: ST 07-14-87 para. 16] p. 158, Para. 1, [1887MS].

"He that saith he abideth in him ought himself also so to walk even as he walked." Jesus is a pattern for humanity, complete, perfect. He proposes to make us like himself,--true in every purpose, feeling, and thought,--true in heart, soul, and life. The man who cherishes the most of the love of Christ in the soul, who reflects the image of Christ most perfectly, is, in the sight of God, the truest, most noble, and most honorable man. But he that has not the Spirit of Christ is "none of his." *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 07-14-87 para. 17] p. 158, Para. 2, [1887MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: ST 07-21-87 para. 01] p. 158, Para. 3, [1887MS].

We are to know those who have this hope here brought to view by the lives they lead. "By their fruits ye shall know them." This is the test by which we are to distinguish between the genuine and the false,

between the true Christian and the pretender. Are they obedient children, walking in the way of God's commandments? If so, the Spirit of God acts upon the spirits of men, and a process of cleansing the soul from the defilement of sin is continually going on. [Cf: ST 07-21-87 para. 02] p. 158, Para. 4, [1887MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is a high honor to be adopted into the royal family of Heaven. But how shall we know that this honor has been accorded us, and that we are reckoned as sons and daughters of God? By comparing our lives with the great moral standard of righteousness. If any come claiming to be sinless and holy, let us judge them by "the law and the testimony. If they speak not according to this word, it is because there is no light in them." Said Paul: "By the law is the knowledge of sin." John defines sin to be "the transgression of the law." Then when men and women claim great light and an exalted religious experience, while they are knowingly transgressing the law of God, let us not be deceived. When persons will speak lightly of the law, and set their impressions, feelings, and exercises above that divine standard, we may know that they have no light in them. They are repeating the course that was pursued in Eden. The laws and opinions of men are exalted above the law of the Infinite, just as in Eden the deceptive wiles of Satan were credited in preference to the word of God. [Cf: ST 07-21-87 para. 03] p. 158, Para. 5, [1887MS].

In the Judgment, some will present the great light which they have had, and the mighty works which they have done, saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But Jesus replies: "I never knew you. Depart from me, ye that work iniquity." These words of our Lord contain a lesson that is solemn and of infinite importance. These commandment-breakers may claim to be without sin,--a claim which was never made by Peter, John, Paul, nor any of the other apostles; but the great Detector of sin exposes the falsity of their profession. [Cf: ST 07-21-87 para. 04] p. 159, Para. 1, [1887MS].

We must not trust the claims of men. They may, as Christ represents, profess to work miracles in healing the sick. Is this marvelous, when just behind them stands the great deceiver, the miracle-worker who will yet bring down fire from heaven in the sight of men? Nor can we trust impressions. The voice or spirit that says to a man. You are under no obligation to obey the law of God; you are holy and sinless, while he is trampling on the divine law, is not the voice of Jesus; for he declares: "I have kept my Father's commandments." And John testifies: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Then how can these manifestations of great power, and these wonderful impressions, be accounted for, except on the ground that they are given through the influence of that miracle-working spirit that has gone forth to deceive the whole world, and infatuate them with strong delusion that they shall believe a lie? He is pleased when men and women claim to possess great spiritual power, and yet disregard the law of God, because through their disobedience they mislead others, and he can use them as effective agents in his work. [Cf: ST 07-21-87 para. 05] p. 159, Para. 2, [1887MS].

The Spirit and the word agree. The voice of God to the hearts of men does not contradict the utterances proclaimed in awful grandeur from Sinai's mount. God never contradicts himself. He claims obedience. The laws by which he governs the world are not only holy, just, and good, but they are immutable also, and by them the world is soon to be judged. Men may cast aside God's great moral standard of character, and erect a standard to suit their own convenience, and by this imperfect standard they may claim holiness; but God will enforce his own laws on nations, families, and individuals. [Cf: ST 07-21-87 para. 06] p. 159, Para. 3, [1887MS].

Men may say, I would keep the law of God if it was convenient to do so, and did not interfere with my business; but if I should keep the Sabbath of the fourth commandment, it would break me up; I should become poor. The Lord of glory became poor for our sakes, that we through his poverty might be made rich. Christ paid an infinite price for the redemption of the race, that he might refine and ennoble them, and make them sons and daughters of God. Well might John exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: ST 07-21-87 para. 07] p. 159, Para. 4, [1887MS].

The apostle continues: "And it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." It is not enough to profess to be keeping the law of God, while men are weaving into their lives and characters threads of selfishness and pride. Many who profess to be children of God have good impulses. When everything moves smoothly, they may be very courteous and obliging, and do some good works; but when difficulties arise, and their way is crossed, they show quite another spirit. Then there are heart-burnings, envy, enmity; self seeks the supremacy, and gains it. Can we truthfully call such persons Christians? No; for to be a Christian is to be Christlike. [Cf: ST 07-21-87 para. 08] p. 159, Para. 5, [1887MS].

The Lord looks upon the intents and purposes of the heart. A Sabbath religion alone will not meet his requirements. Selfishness must not be allowed to crowd out the love of Jesus and love for one another. We need to examine ourselves, whether we are in the faith, and to walk in the light, lest darkness come upon us. If we walk in the light, and open our heart and understanding to the light, we shall have clear day shining about us. We should use the light that we have to bless others. We should be willing to know our whole duty, and then do it. We should learn in the school of Christ his meekness and lowliness, and should test all our actions by the word of God, and the inquiry, How will this look in the Judgment? It is by taking this course that the true Christian will be a light to lighten the world. [Cf: ST 07-21-87 para. 09] p. 160, Para. 1, [1887MS].

This is a day of spiritual declension. Clouds and thick darkness obscure the spiritual vision, unless there is a daily enlightenment of the Spirit of God. Many who have had great light and have enjoyed precious opportunities, have, through their misconception of their true spiritual condition, become stumblingblocks for saints and sinners. Groping in a dim twilight, attempting to walk by their own spirit, they stumble and make very crooked paths, and the lame are turned out of the

way. They think they are entertaining the hope of seeing Jesus as he is, and being like him; but they forget to purify themselves as he is pure. [Cf: ST 07-21-87 para. 10] p. 160, Para. 2, [1887MS].

What are you doing, my fellow-Christians? Are you examining yourselves, whether ye be in the love of God? Are you day by day purifying your own souls, and obtaining a fitness for Heaven? The Bible is full of practical truths that are calculated to work great changes in the human character. And Jesus prayed for his disciples: "Sanctify them through thy truth; thy word is truth." The word of God obeyed is the great sanctifier of hearts. Through its influence we may become pure, "even as He is pure." By forming such a character, we shall secure the truest happiness here; and when Jesus shall appear in the clouds of heaven, we shall be able to say: "Lo, this is our God; we have waited for him, and he will save us." "We will be glad and rejoice in his salvation." *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 07-21-87 para. 11] p. 160, Para. 3, [1887MS].

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "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: ST 07-28-87 para. 01] p. 160, Para. 4, [1887MS].

In these words the Saviour presents before us the importance of laying up for ourselves a treasure in Heaven. Christ understood full well what he was saying. He knew that if men should lay up their treasures here in this world, their interests also would be here; and these worldly interests would shut the love of God out of the heart. If we keep our eye fixed too intently upon things of the world, how can we see those that are heavenly? [Cf: ST 07-28-87 para. 02] p. 161, Para. 1, [1887MS].

God would have the things of this world take a secondary place; but it is Satan's object to make them the most attractive to us. As the great deceiver succeeds in his purpose to draw our minds from God, it is impossible for us to estimate the loss we are sustaining. If we are getting daily views of heavenly things, we shall be constantly hungering and thirsting after righteousness. And if our eye is single to the glory of God, his rich blessing can flow into our hearts and homes. Then why do we not have the glory of God in view in all that we say and do? It is because we invite the world into our hearts, and the love of the world strengthens continually, until it crowds out the work of grace from the heart, and separates us from our Creator. [Cf: ST 07-28-87 para. 03] p. 161, Para. 2, [1887MS].

When in the temple at Jerusalem the water was poured out at the foot of the altar, commemorating the water that flowed from the smitten rock in the wilderness, the voice of Jesus was heard, clear and penetrating, "If any man thirst, let him come unto me and drink." He was the Rock that followed them in the wilderness, refreshing his thirsty people. And now he would draw away the mind from that which can never satisfy the thirsting, fainting soul, to the Rock of Ages, from which flow the pure streams of eternal life. From this fountain the nations may drink



and drink again, and the supply is fresh, and inexhaustible, and free to all. [Cf: ST 07-28-87 para. 04] p. 161, Para. 3, [1887MS].

We may drink here and satisfy our thirst. But how many there are, even of those who profess to be the children of God, who while longing to be free from the troubles that beset them on the right hand and on the left, are yet bending all their energies to lay up a treasure on earth.--the very thing which Christ has told them not to do. [Cf: ST 07-28-87 para. 05] p. 161, Para. 4, [1887MS].

Jesus would not have his people worrying and toiling and fretting under a yoke of their own imposing. He invites them: "Take my yoke upon you." The world's yoke is galling, and too heavy to bear; but the gracious words of our Lord are, "Take my yoke upon you," and "ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Oh, how many galling yokes, how many unnecessary burdens, are borne because men will grasp this world and this world's treasures, because they choose things that are of no importance, while things of eternal importance are considered of little or no value! The things of this world are the things that worldlings love and seek for; but should Christians do the same as they? No, they must take an entirely different course. They must seek those things that are above, "where Christ sitteth at the right hand of God." [Cf: ST 07-28-87 para. 06] p. 161, Para. 5, [1887MS].

What will it amount to in the end, if we devote all our time and energies to the poor, selfish life of the worldling? We shall not be the happier here for having our treasure in this earth, and we shall miss the eternal reward. It is of infinitely more consequence to build up a character that God can approve than to carry on the most successful business career. Jesus, our perfect pattern, has shown man the way to form such a character. Day by day, through the help of divine grace, he may be making a record which he will not be ashamed to meet in the Judgment. As the artist prints the face upon the polished plate, so our characters are printed upon the books of Heaven, and it should be our first care to know that the impressions made there are fair and perfect. [Cf: ST 07-28-87 para. 07] p. 161, Para. 6, [1887MS].

It is our duty to render to God the best service possible. There are some who have talents that would enable them to stand in the sacred desk, and speak the word of God to the people. These talents have been intrusted to them to do good with, and they are responsible for the use they make of them; but oh, how many are using these God-given powers for purposes of mere worldly gain! Perhaps they are trying to serve both God and mammon; but while they are serving themselves, they are not serving God. [Cf: ST 07-28-87 para. 08] p. 162, Para. 1, [1887MS].

Christ is the great foundation stone; and we read that some are building on that foundation, wood, hay, and stubble, while others are bringing to it gold, silver, and precious stones. The fires of the great day will test every man's work, and if the material he furnished is consumed, he will suffer loss. [Cf: ST 07-28-87 para. 09] p. 162, Para. 2, [1887MS].

Dear Christian friend, stop and think. You are trading with your Lord's money; and what use are you making of it? You may suffer your

mind to be engrossed with business transactions and the cares of this life; but you cannot carry these things with you into the other world. There will be no use for this kind of education there. Then why not use your talents to build up Christ's kingdom? Why not give to the service of God the tact, skill, and energy that have made you successful in business? The works of this world will be destroyed. Would it not be better to put some of your thinking powers into the cause of God, and build where the work will be enduring, and you will not suffer loss? [Cf: ST 07-28-87 para. 10] p. 162, Para. 3, [1887MS].

The constant burden of our hearts should be, What can I do to save souls for whom Christ died? All around me are precious souls lying in wickedness, that must perish unless someone shall work for their salvation. How can I best reach these wandering ones, that I may bring them to the glorious city of God, and present them before the throne, saying, Here am I and the children whom the Lord hath given me? [Cf: ST 07-28-87 para. 11] p. 162, Para. 4, [1887MS].

Some may excuse themselves by saying, I have had no experience in this kind of work; I have used my ability only in the things of this life. Well, it is for you to say whether you will continue to devote your time and strength to worldly interests, or will use them in the cause of God. None of us will be forced into this service. If we choose to concentrate our powers upon worldly matters, there will be nothing to hinder us. But why is it that we persist in laying up treasure here instead of above? Suppose you should change the order of things, and lay up some of your treasure in Heaven, would you not rejoice to receive it again by and by, imperishable? [Cf: ST 07-28-87 para. 12] p. 162, Para. 5, [1887MS].

It takes time and patience to learn the truth, and to become an accomplished workman in the vineyard of the Lord; yet this you may do. Go to the milliner, or dressmaker, and she will tell you how long and hard she toiled before she had a correct knowledge of the business. The architect will tell you how long it took him to understand how to plan and erect a tasteful and commodious building. And so it will be in all the callings which men follow. They do not expect success without care and diligence in mastering their business. But how few of us who are called to be co-laborers with the Master, have "learned the trade" as Christians. Let these men and women who are so successful in business and so eloquent in talking of worldly things, come into the social meeting, and often when they arise to testify for Christ, they will mumble a few words in a scarcely audible tone, and sit down. Why are they willing to be dwarfs in religious things? Does it not show where their heart is? [Cf: ST 07-28-87 para. 13] p. 163, Para. 1, [1887MS].

Christ has appointed to every man his work. The second death will be the portion of those who labor not, and the dreadful words will be heard, "Depart from me, ye that work iniquity." But the faithful servants will not lose their reward. They will gain eternal life, and the "Well done, good and faithful servant," will fall as sweetest music on their ears. Soon the books of record will be examined, and the cases of all decided; and it will then appear that the heavenly treasure will repay a lifetime of earnest devotion. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: ST 07-28-87 para. 14] p. 163, Para. 2, [1887MS].

From a private letter from Mrs. E. G. White, we insert the following

brief account of the meetings in Scandinavia:-- [Cf: ST 07-28-87 para. 01] p. 163, Para. 3, [1887MS].

Our tent meeting commenced at Stockholm June 25, and closed today. It was with fear and trembling the experiment was entered into of campmeeting in Moss, Norway, which proved a perfect success, as was also the tent meeting in Stockholm. There were five meetings each day, and the outside attendance was marvelous to us all. The tent was full from the first and increased numbers flocked to the meeting until not only all the seats were occupied, but also all standing room under the tent, until it was literally packed, and a wall of people surrounding it besides. [Cf: ST 07-28-87 para. 02] p. 163, Para. 4, [1887MS].

There were police ready to do anything free of charge. They would come to see if all was in peace and order and listen to the discourses as if spellbound. They were not needed, however, for there was order from first to last. Yesterday, Sunday, it was estimated that there were about one thousand people in and around the tent listening with deep interest. These meetings have made Elder Matteson and Brother Olsen so glad that they do not know how to express their grateful thanks to God. The truth and work will stand higher in Sweden than it ever has before. We had in attendance ministers, lawyers, and other men belonging to the best class of people, who have pressed their way to the tent. [Cf: ST 07-28-87 para. 03] p. 163, Para. 5, [1887MS].

The church here has been greatly blessed, and their testimonies show them to have made great advancement since our first visit to the place, which was the last of October, 1885. The Lord has added to their number until the church now numbers one hundred souls. The blessing of the Lord has attended the labors of Elder Matteson the past winter in conducting a school for colporteurs. There were seventeen that have been educated as workers. All came in a body to bid us farewell, and all expressed their gratitude to God for the blessings they had received at this meeting. We bid these dear souls who are preparing to work for the Master farewell, not expecting to meet them again in this life, but hoping to meet them around the throne of God, with the fruit of their labor, sheaves for the heavenly garner. [Cf: ST 07-28-87 para. 04] p. 164, Para. 1, [1887MS].

The tent meeting has been a wonderful success. All are encouraged. Many have heard the message of truth that probably would not have heard it had it not been for the tent meeting. The tent remains and meetings will be continued every evening. Brethren Matteson and Johnson will labor in the tent; the colporteurs will work industriously in the city, and we believe many souls will come to a knowledge of the truth. We feel thankful to God to see the work advancing in the kingdoms of Northern Europe. [Cf: ST 07-28-87 para. 05] p. 164, Para. 2, [1887MS].

The 24th of June is their midsummer holiday, when the days are the longest; the sun rises at 3 a.m. and sets at 9:30 p.m. and it is scarcely dark any time during the night. At 11 o'clock one can see to read or write. Somehow one gets puzzled over this state of things and hardly knows when to retire for sleep or when to arise, as it is broad daylight at 2 o'clock in the morning. The midsummer is celebrated about the same here in Europe as the 4th of July in America. [Cf: ST 07-28-87 para. 06] p. 164, Para. 3, [1887MS].

We are now about ready to start for the cars, which leave Stockholm at 6 p.m. and reach Malmo at 9 a.m. tomorrow morning, where we take the boat for Copenhagen. We are of good courage, for we see the work of God advancing some in these countries. Ellen G. White. *Stockholm, Sweden, June 22.* [Cf: ST 07-28-87 para. 07] p. 164, Para. 4, [1887MS].

When Christ was born at Bethlehem, Satan saw the plains illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, "Glory to God in the highest, and on earth peace, goodwill toward men." The prince of darkness saw the amazement that filled the hearts of the shepherds as they witnessed the display of divine glory, and listened to the songs of the angelic host. And well might the shepherds tremble before this exhibition of bewildering glory, which seemed to entrance their very senses. The rebel chief himself trembled at the announcement that was made to them: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Satan had been successful in carrying out the plan which he devised for the ruin of men, and success had made him bold and powerful. From the time of Adam he had controlled the minds and the bodies of men; but now he was alarmed, for he felt that both his life and his kingdom were in danger. [Cf: ST 08-04-87 para. 01] p. 164, Para. 5, [1887MS].

Satan knew that the songs of the heavenly messengers celebrating the advent of the Saviour to a fallen world, and the joy expressed at this great event, boded no good to himself. In the infant Christ he recognized a rival,--the coming One who would contest his power, and perhaps overthrow his kingdom; and his mind was filled with dark forebodings. He imbued Herod with the same feelings and fears that disturbed his own mind, by insinuating that his power and his kingdom were to be given to this new king. He thus stirred up the envy and jealousy of Herod to destroy Christ, and this led to the destruction of all the little children that were in Bethlehem. [Cf: ST 08-04-87 para. 02] p. 164, Para. 6, [1887MS].

But a higher power was at work against the plans of the prince of darkness. Angels of God frustrated his designs, and protected the life of the infant Redeemer. In a dream Joseph was warned to flee into Egypt, that in a heathen land he might find an asylum for his precious charge. Satan was thwarted; but he did not give up his efforts to overthrow his hated rival. He followed Jesus from infancy to childhood, and from childhood to manhood, inventing ways and means to allure him from his allegiance to God, and overcome him with his subtle temptation. The unsullied purity of Christ in his childhood, youth, and manhood, which Satan could not taint, annoyed him exceedingly. All the darts and arrows of temptation which were hurled against the Son of God, fell harmless at his feet. And when he found that he prevailed nothing in moving Christ from the steadfastness of his integrity, or in marring the spotless purity of the youthful Galilean, he looked upon him as an enemy that he must dread and fear. [Cf: ST 08-04-87 para. 03] p. 165, Para. 1, [1887MS].

This prince of evil was chafed and enraged that there should be One who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, One over whom he could obtain no advantage to separate the soul from God. [Cf:

ST 08-04-87 para. 04] p. 165, Para. 2, [1887MS].

There was another whom Satan could not swerve from the right way. The childhood, youth, and manhood of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, were marked with firmness and moral power. When the voice of this prophet was heard in the wilderness, saying, "Prepare ye the way of the Lord, make his paths straight," Satan feared for the safety of his kingdom. The sinfulness of sin was revealed in such a manner that men trembled and became alarmed. His power over many who had been under his control was broken; and some, by repentance of their sins, found the favor of God, and gained moral power to resist the temptations of the great adversary. [Cf: ST 08-04-87 para. 05] p. 165, Para. 3, [1887MS].

When Christ presented himself to John for baptism, Satan was among the witnesses of that event. He saw the lightnings flash from the cloudless heavens. He heard the majestic voice of Jehovah that resounded through Heaven, and echoed through the earth like peals of thunder, announcing, "This is my beloved Son, in whom I am well pleased." He saw the brightness of the Father's glory overshadowing the form of Jesus, thus pointing out with unmistakable assurance the One in that crowd whom he acknowledged as his Son. The circumstances connected with this baptismal scene were of the greatest interest to Satan. He knew then for a certainty that unless he could overcome Christ, from thenceforth there would be a limit to his power. He understood that this communication from the throne of God signified that Heaven was now more directly accessible to man than it had been, and the most intense hatred was aroused in his breast. [Cf: ST 08-04-87 para. 06] p. 165, Para. 4, [1887MS].

When Satan led man to sin, he hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between Heaven and earth. When from the opening heavens he heard the voice of God addressing his Son, it was to him as the sound of a deathknell. It told him that now God was about to unite man more closely to himself, and give moral power to overcome temptation, and to escape from the entanglements of Satanic devices. Satan well knew the position which Christ had held in Heaven as the Son of God, the Beloved of the Father; and that Christ should leave the joy and honor of Heaven, and come to this world as a man, filled him with apprehension. He knew that this condescension on the part of the Son of God boded no good to him. [Cf: ST 08-04-87 para. 07] p. 166, Para. 1, [1887MS].

Satan could not comprehend the mystery of this great sacrifice for the benefit of fallen man. His selfish soul could not understand how there could exist benevolence and love for the deceived race, so great as to induce the Prince of Heaven to leave his home, and come to a world marred with sin and with the traces of the curse. Satan knew that the value of Heaven far exceeded man's anticipation and appreciation, and that the most costly treasures of the world would not compare with it in worth. He had a knowledge of the inestimable value of eternal riches that man did not possess. He had experienced the pure contentment, the peace, the exalted happiness and unalloyed joys, of the heavenly abode. He had realized, before his rebellion, the satisfaction of the full approval of God. He had had a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power.

[Cf: ST 08-04-87 para. 08] p. 166, Para. 2, [1887MS].

The loss he had sustained was well known to Satan. And as the riches and glories of Heaven were lost to him through his rebellion, he determined to be revenged by causing as many as he could to share in his fall. He would lead them to undervalue Heaven, and to place their affections upon things of earth. [Cf: ST 08-04-87 para. 09] p. 166, Para. 3, [1887MS].

The time had now come when Satan's empire over the world was to be contested, his right disputed, and he feared that his power would be broken. He knew, through prophecy that a Saviour was predicted, and that his kingdom would not be established in earthly triumph and with worldly honor and display. He knew that the prophecies foretold a kingdom to be established by the Prince of Heaven upon the earth which he claimed as his dominion. This kingdom would embrace all the kingdoms of the world, and then the power and glory of Satan would cease, and he would receive his retribution for the sins he had introduced into the world, and for the misery he had brought upon the human race. He knew that everything which concerned his prosperity was depending upon his success or failure in overcoming Christ with his temptations; and he brought to bear on the Saviour every artifice at his command to allure him from his integrity. [Cf: ST 08-04-87 para. 10] p. 166, Para. 4, [1887MS].

Man can never know the strength of the temptations to which the Son of God was subjected. All the temptations that seem so afflicting to man in his daily life, so difficult to resist and overcome, were brought to bear upon him in as much greater degree as he is superior in his excellence of character to fallen man. [Cf: ST 08-04-87 para. 11] p. 167, Para. 1, [1887MS].

Our Redeemer was tempted in all points like as we are. As man's representative, he met the strongest force of Satan, his most wily temptations, and conquered in man's behalf. It is impossible for man to be tempted above that he is able to bear while he relies upon Jesus, the infinite Conqueror, whose grace and strength are sufficient for all our needs. By Mrs. E. G. White. [Cf: ST 08-04-87 para. 12] p. 167, Para. 2, [1887MS].

The apostle addresses his brethren: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2. [Cf: ST 08-11-87 para. 01] p. 167, Para. 3, [1887MS].

Light and spiritual understanding have been given us upon health reform. The truth that has reached the understanding, the light that has shone upon us, should be appreciated and cherished or they will witness against us in the day of God. Truth has been given to save those who would believe and obey. The condemnation of the lost will not be because they did not have the light, but because they had the light and did not walk in it. [Cf: ST 08-11-87 para. 02] p. 167, Para. 4, [1887MS].

God has furnished man with abundance of means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these, our benevolent heavenly Father says that we "may freely eat." We may enjoy the fruits, the vegetables, the grains, without doing violence to the laws of our being. These articles, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor, without the use of brandy, alcohol, wine beer, tea, or coffee. [Cf: ST 08-11-87 para. 03] p. 167, Para. 5, [1887MS].

God created man a little lower than the angels, and bestowed upon him attributes that will, if properly used, make him a blessing to the world, and cause him to reflect the glory to the Giver. But although made in the image of God, man has, through intemperance, violated principle and God's law in his physical nature. Intemperance of any kind benumbs the perceptive organs, and so weakens the brain nerve power that eternal things are not appreciated, but are placed upon a level with common things. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and moral. The apostle Peter understood this, and raised his voice of warning to his brethren: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." [Cf: ST 08-11-87 para. 04] p. 167, Para. 6, [1887MS].

There is but little moral power in the professed Christian world. Wrong habits have been indulged, and physical and moral laws have been disregarded, until the general standard of virtue and piety is exceedingly low. Habits which lower the standard of physical health enfeeble mental and moral strength. The indulgence of unnatural appetites and passions has a controlling influence upon the nerves of the brain. The animal organs are strengthened, while the moral and spiritual are depressed. It is impossible for an intemperate man to be a Christian, for his higher powers are brought into slavery to the lower passions. [Cf: ST 08-11-87 para. 05] p. 168, Para. 1, [1887MS].

Those who have had the light upon eating and dressing with simplicity, in obedience to physical and moral laws, and who turn from the light which points out their duty, will shun duty in other things. If they blunt their consciences to avoid the cross which they will have to take up to be in harmony with natural law, they will, in order to shun reproach, violate the ten commandments. There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles. Conformity to the world's customs and practices will separate the soul from God. There are in the Christian world many who think more of the praise of those who love not God than of the favor of Heaven. These will yield to temptation, and become more firmly wedded year by year to worldly fashions and indulgences of perverted appetite than they are to healthy bodies, sound mind, or sanctified hearts. [Cf: ST 08-11-87 para. 06] p. 168, Para. 2, [1887MS].

God is proving us, as he tested and proved Adam and Eve in the garden of Eden, on the point of appetite, to develop what is in our hearts. Are we Christians? then we will eat and drink to the glory of God.

Pride, self-indulgence, and love of the world have separated many from God. The principles of truth are by a large class virtually sacrificed, while they profess to love the truth. Christians should wake up and act with determined effort, for their influence is telling upon and moulding the opinions and habits of others. They will bear the weighty responsibility of deciding by their influence the destiny of souls. [Cf: ST 08-11-87 para. 07] p. 168, Para. 3, [1887MS].

The Lord, by close and pointed truths, is cleaving out a people from the world, and purifying them unto himself. Pride and unhealthful fashions, the love of display, the love of approbation,--all must be left with the world, if we would be renewed in knowledge after the image of him who created us. "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." [Cf: ST 08-11-87 para. 08] p. 168, Para. 4, [1887MS].

The indulgence of the appetite, and the effort to keep pace with the fashions of this degenerate age, have brought into the heart of men selfishness, pride, envy, malice, evil surmising, backbiting, gossiping, until the spirit of God has little to do with them. While some who profess to know God remain in their present state, their prayers are an abomination in his sight. They do not sustain their faith by their works, and it would have been better for some never to have professed the truth than to have dishonored their profession as they have done. While they profess to be servants of Christ, they are servants of the enemy of righteousness; and their works testify of them that they are not acquainted with God, and that their hearts are not in obedience to the will of Christ. They make child's play of religion; they act like pettish children. They serve God at will and let it alone at pleasure. [Cf: ST 08-11-87 para. 09] p. 168, Para. 5, [1887MS].

The children of God the world over are one great brotherhood. Our Saviour has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another, and supreme love to their heavenly Father, should be exemplified in their conversation and works. [Cf: ST 08-11-87 para. 10] p. 169, Para. 1, [1887MS].

That which should excite the greatest alarm is that we do not feel or sense our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the word of God and to prayer, individually seeking the Lord earnestly, that we may find him. We should make this our first business. [Cf: ST 08-11-87 para. 11] p. 169, Para. 2, [1887MS].

The members of the church are responsible for the talents committed to their trust, and it is impossible for Christians to meet their responsibilities unless they occupy that elevated position that is in accordance with the sacred truths which they profess. The light that shines upon our pathway makes us responsible to let that light shine forth to others in such a manner that they will glorify God by good



works. By Mrs. E. G. White. [Cf: ST 08-11-87 para. 12] p. 169, Para. 3, [1887MS].

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." [Cf: ST 08-18-87 para. 01] p. 169, Para. 4, [1887MS].

The apostle prayed for the church at Ephesus, that God would grant them "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The spiritual strength here spoken of is something that we may each obtain; but how shall we get it? Perhaps we are in darkness, feeling weak and discouraged and that God does not love us. If so, we are not to give way to feeling; feeling has nothing whatever to do with the matter. We are to take the word of God as it reads, the words of Christ as he has spoken them. [Cf: ST 08-18-87 para. 02] p. 169, Para. 5, [1887MS].

Hear these words of our Saviour: "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." It is the privilege of every one of us to build upon the Eternal Rock; then we shall not dishonor God, nor by our words and actions scatter away from Christ. There are some who do this, and Jesus is ashamed to call them brethren. [Cf: ST 08-18-87 para. 03] p. 169, Para. 6, [1887MS].

We may come to our Saviour in the hour of trial, and plead: "I am in poverty and need, and I must have thy blessing. I come to thee; for thou hast told me to come. Thou hast invited all who are weary and heavy laden to come unto thee, and thou hast promised them rest. Thou hast said; 'Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.'" And when he has given you rest, do not grieve his Spirit by talking darkness and unbelief. Talk faith; but, above all things, hold daily communion with Jesus. [Cf: ST 08-18-87 para. 04] p. 170, Para. 1, [1887MS].

Satan will tell you that you do not feel any better than you did before you went to Jesus with your troubles. But here the question arises again, What has feeling to do with it? The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Again we read: "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" *grudgingly* pardon. Is that it? No, indeed! This is the way it reads: "For he will *abundantly* pardon." When you have thrown yourself upon the mercy of God, and taken him at his word, and yet the enemy comes, and suggests your faults and failings, and tells you that you are no better than before you sought the Lord, you can point to Jesus, and repeat his promises, and tell what he has done for you. [Cf: ST 08-18-87 para. 05] p. 170, Para. 2, [1887MS].

The apostle continues: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." While this divine fullness has been placed within our reach, how easily we are satisfied. We have accustomed ourselves to think that it is enough to have a knowledge of the truth without its sanctifying power. Just a little sip at the fountain of life quenches our thirst. We do not come again and again to drink. But this is not in accordance with the mind of God. Our souls should be continually athirst for the water of life. Our hearts should ever go out after Christ, longing for communion with him. It is hungering and thirsting after righteousness that will bring us the full measure of his grace. [Cf: ST 08-18-87 para. 06] p. 170, Para. 3, [1887MS].

Enoch "walked with God;" but how did he gain this sweet intimacy? It was by having thoughts of God continually before him. As he went out and as he came in, his meditations were upon the goodness, the perfection, and the loveliness of the divine character. And as he was thus engaged, he became changed into the glorious image of his Lord; for it is by beholding that we become changed. [Cf: ST 08-18-87 para. 07] p. 170, Para. 4, [1887MS].

We have something more to do than merely to attend church services. Prayers and testimonies in the social meeting will not answer, when we never say a word for Jesus outside the meetinghouse. We are to reflect the character of Jesus. Everywhere, whether in the church, at our homes, or in social intercourse with our neighbors, we should let the lovely image of Jesus appear. This we cannot do unless we are filled with his fullness. If we would become better acquainted with Jesus, we should love him for his goodness and excellence and we should desire to become so assimilated to his divine character that all would know that we had been with Jesus, and learned of him. [Cf: ST 08-18-87 para. 08] p. 170, Para. 5, [1887MS].

It is by carrying out in our lives the pure principles of the gospel of Christ that we honor and glorify our Father who is in Heaven. When we are doing this, we are reflecting Heaven-given light upon the dark world around us. Sinners will be constrained to confess that we are not the children of darkness, but the children of light. How shall they know this? By the fruits we bear. Men may have their names upon the church book; but that does not make them children of light. They may hold honorable positions and receive the praise of men; but that does not make them children of light. They may shut themselves in monasteries, and clothe themselves in garments of sanctity, and yet not be the children of light. All this will not help them to shun or to overcome temptation. There must be a deep work of grace,--the love of God in the heart, and this love is expressed by obedience. [Cf: ST 08-18-87 para. 09] p. 171, Para. 1, [1887MS].

It is Christ dwelling in the soul that gives us spiritual power, and makes us channels of light. The more light we have, the more we can impart to others around us. The more closely we live to Jesus, the clearer views shall we have of his loveliness. As we behold him in his purity, we discern more clearly our own faults of character. We yearn

after him, and for that fullness that is in him, and that shines out in the perfection of his heavenly character; and by beholding we become changed into his image. [Cf: ST 08-18-87 para. 10] p. 171, Para. 2, [1887MS].

How was it with our Saviour? He represented his Father in every act of his life, and in like manner the people of God are expected to represent Christ. Are we representing him in cross-bearing, in self-denial, in patience, and in labor for perishing souls? Let us think soberly and candidly about this matter. If we are not really deceiving ourselves, are we not, by our unbelief, daily depriving ourselves of the riches of his grace? [Cf: ST 08-18-87 para. 11] p. 171, Para. 3, [1887MS].

We should not allow the worldliness all about us to control our actions, but should be steadfast in the faith and strong in the word of God. Every day we are sowing some kind of seed. If we sow the seeds of unbelief, we shall reap unbelief; if we sow pride, we shall reap pride; if we sow stubbornness, we shall reap stubbornness; "for whatsoever a man soweth, that shall he also reap." [Cf: ST 08-18-87 para. 12] p. 171, Para. 4, [1887MS].

We do not want to be covered over with the mildew and slime of the world. We are to remain in this world but a little while. We are pilgrims and strangers here, and are on our way to a better country, even a heavenly; and we want to become acquainted with that land to which we are going. Our conversation should not be exclusively of the world and worldly things; but our tongues should be trained to talk of the Christian's reward, and our eyes to discern the glory of that better country. It should be our daily work to gain a fitness for those mansions Jesus has gone to prepare for us. [Cf: ST 08-18-87 para. 13] p. 171, Para. 5, [1887MS].

Our hearts may be filled with all the fullness of God; but there is something for us to do. We must not pet our faults and sins, but put them away, and make haste to set our hearts in order. When this is done, let us take the key of faith, and unlock the storehouse of God's rich blessings. Does he want us to entertain doubt and darkness? Does he want us to be destitute of his Spirit? No, indeed. There is an infinite fullness to draw from; and we have the promise of our divine Lord, "According to your faith be it unto you." We may win the crown of life, a place at God's right hand, and as we enter the pearly gates, hear the words, sweeter than any music, "Well done, good and faithful servant, enter thou into the joy of thy Lord." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 08-18-87 para. 14] p. 172, Para. 1, [1887MS].

At the first advent of Christ into this world, the people were favored with a new and fuller manifestation of the Divine Presence than they had ever enjoyed before. The knowledge of God, and the infinite love and benevolence of his character, were revealed more perfectly; for it pleased the Father that in his well-beloved Son all fullness should dwell. The middle wall of partition between Jew and Gentile was broken down, and both were made partakers, not only of the blessings promised under the old covenant, but also the spiritual and heavenly truths revealed through Christ. [Cf: ST 08-25-87 para. 01] p. 172, Para. 2, [1887MS].

The Jewish church, with its rites and ceremonies pointing forward to Christ, was not to be despised. This was a dispensation of glory. In the wilderness, Christ himself, though invisible, was the leader of the armies of Israel; and the power of God was often revealed in a special manner in their behalf. Considering these glorious displays of divine power, Moses thus addresses Israel: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" How many pass over these words of Moses as though they were meaningless, and continue to heap reproach and derision on divine institutions. How many trample on the divine law, the righteous judgments and statutes which were committed to God's ancient people. [Cf: ST 08-25-87 para. 02] p. 172, Para. 3, [1887MS].

In the mount, when the law was given to Moses, the Coming One was shown to him also. He saw Christ's work, and his mission to earth, when the Son of God should take upon himself humanity, and become a teacher and a guide to the world, and at last give himself a ransom for their sins. When the perfect Offering should be made for the sins of men, the sacrificial offerings typifying the work of the Messiah were to cease. With the advent of Christ, the veil of uncertainty was to be lifted, and a flood of light shed upon the darkened understanding of his people. [Cf: ST 08-25-87 para. 03] p. 172, Para. 4, [1887MS].

As Moses saw the day of Christ, and the new and living way of salvation that was to be opened through his blood, he was captivated and entranced. The praise of God was in his heart, and the divine glory that attended the giving of the law was so strikingly revealed in his countenance when he came down from the mount to walk with Israel, that the brightness was painful. Because of their transgressions, the people were unable to look upon his face, and he wore a veil that he might not terrify them. [Cf: ST 08-25-87 para. 04] p. 172, Para. 5, [1887MS].

It was the light of the glory of the gospel of Christ, who was the foundation of the sacrificial system, that shone in the face of Moses. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" When the reality, the full blaze of midday light, should come, the dim glory which was but an earnest of the latter, should be done away, swallowed up in the greater glory. [Cf: ST 08-25-87 para. 05] p. 173, Para. 1, [1887MS].

"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." God was pleased to reveal to Moses the end of the sacrificial offerings at the time of the giving of his law. It was made plain to him that the Angel that stood at the head of the armies of Israel was the great Offering for sin, the foundation of the entire typical system. He saw type reach its antitype. The former was but an earnest of the latter, and in comparison with it was intricate and mysterious, although of great beauty and clearness. [Cf: ST 08-25-87 para. 06] p. 173, Para. 2, [1887MS].

Had the Israelites discerned the gospel light that was opened to Moses, had they been able by faith to look steadfastly to the end of that which was abolished they could have endured the light which was reflected from the countenance of Moses. "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." The Jews as a people did not discern that the Messiah whom they rejected, was the Angel who guided their fathers in their travels in the wilderness. To this day the veil is upon their hearts, and its darkness hides from them the good news of salvation through the merits of a crucified Redeemer. [Cf: ST 08-25-87 para. 07] p. 173, Para. 3, [1887MS].

It is no wonder that transgressors of God's law at the present time will get as far from it as possible; for it condemns them. But those who hold that the ten commandments were abolished at the crucifixion of Christ are in a similar deception to that of the Jews. The position that the law of God is rigorous and unbearable casts contempt upon Him who governs the universe in accordance with its holy precepts. A veil is over the hearts of those who hold this view in reading both the Old and the New Testament. The penalty for the least transgression of that law is death, and but for Christ, the sinner's Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner's behalf. [Cf: ST 08-25-87 para. 08] p. 173, Para. 4, [1887MS].

With the first advent of Christ there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel. The brightness of the Father's glory, and the excellence and perfection of his sacred law, are only understood through the atonement made upon Calvary by his dear Son; but even the atonement loses its significance when the law of God is rejected. [Cf: ST 08-25-87 para. 09] p. 173, Para. 5, [1887MS].

The life of Christ was a most perfect and thorough vindication of his Father's law, and his death attested its immutability. Christ did not, by bearing the sinner's guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, he need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father's law. [Cf: ST 08-25-87 para. 10] p. 174, Para. 1, [1887MS].

The Jews had departed from God, and in their teaching had substituted their own traditions for the divine law. The life and teachings of Christ made plain and distinct the principles of this violated law. The heavenly host understood that the object of his mission was to exalt the Father's law and make it honorable, and to justify its claims by paying with his own life the penalty of its transgression. It was thus that he made reconciliation between God and man. As the great blessings brought within the reach of the human race at the first advent of the Saviour were seen by the angelic visitors, they burst into the glad, triumphant anthem: "Glory to God in the highest, and on earth peace, goodwill toward men." [Cf: ST 08-25-87 para. 11] p. 174, Para. 2,

[1887MS].

The middle wall of partition between the Jew and Gentile was broken down. They were no longer in separate rooms; the unbelieving Gentile has been united with the believing Jew. The Gentile did not crowd the Jews from their original position, but he became a partaker with them of their blessings. [Cf: ST 08-25-87 para. 12] p. 174, Para. 3, [1887MS].

Thus was fulfilled the mission of Christ; and from his own divine lips were heard the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 08-25-87 para. 13] p. 174, Para. 4, [1887MS].

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." [Cf: ST 09-01-87 para. 01] p. 174, Para. 5, [1887MS].

Here the battle between self-control and selfish indulgence is set forth. There is work for us to do, stern, earnest work, to decide which shall obtain the mastery. All our habits, tastes, and inclinations should be in accordance with the laws of health and life. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good. [Cf: ST 09-01-87 para. 02] p. 174, Para. 6, [1887MS].

There are many expensive indulgences that are at the same time very injurious. They derange the digestive organs, and destroy the appetite for simple, wholesome food, and sickness and suffering are the result. With dyspepsia and its attendant evils comes the loss of a sweet disposition. There is irritability, fretfulness, impatience; and harsh, unkind words are spoken, which may result in the loss of a dear friend. Thus the books of Heaven show loss in many ways. [Cf: ST 09-01-87 para. 03] p. 174, Para. 7, [1887MS].

God is not unwilling that we should enjoy the blessings of life. He has placed in our hands abundant means for the gratification of natural appetite. In the products of the earth there is a bountiful variety of food that is both palatable and nutritious, and of these articles we "may freely eat." We may enjoy the fruits, the vegetables, and the grains, which our benevolent heavenly Father has provided for our use, without doing violence to the laws of our being. Such a diet will nourish the body, and preserve its natural vigor, without the use of artificial stimulants and luxuries. [Cf: ST 09-01-87 para. 04] p. 175, Para. 1, [1887MS].

Intemperance commences at the table in the use of unhealthful food. After a time, as the digestive organs become weakened, the food does not satisfy the appetite, and there is a craving for more stimulating food and drinks. Tea, coffee, and flesh meats produce an immediate effect, and are freely indulged in. Under their influence, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. But there is always a reaction. The nervous system, having been unduly

excited, borrowed power for present use from its future resources; and all this temporary invigoration of the system is followed by depression. The appetite, educated to crave something stronger, soon calls for tobacco, wines, and liquors. [Cf: ST 09-01-87 para. 05] p. 175, Para. 2, [1887MS].

The more the appetite is indulged, the more imperative are its demands, and the more difficult it is to control. The more debilitated the system becomes, and the less able to do without unnatural stimulants, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving. [Cf: ST 09-01-87 para. 06] p. 175, Para. 3, [1887MS].

We are to be temperate in all things. Not only should we be careful to exercise judgment in the selection of proper food, but strict temperance in eating and in drinking is essential to the healthy preservation and vigorous exercise of all functions of the body. But intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties. [Cf: ST 09-01-87 para. 07] p. 175, Para. 4, [1887MS].

Parents are many times responsible in this matter. They educate the taste of their children by indulging them in the use of unhealthful articles. They permit them to eat rich pastries and highly seasoned food, and to drink tea and coffee. They are thus laying the foundation for perverted appetites and ruining the health of their children. They should help them in this respect, and not place temptation in their way. [Cf: ST 09-01-87 para. 08] p. 175, Para. 5, [1887MS].

Frequently mothers permit their children to eat candy and sweetmeats, and the habit thus formed, besides involving an unwise expenditure of money, is ruinous to the health. One mother said to me, as she placed a package of candy in her child's hand, "It is only five cents' worth." It was a very poor quality of candy and highly colored. The child looked in my face with much interest, to see how I regarded the matter. Said I, "The lessons in the selfish indulgence of taste which you are giving your children are setting their feet in an evil path. You, as their guardian and teacher, should be helping them to overcome. You should be teaching them to cease to do evil and to learn to do well." [Cf: ST 09-01-87 para. 09] p. 175, Para. 6, [1887MS].

Besides the injury that is done to the health, these indulgences of taste are in the end expensive. Though but a trifle may be spent at each time, they soon aggregate quite a sum; and this money might be spent for some useful purpose, or be given to the cause of God. Will you ponder these things my Christian friends, and see if you cannot, by self-denial, and the better health that will come with the better habits, accomplish more with your life than you have done hitherto? [Cf: ST 09-01-87 para. 10] p. 176, Para. 1, [1887MS].

Christian women can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They can educate the tastes and appetites of their children; they can form in them habits of temperance in all things, and encourage benevolence and self-denial for the good of others. The moral sensibilities of Christians should be aroused upon this subject; that they may help those who are so weak in self-control as to be almost

powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will effect our eternal interests, we should be much more careful than we now are; and by our example and personal effort we might be the means of saving many souls from the degradation of intemperance and crime, and the consequent penalty of death. [Cf: ST 09-01-87 para. 11] p. 176, Para. 2, [1887MS].

Here is the battle before us, to subdue self and be temperate in all things if we would secure the incorruptible crown of immortal life. The prize is within our reach, and everyone may win it who will strive lawfully. But how many who have had precious opportunities and great light and privileges seem devoid of reason in regard to the purpose of life, and fail to realize the shame and confusion that will be theirs when they shall receive sentence according as their works have been. They might rise intellectually and morally if they would govern themselves; but this they will not do, for they love self supremely. [Cf: ST 09-01-87 para. 12] p. 176, Para. 3, [1887MS].

The lives of such persons are a shallow pretense. They do not aim at any high standard in personal character; but their attention is taken up with matters of dress, style, personal appearance, equipage, sensuous enjoyment. Reproof and warning are refused or disregarded. They do not like the effort it would require, and so make no exertion to change their course. After looking in the mirror, they forget what manner of characters they found represented there, and pursue their accustomed round of folly, which they call freedom and enjoyment. [Cf: ST 09-01-87 para. 13] p. 176, Para. 4, [1887MS].

They do not understand righteousness. If they would for a time change their course of action, and live a self-denying, godly life, being temperate in all things, they would have wisdom, strength, and power to live a noble, useful life. [Cf: ST 09-01-87 para. 14] p. 176, Para. 5, [1887MS].

To attain to such a life in this self-indulgent, lawless age, we must daily have the Spirit of Christ. But he is willing to bestow it upon those who range themselves under his bloodstained banner, fighting the battles of the Lord. There are precious victories to gain; and the victors in this contest against appetite and every worldly lust will receive a crown of life that fadeth not away, a blessed home in that city whose gates are of pearl and whose foundations are of precious stones. Is not this prize worth striving for? Is it not worth every effort that we can make? Then let us so run that we may obtain. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: ST 09-01-87 para. 15] p. 177, Para. 1, [1887MS].

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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. 22:12-14. [Cf: ST 09-08-87 para. 01] p. 177, Para. 2, [1887MS].

Here is presented before us a period of time when everyone will receive according to the deeds done in the body. If it is so that in the heavenly courts a record is kept of our works and of our words, how important it is that we take heed to our ways. Every character will be



tested by the standard of God's holy law. The great God of Heaven, our supreme Ruler, has rules, Statutes, and laws. These laws govern not only the intelligences of Heaven, but they govern every member of the human family; and we read in my text: "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." We should show great want of wisdom were we to make no special preparation to be among the number that shall enter in through the gates into the city. [Cf: ST 09-08-87 para. 02] p. 177, Para. 3, [1887MS].

We should have an intense and earnest desire for eternal things, and put forth efforts proportionate to the value of the object which we are in pursuit of. The exhortations and the warnings which come to us from the prophets and apostles are all to educate us in character building, and to teach us what we must do in order to be saved. [Cf: ST 09-08-87 para. 03] p. 177, Para. 4, [1887MS].

I am so grateful that in this degenerate age we are not left in darkness to pick our way along amid the many voices that are heard to divert us from the path of holiness. We want to hear the one voice that says, "This is the way, walk ye in it." Christ says, "I am the way, the truth, and the life." Then we inquire, Have we placed ourselves on the side of the Prince of Life? Have we placed ourselves under the banner of Prince Emmanuel? Have we, like Daniel, purposed in our hearts to be obedient to all of God's requirements? It is of the greatest consequence to us that we be found obedient children, walking in the truth. We do not want to be on the side of the great rebel who transgressed God's commandments and was thrust out of Heaven, and is teaching others to be disloyal to the God of Heaven. If we are not obedient to God in this life, keeping his commandments, how can we expect to have a right to eternal life? God will not take into his kingdom and give eternal life to those who will not come under his laws and statutes in this life. [Cf: ST 09-08-87 para. 04] p. 177, Para. 5, [1887MS].

We are in this world as probationers; we are here to obtain a fitness for the future immortal life, and should we devote the precious golden moments that are now granted us, these precious moments of probation, in finding our own pleasure, in doing our own ways, and seeking our own gratification, we should fail to secure a fitness for immortal life. If we lose Heaven we lose everything, and it would be better for us if we had never been born. But if we gain the precious Heaven of bliss we gain everything, and we may bless the day in which we were born. If we would dwell with the precious Saviour in the kingdom which he has gone to prepare for those that love him, we must seek to be like him here; we must bring him into our life and weave him into our character, and he will be unto us everything that our hearts can desire. [Cf: ST 09-08-87 para. 05] p. 178, Para. 1, [1887MS].

Our minds should be directed to the great source of light, and power, and happiness. Our heavenly Father has, in the gift of his dear Son, given us the greatest blessing that Heaven possessed. And when by living faith we accept this precious Saviour and he abides with us, then all Heaven is at our command; and whatsoever we ask the Father in his name he giveth us. All our troubles, all our perplexities, all our griefs we can bring to our dear Saviour. We need not hug our troubles to our breasts; we need not walk in perplexity, and in darkness, and in

doubt; for Christ has said that those who follow him shall not walk in darkness, and every step that we take in following Christ is a step toward clearer light. We must expect to have difficulties, and opposition, and perplexities; all these are God's agents and will make our faith grow stronger. The sinews and muscles of our spirituality will be strengthened in overcoming the obstacles which we meet. By grasping the promises of God by living faith we can move Heaven. All Heaven is pledged to aid the faithful worker. We need not go in gloom complaining by the way of the roughness of the journey; for these light afflictions which are but for a moment are working "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: ST 09-08-87 para. 06] p. 178, Para. 2, [1887MS].

What we want is more of Jesus and less of self. And the more we keep the eye fixed upon the mark of the prize of our high calling in Christ Jesus, the more we shall press toward the mark. It requires moral courage to be a Christian; but God demands all that there is of man in his service. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself." How many of us are doing this today? How many of us will come short of entering in through the gates into the city? How many of us are devoting our time to the little things of this life, while we are neglecting our eternal interests? [Cf: ST 09-08-87 para. 07] p. 178, Para. 3, [1887MS].

You should bring all of Heaven that it is possible to bring into your present life. "Ye are not your own, ye are bought with a price." If you have any talent or intellect it is the Lord's, give it to him. If you have any power or influence it belongs on the Lord's side. It is your Creator that requires this at your hands. A great and infinite price has been paid for your redemption. For your sake Jesus laid aside his majesty and his glory, became poor that you through his poverty might be made rich. He left all his riches and glory and honor, clothed his divinity with humanity, and came to this world to save man, and yet that Saviour is compelled to say to many, "Ye will not come unto me that ye might have life." He paid a great price to redeem every son and daughter of Adam. He would lift man from the lowest degradation of sin up to purity again, and restore to him his moral image. When the apostle saw the indifference of those for whom Christ made such an infinite sacrifice, he inquires, "Who hath bewitched you that ye should not obey the truth?" There is a power that takes hold of the senses of men and women that perverts their ideas so that they do not appreciate the love of Christ. You cannot afford to sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must show to the world by our lives and character that Christ has not died for us in vain; and when we place ourselves in right relation to God, then we become living channels of light to the world. Christ has said, "Ye are the light of the world," and if we fail to have a connection with Christ what a lamentable condition are we in! The light of Heaven is not given to us and we cannot give it to others. It is the privilege of every one of us to be children of the light, and lightbearers. By Mrs. E. G. White. (To be concluded.) [Cf: ST 09-08-87 para. 08] p. 178, Para. 4, [1887MS].

We should understand our obligations to the God of Heaven. We should honor our Creator in this life. We should keep his honor and glory in view every day. We must have an eye single to the glory of God. If all in this congregation who profess to be followers of Christ were to take the position of lightbearers to the world what a flood of light would be reflected from them to this world of darkness. Then why not let your hearts be uplifted to the God of Heaven for his grace that you may be imbued with his Spirit? Why not live as though you were pilgrims and strangers upon earth, looking for that better country and that heavenly city whose builder and maker is God? [Cf: ST 09-15-87 para. 01] p. 179, Para. 1, [1887MS].

That precious city you may gain; but not one of you will go there loaded down with self and the guilt of the transgression of God's law. You cannot take with you into the city of God the pleasures of this life, neither the riches of the world. All who enter that city will enter it as conquerors. If you will sing the song of triumph and victory as overcomers, you must first learn here the art of conquering self and sin. And should you not do what you can in order to obtain the heavenly riches which can never be taken from you? to secure the heavenly land where there is no more poverty, no more sickness, no more pain, and no more death? But we shall not go to that holy Heaven as guilty, shamefaced, condemned criminals, but as joint heirs with Jesus Christ. You should keep Heaven before your eyes, and not allow the glitter and tinsel of this earth to eclipse its glory. The most beautiful places upon earth will soon be shaken down, the richest houses will fall, the gold and silver be cast to the moles and to the bats, but heavenly things will endure forever. [Cf: ST 09-15-87 para. 02] p. 179, Para. 2, [1887MS].

You may look upon the greatest riches and splendor which this earth possesses, you may look at the beauties of nature, which the great Master Artist has spread out before you in rich profusion, and yet we hear a voice saying, "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." You may put your imagination to the highest stretch, and yet you cannot take in the glory of heavenly things. Then shall we not turn our attention to the future immortal life? [Cf: ST 09-15-87 para. 03] p. 179, Para. 3, [1887MS].

There is not one of you that will enter in through the gates into the city alone. If you give back to God in willing service the powers he has given you, not only will you save your own soul, but your influence will be to gather others. Everyone who takes his position steadfastly for the truth is bringing other souls to the same decision and to Heaven. In this work you can show that you love God with all your heart, and your neighbor as yourself. We are to feel a burden for the souls that are around us who are out of Christ. We should have a missionary spirit that will move us to try to help other feet to stand upon the platform of eternal truth. [Cf: ST 09-15-87 para. 04] p. 180, Para. 1, [1887MS].

We see that iniquity abounds everywhere, that the law of God is almost universally made void in our land. What insult is this to the God of Heaven that has given righteous laws and wise and merciful statutes to have them disregarded and trampled under foot. Then should not all who name the name of Christ depart from all iniquity, and give all their

powers to his service? Should we not stand in defense of the truth, and think much less of our pleasure and our amusement, and a great deal more of Christ? The requirement is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." You must come nearer to God by repentance and confession of all your sins. If you are saved you must be found loyal and true subjects of the kingdom of Heaven. You cannot afford to meet the great Lawgiver over his broken law. Let every soul here today inquire, What road am I traveling? Am I in the road which has been at infinite cost cast up for the ransomed of the Lord to walk in, or am I in the broad road of Satan? Have I my eye single to the glory of God? Says Christ, "I come quickly; and my reward is with me, to give every man according as his work shall be." Angels of God are watching the development of character, and weighing moral worth. The record is kept in the books of Heaven of all the deeds of men. Your sins though hidden from mortal eyes are open before God. His eyes sees every sin; but if you confess your sins then will he forgive them. [Cf: ST 09-15-87 para. 05] p. 180, Para. 2, [1887MS].

We have a precious loving Saviour. I wish I could present him to you just as he is. Many have Jesus so exalted in their minds that he seems far off and they have no communion with him. But Christ took upon himself human nature and was called the Son of man, because he was to become acquainted with all the trials, with all the sorrows, and with all the sufferings of humanity, that he might know how to succor those who are tempted. To the weeping ones he says, I have wept. I know how to sympathize with you. He is a Saviour that is in sympathy with the woes of man, a Saviour that is by our side to help, and strengthen, and succor us. You may take all your trials, all your troubles, all your sorrows to Jesus in prayer; you may feel that he is at hand to help you in every emergency, and you can tell him all about it and he will give you just the help you need. He wants us to have joy in him, and in order to do this we must come in close connection with him. We cannot dishonor him more than to distrust him. And we honor him when we believe in him and are obedient to all his commandments. [Cf: ST 09-15-87 para. 06] p. 180, Para. 3, [1887MS].

I have been for more than forty years engaged in labor to save souls for Jesus Christ, and I have had new and precious lessons to learn every day of my life. One of the most precious has been to commit the keeping of my soul to God as unto a faithful creator. If I was knowingly transgressing one of God's commandments because it was convenient for me to do so, then I could not trust God and believe that he would at last bring me into the haven of bliss. But when I seek to overcome to the best of my ability, when my will is swallowed up in the will of God; then it is my privilege to claim his promises and believe that God will do with me according to his loving kindness. [Cf: ST 09-15-87 para. 07] p. 181, Para. 1, [1887MS].

I cannot describe to you this perfect trust. But I present before you a loving Saviour, that Saviour that wants to bring to your hearts joy and peace and love, that is inexpressible. He wants you to be happy and joyful in him. He says, "If any man thirst let him come unto me and drink," and he will be in him a well of water springing up into everlasting life. And if Christ is in you as a well of water, your words and influence will be a blessing to all around you. No one should

live to himself; we are accountable to God for the influence we exert. Christ has made an infinite sacrifice, and all our powers should be given to him, and if we are faithful soldiers of the cross of Christ, the precious reward of a life that measures with the life of God will be granted to us. [Cf: ST 09-15-87 para. 08] p. 181, Para. 2, [1887MS].

I see matchless charms in Jesus, and I cannot have my affections placed upon anything that is earthly. My heart is drawn out in love for those out of Christ. I long to see them enter into the service of Christ, that they may have the blessing here and eternal life in the kingdom of God. Will you not take heed to your ways? Will you not compare your character with God's moral law, the ten commandments? And then seek to come into obedience to all of God's requirements. Says Christ, "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." Give me this precious reward, and you may take everything from me here upon earth. [Cf: ST 09-15-87 para. 09] p. 181, Para. 3, [1887MS].

Eternal interests are at stake. Jesus says, "My son give me thine heart;" he has bought it with his own blood. And when the pearly gates shall at last be swung open, and the nations who have kept the truth enter into the joy of their Lord, they will have that crown of glory which by faith Paul saw laid up for him, and not for him only but for all those who love his appearing. The saved will hear the benediction, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: ST 09-15-87 para. 10] p. 181, Para. 4, [1887MS].

Let us think of these things; let us bring the Saviour into our lives every day; let us love him with all our hearts; and if we appreciate the preciousness of Heaven, we shall talk of Jesus, of Heaven, and of the glories to be revealed to the overcomers. Then let us place ourselves under the bloodstained banner of Prince Emmanuel. Let us have a faith that takes right hold of Christ. Let the language of each soul be, He is my Saviour, he died for me, and I hang my helpless soul upon him. He is able to keep that which I have committed to his trust, against that day. This is the precious lesson that I am learning today, to do the very best I can according to the best light that shines upon my pathway, and then trust the rest to Jesus. [Cf: ST 09-15-87 para. 11] p. 182, Para. 1, [1887MS].

May the blessing of God rest upon this dear people. How many that are here present today shall I meet around the great white throne? How many will lift their voices in songs of triumph, and praise, to him that sitteth upon the throne, and unto the Lamb forever and ever. God grant that you may be there, saved, eternally saved, in the kingdom of glory. By Mrs. E. G. White. [Cf: ST 09-15-87 para. 12] p. 182, Para. 2, [1887MS].

"Go ye into all the world, and preach the gospel to every creature." [Cf: ST 09-22-87 para. 01] p. 182, Para. 3, [1887MS].

This is the great commission given by Christ to his disciples after his resurrection. God has claims upon the service, not of the ministers merely, but of all who profess his name, men and women, youth and

children; and the earlier they are led out of and away from self, and taught to engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. Yet notwithstanding the claims that God has upon us, many select a course of life for themselves, without thought or reference to the glory of God; and all the time they profess to be his servants, following his directions, when in fact they are only serving themselves. [Cf: ST 09-22-87 para. 02] p. 182, Para. 4, [1887MS].

When Christ left his exalted position in Heaven, and came to this earth, he was not treated as a sovereign or even as a benefactor. His life was one of continual self-denial and sacrifice for others. His own testimony is, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following his example, and carrying forward the work which he commenced while on earth? All who remain inactive when there is so much to be done, will at last be found guilty before God. Let us adopt the sentiment of the poet,--"Do something--do it soon--with all thy might; An angel's wing would droop if long at rest, And God himself, inactive, were no longer blest." [Cf: ST 09-22-87 para. 03] p. 182, Para. 5, [1887MS].

In the parable of the marriage supper, our Saviour mentions a class who, with one consent, began to make excuses for the non-performance of duty. One had bought a piece of land, another had purchased a yoke of oxen, another had married a wife; and so none of them could accept the invitation of the king. This parable illustrates the frivolous and vain excuses that are made by many for not giving more attention to matters pertaining to the cause of God. They might have a seat at the marriage supper of the Lamb, they might be workers in the vineyard of the Lord; but they will not, because their temporal affairs are placed above things of eternal interest. [Cf: ST 09-22-87 para. 04] p. 182, Para. 6, [1887MS].

Those who profess to serve God, but feel no burden for the souls of others, will be continually backsliding. The time and strength of the minister will be taxed to keep them from making shipwreck of faith, when they should be laboring to present the way of life and salvation to their friends and neighbors. Many fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered on "me and mine," and year by year they are becoming narrower and more circumscribed. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their aims by placing themselves in sympathy with their fellowmen. [Cf: ST 09-22-87 para. 05] p. 183, Para. 1, [1887MS].

The purpose of the true Christian is to do good, not only to his own family and friends, but to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who really desires to labor for the salvation of others. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the upbuilding of the cause of God. It will be their meat and drink to benefit their fellow-men and glorify their Redeemer. [Cf: ST 09-22-87 para. 06] p. 183, Para. 2, [1887MS].

There are many who need the ministration of loving Christian hearts. Many who have been left to darkness and ruin might have been helped had their brethren--men and women in the common walks of life--come to them with the love of Christ growing in their hearts, and put forth personal efforts for them. Many are waiting to be thus personally addressed. Much could be done with such persons by humble, earnest conversation and prayer. In most cases, when heart is brought close to heart, and the love that warmed the heart of the pitying Son of God is manifested, the effort will be wholly successful. [Cf: ST 09-22-87 para. 07] p. 183, Para. 3, [1887MS].

The question, "How much owest thou unto my Lord?" should come home to every heart. Jesus, the Master, became poor that we might have eternal riches; he died that we might have life, immortal life. Should we not be willing to follow his example, and do for others as nearly as possible as he has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and souls for whom Christ died will become intensified, and sinners will be saved as the result of our labor. And what greater or more ennobling work can be engaged in, than seeking to attract souls to Christ? This work has been successfully done time and again by ordinary men and women, not by the most learned, eloquent, or wealthy, but by the true and faithful, who do their work in simplicity. But every worker must depend for wisdom and strength wholly on the grace of Christ. [Cf: ST 09-22-87 para. 08] p. 183, Para. 4, [1887MS].

If every member of the church would work in any place suited to his capacity, much more might be done to carry out the great commission given by our Master. More extensive plans would be devised to reach our fellow-men. Christ is searching the life and character for fruit, and he finds many professed Christians, like the barren fig tree, bearing nothing but leaves. Some may say, "I do not know of anything that I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; he will teach you. He who prays successfully will labor tirelessly for the salvation of souls. [Cf: ST 09-22-87 para. 09] p. 183, Para. 5, [1887MS].

There are many things that persons may do, if they only have a mind to work. They may gather the children and youth into the Sabbath-school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when "Well done" will be spoken to the faithful. [Cf: ST 09-22-87 para. 10] p. 184, Para. 1, [1887MS].

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow-men. "Thou shalt love thy neighbor as thyself," says the inspired word. Can we do this, and take no interest in his salvation? No, nor can one long retain the divine favor, if he takes no interest in sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, your best course will be to engage at once in personal efforts to save others. The rich promises of God are for the faithful workers. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." It is to those, and those only, who are engaged in carrying forward the gospel

commission that "Well done" will be spoken, and it is upon their brows alone that crowns of immortal glory will be placed. Then let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls. By Mrs. E. G. White. [Cf: ST 09-22-87 para. 11] p. 184, Para. 2, [1887MS].

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: ST 09-29-87 para. 01] p. 184, Para. 3, [1887MS].

What greater promises could be given us than are found in these verses? A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure. On the other hand, he who once yields to temptation becomes spiritually weak, and yields more readily the second time. Every repetition of sin blinds his eyes, stifles conviction, and weakens his power of resistance. Thus while the power of the human race to resist temptation is continually decreasing, Satan's skill and power to tempt are continually increasing. This is one great reason why the temptations of the last days will be more severe than those of any other age. [Cf: ST 09-29-87 para. 02] p. 184, Para. 4, [1887MS].

The admonition of the Saviour is, "Watch and pray, that ye enter not into temptation." If Satan cannot prevent persons from exercising faith, he will try to lead them to presume upon the willingness and power of God, by placing themselves unnecessarily in the way of temptation. Presumption is a most common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who profess to be followers of Christ, and who claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought into temptations from which it would require a miracle to bring them forth unsullied. Meditation and prayer would have preserved them from these temptations, by leading them to shun the critical, dangerous position in which they placed themselves. [Cf: ST 09-29-87 para. 03] p. 185, Para. 1, [1887MS].

Although the promises of God are not to be rashly claimed by us when we recklessly rush into danger, violating the laws of nature, and disregarding prudence, and the judgment with which God has endowed us, we should not lose courage when temptations come upon us. If we do not knowingly place ourselves in the way of temptation, it is our privilege to claim the promise of the inspired word: "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: ST 09-29-87 para. 04] p. 185, Para. 2, [1887MS].

Those who have weighty responsibilities to bear in connection with the



work of God are the ones that will be beset with the strongest temptations. If Satan can cause them to waver from the right, he not only takes away their own strength, but he destroys their influence for good over others. They lose their confidence in God, and feel that they hardly dare approach him in prayer; for they are under condemnation. Acting upon the principle that Christ presented in his prayer, "I sanctify myself, that they also might be sanctified through the truth," they should take the position that they will be steadfast to God under every circumstance, that they may exert an influence to make others steadfast. [Cf: ST 09-29-87 para. 05] p. 185, Para. 3, [1887MS].

The temptations of Satan are manifold; but those to which our attention is called in the text are unbelief and impatience. "Knowing this, that the trying of your faith worketh patience." Impatience, then, is the result of a lack of faith. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If we do not maintain the grace of patience, we shall never reach a state of perfection. Some of us have nervous temperament, and are naturally as quick as a flash to think and to act; but let no one think that he cannot learn to become patient. Patience is a plant that will make rapid growth if carefully cultivated. By becoming thoroughly acquainted with ourselves, and then combining with the grace of God a firm determination on our part, we may be conquerors, and become perfect in all things, wanting in nothing. [Cf: ST 09-29-87 para. 06] p. 185, Para. 4, [1887MS].

"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." It is our privilege in our great weakness to take hold of the strength of the Mighty One. If we think to meet and overcome the enemy in our own strength, we shall be disappointed. It may seem at times that when we pray the most and try the hardest to do right, we have the greatest temptations. This is because Satan is perfectly satisfied with our condition when we are clothed with self-righteousness and do not realize our need of divine aid; but when we see our great need of help, and begin to draw near to God, he knows that God will draw near to us; therefore he places every possible obstruction in the way so that we shall not come into close connection with the Source of our strength. [Cf: ST 09-29-87 para. 07] p. 185, Para. 5, [1887MS].

The exhortation of the apostle is, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." It is by engaging in this work, and by exercising living faith in God, that we are to perfect a Christian character. The work of cleansing the soul temple and preparing for Christ's appearing must be done while we are in this world of temptation. Just as Christ finds us in character when he comes, so we shall remain. [Cf: ST 09-29-87 para. 08] p. 186, Para. 1, [1887MS].

We should make daily advancement in the work of character-building. When we try to separate from us our sinful habits, it may at times seem that we are tearing ourselves all to pieces; but this is the very work that we must do if we would grow up unto the full stature of men and women in Christ Jesus, if we would become fit temples for the indwelling of the Holy Spirit. It is not the will of God that we should remain in feebleness and darkness. He would have us put on the whole armor, and fight valiantly the battle against sin and self. And after

we have truly repented of our sins, and done all that we can to overcome them, he would have us manifest a calm, unyielding trust in the merits of a crucified and risen Saviour. [Cf: ST 09-29-87 para. 09] p. 186, Para. 2, [1887MS].

If we make an entire surrender to him, leave our life of sin and passion and pride, and cling to Christ and his merits, he will fulfill to us all that he has promised. He says that he will give liberally to all who ask him. Cannot we believe it? I have tested him on this point, and know that he is faithful to fulfill all his promises. [Cf: ST 09-29-87 para. 10] p. 186, Para. 3, [1887MS].

Let not him that wavereth think that he shall receive anything of the Lord. When persons begin to draw nigh to God, Satan is always ready to press in his darkness. As they look back over their past life, he causes every defect to be so exaggerated in their minds that they become discouraged, and begin to doubt the power and willingness of Jesus to save. Their faith wavers, and they say, "I do not believe that Jesus will forgive my sins." Let not such expect to receive anything from the Lord. If they would only exercise true repentance toward God, at the same time possessing a firm faith in Christ, he would cover their sins and pardon their transgressions. But, instead of this, they too often allow themselves to be controlled by impulse and feeling. [Cf: ST 09-29-87 para. 11] p. 186, Para. 4, [1887MS].

When Satan tells you that your sins are such that you need not expect any great victories in God, tell him the Bible teaches that those who love most are those who have been forgiven most. Do not try to lessen your guilt by excusing sin. You cannot come near to God by faith unless you realize your sinfulness. Then you can place yourselves right on the promises, and with unwavering faith can claim a share in the infinite sacrifice that has been made for the human race. Cling closely to Jesus, and his great heart of love will draw you unto himself. [Cf: ST 09-29-87 para. 12] p. 186, Para. 5, [1887MS].

I am so anxious that those who labor in the cause shall have all the strength, and peace, and joy that Christ has for them. I want them to have the consolation of the Holy Spirit. The apostle Paul desired that his brethren should be comforted with "the consolation wherewith he was comforted." The Christian finds constant comfort and strength in Jesus. And when he complains of weakness and darkness, he gives good evidence that he has not a close connection with Jesus. [Cf: ST 09-29-87 para. 13] p. 187, Para. 1, [1887MS].

Brethren, let us have an eye single to the glory of God. Let us not allow anything to interpose between us and him. "If we follow on to know the Lord," we shall know that "his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." If we are partakers of the divine nature, we shall reflect in life and character the image of our divine Lord. We cannot be indolent in seeking this perfection of character. We cannot yield passively to our surroundings, and think that others will do the work for us. "Every man that hath this hope in him purifieth himself, even as He is pure." We must be workers together with God. Life must become to us a humble, earnest working out of salvation with fear and trembling; and then faith, hope and love will abide in our hearts, giving us an earnest of the reward that awaits the overcomer. [Cf: ST

09-29-87 para. 14] p. 187, Para. 2, [1887MS].

A relentless and determined foe has prepared his wiles for every soul that is not braced for trial, and guarded by constant prayer and living faith. We cannot individually, or as a body, secure ourselves from his constant assaults; but in the strength of Jesus every temptation, every opposing influence, whether open or secret, may be successfully resisted. Remember that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore "be sober, be vigilant." By Mrs. E. G. White. [Cf: ST 09-29-87 para. 15] p. 187, Para. 3, [1887MS].

"Ye are," says Christ, "the light of the world." As the sun goes forth upon its errand of mercy and love, as the golden beams of day flood the canopy of heaven and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error. [Cf: ST 10-06-87 para. 01] p. 187, Para. 4, [1887MS].

Do you, my brethren and sisters, realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world? It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above. But if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away; and instead of being the light of the world, you are bodies of darkness. [Cf: ST 10-06-87 para. 02] p. 187, Para. 5, [1887MS].

It is possible, through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way to so conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and heavenly angels? God forbid; for by so doing we fail to meet the claims of high Heaven upon us. [Cf: ST 10-06-87 para. 03] p. 187, Para. 6, [1887MS].

It is not the will of God that we should be gloomy or impatient; nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of him who hath called us out of darkness into his marvelous light. A lady once lived in our family nine years, and during all this time we did not hear an impatient word or a light expression from her lips; and yet she was the most cheerful person I ever saw. Hers was not a life of darkness and gloom, nor of lightness and frivolity. In this respect our lives should be like hers. God would not have us live under a cloud, but as in the light of his countenance. [Cf: ST 10-06-87 para. 04] p. 188, Para. 1, [1887MS].

Some are naturally of a reticent disposition; a smile is seldom seen upon their faces, and they seem more like statues than human beings.

Such should open their hearts to the Sun of righteousness, and gather precious rays of light from Jesus, that they may reflect them to others. God wants you, brethren and sisters, to have this light in your hearts, and then you will be channels of light wherever you are. Like the sunflower, which turns its face constantly toward the sun, you must look continually toward the Source of light, that you may catch every ray possible. [Cf: ST 10-06-87 para. 05] p. 188, Para. 2, [1887MS].

Many who profess to be followers of Christ are as worlds without the sun. If these would leave their darkness and unbelief, and press forward in faith, they would become light in the Lord. Who would think of distrusting a dear friend who promised that if we would follow him he would lead us safely through the darkest forest? Much less ought we to doubt the word of Jesus, who has said, "He that followeth me shall not walk in darkness, but shall have the light of life." He will not leave those who trust in him to fall under the temptations of Satan. This is not his way of dealing with his children. He has promised to lift upon them the light of his countenance. [Cf: ST 10-06-87 para. 06] p. 188, Para. 3, [1887MS].

The law of God is made void in the land, but here is a little company who have come out from the world and are standing in defense of that law. To these Jesus says, "Ye are the light of the world." Now, suppose that you keep your minds dwelling upon self and your darkness; how can you be the light of the world? You keep yourselves in darkness by looking at your own imperfections, instead of the willingness and power of Jesus to save to the uttermost all that come unto him in faith. You hug your darkness so close that there is no chance for the light to get in. [Cf: ST 10-06-87 para. 07] p. 188, Para. 4, [1887MS].

I want to say to those who have been desponding, When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory gained through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus. Thus, step by step, you can fight the good fight of faith. Remember that Jesus has borne long with you, and he does not want you to be lost. 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." By this he shows that he wants to take possession of your hearts. [Cf: ST 10-06-87 para. 08] p. 188, Para. 5, [1887MS].

Satan may tell you that you cannot be blessed; but Jesus says that he will come in, if you will open the door of your hearts. Which will you believe? Here is another precious promise that all may claim. It is not addressed to those who are perfect, but to sinners; to those who have wandered away from Christ. "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." Is there one who dares not claim this promise? Is there one who will say, "I am so sinful that this does not mean me"? Put away such thoughts. Christ will accept you, polluted by sin though you may be, if you will come to him with contrition of soul. He invites all to come into the light of his presence. Then why should you remain away? [Cf: ST 10-06-87 para. 09] p. 189, Para. 1, [1887MS].

The word of God says, "Draw nigh to God, and he will draw nigh to you." It will require an effort on your part to walk with God. Jesus said to the man with the withered hand, "Stretch forth thine hand." The afflicted man might have said, "Lord, I have not used it for years; heal it first, and then I will stretch it forth." But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in him; he wants to fill your hearts with love, and peace, and hope. If, then, you continue to cling to your darkness, you dishonor him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a poor representative of the Christian religion. Christ died for all. The sacrifice was complete. It is your privilege and duty to show to the world that you have an entire, all-powerful Saviour. It was the Son of the infinite God who died to purchase a full and free salvation for all that would accept it. Then why not take him as your Saviour? He rebukes your unbelief; he honors your faith. *(To be continued.)* By Mrs. E. G. White. [Cf: ST 10-06-87 para. 10] p. 189, Para. 2, [1887MS].

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see." But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of Heaven and the eternal reward, your way will become lighter and lighter in the Lord, and your faith will grow, because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated to his image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world. [Cf: ST 10-20-87 para. 01] p. 189, Para. 3, [1887MS].

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you. [Cf: ST 10-20-87 para. 02] p. 190, Para. 1, [1887MS].

From every member of the church a steady light should shine forth before the world, so that they shall not be led to inquire, "What do these people more than others?" Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by his Spirit, it is impossible for the light of his presence to be concealed

or to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of righteousness. [Cf: ST 10-20-87 para. 03] p. 190, Para. 2, [1887MS].

Christians may learn a lesson from the faithfulness of the lighthouse keeper. "A gentleman once visited a lighthouse that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: 'You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?' [Cf: ST 10-20-87 para. 04] p. 190, Para. 3, [1887MS].

"'Never, never! absurd! impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, pointing to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of before,--a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!' [Cf: ST 10-20-87 para. 05] p. 190, Para. 4, [1887MS].

"And shall Christians, shining for tempted sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange' sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the lighthouse,--the church of Jesus Christ." If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of a lack of that light. Shall it not be the language of every heart, What! let the light that is in me go out or burn dim! Never! never! [Cf: ST 10-20-87 para. 06] p. 191, Para. 1, [1887MS].

We are all woven together in the great web of humanity, and God holds us responsible for the influence we exert over others. Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea. [Cf: ST 10-20-87 para. 07] p. 191, Para. 2, [1887MS].

God in his providence does not permit us to know the end from the beginning; but he gives us the light of his word to guide us as we pass along, and bids us to keep our minds stayed upon Jesus. Wherever we are, whatever our employment, our hearts are to be uplifted to God in

prayer. This is being instant in prayer. We need not wait until we can bow upon our knees before we pray. On one occasion, when Nehemiah came in before the king, the king asked why he looked so sad, and what request he had to make. But Nehemiah dared not answer at once. Important interests were at stake. The fate of a nation hung upon the impression that should then be made upon the monarch's mind; and Nehemiah darted up a prayer to the God of Heaven, before he dared to answer the king. The result was that he obtained all that he asked or even desired. [Cf: ST 10-20-87 para. 08] p. 191, Para. 3, [1887MS].

This is the course that God would have us pursue under all circumstances. He wants us to be minute-men and women. He wants us to be ready always to give to every man that asketh us a reason of the hope that is within us with meekness and fear. Why with fear? It is with a fear lest we shall not make a right impression upon the mind of the inquirer; with a fear lest self shall not be out of sight, and the truth not be made to appear as it is in Jesus. [Cf: ST 10-20-87 para. 09] p. 191, Para. 4, [1887MS].

I feel an intense desire that our brethren and sisters shall be correct representatives of Jesus. Do not pierce his wounds afresh, and put him to an open shame, by an inconsistent life. Become thoroughly acquainted with the reasons of our faith, and show by word and act that Christ is dwelling in your hearts by faith. May God help you to walk with Jesus. If you do, you will be the light of the world, and in the time of trouble he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." By Mrs. E. G. White. [Cf: ST 10-20-87 para. 10] p. 191, Para. 5, [1887MS].

Of Jesus it is said that "for the joy that was set before him," he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." Can it be that this cup of suffering was the choice of our divine Lord? And why was it that he submitted to endure shame, scorn, and reproach? It was that through the merits of his blood, he might save fallen man, and exalt him at last to his own right hand. And shall we who are partakers of the benefits of this great sacrifice,--we who profess to have an interest in this redemption,--shrink from bearing reproach, and scorn, and shame for his name's sake? Shall we shrink from the opposition of a world that is opposed to our Master? Shall we refuse to bear the cross that our Saviour carried for us? [Cf: ST 11-03-87 para. 01] p. 192, Para. 1, [1887MS].

How many virtually say, when the cross of Christ is presented: "Why, it is inconvenient to carry. It seems impossible to bear this cross; I cannot endure the shame and reproach." So thought the young man who inquired what he must do to gain eternal life. Jesus said to him, "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." But the young man's wealth was his god. He thought he could not let his riches go; and he chose this world in preference to that which is eternal. "How hardly shall they that have riches enter into the kingdom of God!" [Cf: ST 11-03-87 para. 02] p. 192, Para. 2, [1887MS].

Every follower of Christ will have a cross to bear; and he will find, when he takes it up resolutely, though in weakness and trembling, that

that which he so much dreaded, which seemed so terrible to him, is a source of strength and courage. It will be a staff to help him on his weary pilgrimage through this earth. Then shall the professed follower of Christ drop this cross, and seek to please those who are deriding our Lord? Shall he, for fear that he will not receive honor from men, reject and despise the cross of Christ? [Cf: ST 11-03-87 para. 03] p. 192, Para. 3, [1887MS].

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. He was exalted and glorious, high Commander in Heaven, before whom the angelic hosts bowed in adoration; yet he condescended to give up the glory that he had with the Father, that he might save the fallen race. And shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our souls: "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." [Cf: ST 11-03-87 para. 04] p. 192, Para. 4, [1887MS].

Man was created upright; but he fell, and was driven from the garden of Eden, with the sentence of death pronounced upon him. The sorrow and anguish that cannot be expressed took possession of his soul. But hope was held out before him through the merits of the promised Messiah. The Son of God, who had so lovingly conversed with Adam and Eve in Eden, volunteered to take upon himself the wrath of the Father, and die in the sinner's stead. He would take from his lips the bitter cup that man was to drink, and give in its place the cup of blessing. [Cf: ST 11-03-87 para. 05] p. 192, Para. 5, [1887MS].

The law of God, the foundation of his government in Heaven and upon earth, had been broken; but could not the life of an angel pay the debt? No. That holy law was as sacred as God himself. Not one precept could be changed to meet man in his fallen condition; but the Son of God, who had had a part in man's creation, could, by giving his own life, make an acceptable offering for its transgression. [Cf: ST 11-03-87 para. 06] p. 193, Para. 1, [1887MS].

Our Redeemer was a "man of sorrows, and acquainted with grief." He became poor for our sakes, that we through his poverty might be made rich. "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." "For the joy that was set before him," he "endured the cross, despising the shame." But "he shall see of the travail of his soul, and shall be satisfied." [Cf: ST 11-03-87 para. 07] p. 193, Para. 2, [1887MS].

Who of us would not enter through the gates into the city, and hear from the lips of the King the gracious words, "Enter thou into the joy of thy Lord"? And what is the joy of our Lord? It is the joy of seeing souls saved in the kingdom of glory through his sacrifice. The saints are partakers with him in this joy; for there are souls there that have been saved through their instrumentality. "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." Is not this joy enough? [Cf: ST 11-03-87 para. 08] p. 193, Para. 3, [1887MS].

When we consider the suffering, reproach, and indignity that Jesus



suffered without murmuring or retaliating, that he might redeem man, and elevate him to his own right hand, how much are we willing to endure and sacrifice, that we may have a part in the work of rescuing perishing souls, and thus enter into the joy of our Lord? "If we suffer, we shall also reign with him; if we deny him, he also will deny us." It is of the greatest consequence that we understand what we are placed in this world for. We are not here to glorify self or to seek our own pleasure, but to glorify our Father which is in Heaven, and to carry on the work begun by the great Teacher of righteousness. [Cf: ST 11-03-87 para. 09] p. 193, Para. 4, [1887MS].

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Many times when Christ and the precious truths of his word are presented to sinners, they turn away; because if they should accept the cross, they would have to be separate from the world. But such a separation does not make one homeless, friendless, and forsaken. If, dear reader, there is a separation of your sympathies from your relatives and friends for the sake of Christ and his truth, do not feel that you are left brotherless, sisterless, motherless, fatherless. Your heavenly Father promises: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: ST 11-03-87 para. 10] p. 193, Para. 5, [1887MS].

How many there are who seek for honor and applause from the great men of the earth! How much they will do, and what sacrifices they will make, that they may associate with such persons, and perhaps win a word of approbation! Who are these persons whose favor is regarded so highly? They are mortals, made of the dust of the earth, and must soon return to their native earth again. But the Lord, the Creator of the heavens and the earth, is the Ruler over all rulers; his dominion is the universe. "The nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." He it is that grants you life and all its blessings; he that promises to adopt you into his family, to receive you as sons and daughters. What a relationship is this! What an exalted privilege! [Cf: ST 11-03-87 para. 11] p. 193, Para. 6, [1887MS].

Neither beauty nor worldly honor will secure you this relationship to the heavenly King. But there is something which will recommend us to the divine favor; it is a "meek and quiet spirit, which is in the sight of God of great price." This spirit we do not possess by nature. We may have excellent and noble traits of character; yet we need the blood of Christ to cleanse us from sin, the grace of God to bring us to perfection. If we think that we can trample under foot the blood of Christ, and yet climb up to a place at God's right hand, we shall make a great mistake. There is no provision made whereby man can gain eternal life, except by the cross of Christ. Those who reject the atonement made on Calvary are just where Adam and Eve were after the transgression. [Cf: ST 11-03-87 para. 12] p. 194, Para. 1, [1887MS].

The truth of God always involves a cross; but it is of heavenly origin, and elevates the receiver. It has a sanctifying influence on the life, fitting fallen man for the society of angels in the kingdom of glory. By Mrs. E. G. White. [Cf: ST 11-03-87 para. 13] p. 194, Para. 2, [1887MS].

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." [Cf: ST 11-10-87 para. 01] p. 194, Para. 3, [1887MS].

Jesus is soon coming; and it is for us who believe this solemn truth to give the warning to the world. We should show by our dress, our conversation, and our actions, that our minds are fixed on something better than the business and pleasures of this short life. We are but pilgrims and strangers here, and should give some evidence that we are ready and waiting for the appearing of our divine Lord. Let the world see that you are journeying from this to a better land, dear reader,-- to an immortal inheritance that passeth not away; that you cannot afford to devote your life to the things of this world, but that your concern is to prepare for the home that awaits you in the kingdom of God. [Cf: ST 11-10-87 para. 02] p. 194, Para. 4, [1887MS].

How shall we make this preparation? It is by bringing our appetites and passions into subjection to the will of God, and showing in our lives the fruits of holiness. We must deal justly, love mercy, and walk humbly before God. We must let Christ into our hearts and homes. We must cultivate love, sympathy, and true courtesy one to another. Our happiness depends upon our taking this course. The reason that there are so many hardhearted men and women in the world is that generous affection has been regarded as weakness, and has been discouraged and repressed. 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 erring mortals, we must cultivate the simple, unaffected affections of childhood. Then we shall be directed by heavenly principles, which are refining and elevating in their tendency. [Cf: ST 11-10-87 para. 03] p. 194, Para. 5, [1887MS].

Our lives should be consecrated to the good and happiness of others, as was our Saviour's. This is the joy of angels, and the work in which they are ever engaged. The spirit of Christ's self-sacrificing love is the spirit that pervades Heaven, and is the source of its blessedness. And it must be our spirit, if we would be fitted to join the society of the angelic host. In proportion as the love of Christ fills our hearts and controls our lives, selfishness and love of ease will be overcome; it will be our pleasure to minister to others, and to do the will of our Lord, whom we hope soon to see. [Cf: ST 11-10-87 para. 04] p. 195, Para. 1, [1887MS].

The work of testing character is going forward. God could have devised means for accomplishing his work in the earth, and saving the fallen race, without human aid; but he has given man a work to do that will call out self-denial and benevolence. We thus become assimilated to the image of Him who for our sakes became poor. Our Redeemer is watching now to see what characters we will develop, whether we will choose to regard our own selfish interests, or the eternal riches that have been placed within our reach. [Cf: ST 11-10-87 para. 05] p. 195, Para. 2, [1887MS].

For some who read this, death may be very near. Are you ready for your probation to close? Your life may be prolonged; but whether you wake or whether you sleep, you should be in a position to live to the glory of God. He will not accept the homage that consists of just a few moments selfishly devoted to his service; what he requires is your whole life,

with your heart's best and holiest affections. [Cf: ST 11-10-87 para. 06] p. 195, Para. 3, [1887MS].

We should do right because it is right, and not to avoid punishment, or for fear of some great calamity that may come upon us. I want to do right for the pleasure I have in righteousness. There is so much happiness to be found in doing good here; so much satisfaction in doing the will of God; so much pleasure in receiving his blessing. Then let us show that we are men and women of sound judgment, choosing our portion not in this world, but in that which is to come. Let us stand at our post, faithful in the discharge of every duty, having our lives hid with Christ in God, that when the chief Shepherd shall appear, we "shall receive a crown of glory that fadeth not away." [Cf: ST 11-10-87 para. 07] p. 195, Para. 4, [1887MS].

We have the promise that at Christ's second coming, we shall be like him, for we shall see him as he is; and he will take us home to himself, that where he is there we may be also. Then we shall enjoy with him all the glories of the world to come throughout the ceaseless ages of eternity. Why should those who look for this glorious hope be accounted foolish or insane? Is there not sanity and wisdom in entertaining this hope, the most satisfying of any brought to view in the word of God? Surely it is those who reject this hope, and scoff at the humble few that entertain it, who are insane and foolish; for they are devoting all their energies to the things of this short life, when there is offered them a life as enduring as the life of God. [Cf: ST 11-10-87 para. 08] p. 195, Para. 5, [1887MS].

"No sickness, sorrow, pain, or death shall reach that blissful shore:" there is nothing in the kingdom of God to disturb or annoy. This is the life that is promised to the overcomer,--a life of happiness and peace, a life of love and beauty. This "exceeding great reward" is within our reach, and can be gained simply by a life of obedience. But we have the privilege of choosing for ourselves. We can take this present life, so poor, so marred with sin, so filled with care and perplexity, or we can have eternal life where there is no sin, no distracting care, nothing to mar the peace of the inhabitant. It is strange that the majority, looking only to the pleasures of the world, choose this fleeting life, and fix their hopes here. [Cf: ST 11-10-87 para. 09] p. 196, Para. 1, [1887MS].

Here, then, are two classes: one seeking for the pleasures of this mortal life, the other for the enduring joys of immortality; one class are far from Christ, and satisfied with their condition, the other are seeking for the forgiveness of sins and for the Spirit of God; one class are battling against God and his truth, the other are warring against the lusts of the flesh, the spirit of the world, and Satan. One class are dreading the appearing of Christ, the Son of man, feeling that to them it is an overwhelming calamity; the other are looking for the coming of Christ the second time, without sin unto salvation. The one class will be rejected from the presence of God, and finally suffer the pangs of the second death; the other will have everlasting life at the right hand of God, where are pleasures for evermore. [Cf: ST 11-10-87 para. 10] p. 196, Para. 2, [1887MS].

God grant, dear reader, that when Jesus shall come the second time, you may be found ready and waiting; that you may be of that number who

shall sing the song of redemption around the great white throne, casting their crowns at the feet of the redeemer. God grant that, with all the redeemed, you may have the glorious privilege of standing upon the sea of glass and walking the streets of gold. God grant that at that time there may be given to your hand a harp of gold, and that as you sweep its strings all Heaven may resound with your notes of joy and praise. By Mrs. E. G. White. [Cf: ST 11-10-87 para. 11] p. 196, Para. 3, [1887MS].

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26. [Cf: ST 11-17-87 para. 01] p. 196, Para. 4, [1887MS].

Moses was a great character in the world. He was the prospective heir of the throne of the Pharaohs. He had been reared for this position, and was learned in all the wisdom of the Egyptians. He was fitted to take pre-eminence among the great of the earth, and to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. [Cf: ST 11-17-87 para. 02] p. 196, Para. 5, [1887MS].

But it was his moral qualities that made him valuable in the estimation of God. His faith, humility, and love are not excelled among the examples of humanity. God could say of him; "Now the man Moses was very meek, above all the men which were upon the face of the earth;" "My servant Moses . . . . is faithful in all mine house." And when he arrived at manhood, with the world before him, he had moral strength to refuse the flattering prospects of wealth, and greatness, and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." [Cf: ST 11-17-87 para. 03] p. 196, Para. 6, [1887MS].

The great anxiety of men and women of today is to be held in high esteem by the lordly ones of earth. The religion of Jesus seems to be considered of no special value, and the children of men have set their hearts to seek pleasure rather than to know the will of God. The attainment of wealth is considered by many, sufficient reason for sacrificing their hope of Heaven; but Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh, and the monarch's throne, were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond that gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High God in a kingdom untainted by sin. He saw by faith an imperishable crown that Christ would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth and join the humble, poor, despised nation who had chosen to obey God rather than to serve sin. [Cf: ST 11-17-87 para. 04] p. 197, Para. 1, [1887MS].

Moses felt that it would pay to make this great sacrifice for the

right, to be on the side of God and the loyal angels, and to enjoy the eternal reward at last. Even in this life it brought him peace and blessing, and in contemplation of the certain riches of eternity, his sacrifice seemed a trivial one. [Cf: ST 11-17-87 para. 05] p. 197, Para. 2, [1887MS].

Moses was a man of like passions with ourselves, and his character is described that we may learn lessons from his noble example. What God did for Moses, he will do for us, if we are as faithful; and we have not only the same God to go to, the same Mediator to intercede for us, but the same mighty incentives of love to urge us to be obedient to all God's requirements. We have clearer light, and the examples of those who sinned. Their crimes are plainly stated and their punishments depicted. The commendation of God is for the obedient today as then; for God is no respecter of persons, and whoever worketh righteousness is accepted of him in every nation; but if we lack in character, in meekness, in humility, in faith in placing a true estimate upon the eternal riches, and in willingness to suffer reproach for the truth's sake, we shall be left without excuse. [Cf: ST 11-17-87 para. 06] p. 197, Para. 3, [1887MS].

Christ has presented before us the greatest inducement that could be offered to mortals. It is not only the gift of eternal life and everlasting joy, but a far more exceeding and eternal weight of glory in the kingdom of God. Those who feel the importance of taking God's word as the rule of their life and conduct, will have respect unto the recompense of reward. [Cf: ST 11-17-87 para. 07] p. 197, Para. 4, [1887MS].

But in order that we may appreciate heavenly things, we must have our minds taken away from the things of earth. We must, like Moses, esteem the reproach of Christ greater riches than the treasures of the world. You must suffer with Christ, if you shall also reign with him. Your talents of ability, and means, and influence are all the Lord's to be used for his glory; but how apt men are to forget their obligations to their Creator, when they are prospered in the things of this world! Moses devoted all his energies to the service of God, and made every earthly consideration subservient to the advancement and success of his cause. He honored God, and God honored him. God opened before him the plan of salvation, and called him to lead out his chosen people. [Cf: ST 11-17-87 para. 08] p. 197, Para. 5, [1887MS].

Moses felt his great responsibility as visible leader of Israel. He saw the perversity of their natures, and knew that he was unable to impress them and change their hearts. He felt keenly his incapacity for his work, and pleaded with God for his guidance. God assured him, "I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." A pillar of cloud by day and of fire by night enshrouded the armies of Israel, and Moses had a sense of the greatness of the reward to be given to the sons and daughters of the Most High; but he was not yet content. Every prayer had been answered; but he thirsted for greater tokens of God's favor. "Show me thy glory," pleaded this mighty man of faith. Did God rebuke his astonishing request as presumptuous? No; he responded to his confidence, and favored his soul's desire. He placed him in a cleft of the rock and made His glory pass before him. God would have his people intercede with him, that they may have higher views of his majesty and

glory. [Cf: ST 11-17-87 para. 09] p. 198, Para. 1, [1887MS].

How little we know of the mercy and love and greatness of God! Could you see God, as Moses saw him, how quickly would that which delights men be eclipsed! But the thoughts of the world and its pleasures steal away the senses of men and women, so that they care not to think of God and Heaven. It cost an infinite price to redeem man from sin and ruin,--nothing less than the life of the Son of God. Does it not seem that such a sacrifice would awaken every thought and feeling of gratitude, and constrain them to give every power to his service? What more could God do for his creatures? Christ left his majesty for our sakes; he became poor, that we through his poverty might become rich. What greater evidence could he give to men of his love and interest in them? [Cf: ST 11-17-87 para. 10] p. 198, Para. 2, [1887MS].

And what are you willing to do for Jesus? Can you say with Moses that you esteem the reproach of Christ greater riches than the treasures in Egypt? What if mortal man scorns and ridicules the religion of Jesus Christ? Should this lead us to be ashamed of him and his truth? It should inspire us to come to the front, to suffer reproach, and to be determined to exalt Jesus before the people. He is the chief among ten thousand, and the one altogether lovely. We want to become acquainted with him, to bring him into our families as an honored guest, and teach our children to love him. The end of all things is at hand, and it is time to seek a preparation for the coming of Christ in the clouds of heaven. [Cf: ST 11-17-87 para. 11] p. 198, Para. 3, [1887MS].

Moses understood that there was to be a Judgment-day, when every man would be judged according to the deeds done in the body. We each have a case pending at the bar of God, and although Noah, Job, and Daniel were in the land, they could not save son or daughter. They could only save their own souls by their righteousness. It is an individual work for you and me. There will be every attraction to draw us away from Christ's righteousness, and the human heart is inclined to selfish gratification. Every soul who seeks righteousness will meet with perplexities; but shrink not at reproach or trial. Jesus was reproached by the sons of men, and can those of his household expect a better portion? There is help for every one who in humble faith seeks it. When you put all your powers to the stretch that you may become acquainted with God, you will have his power added to your weakness. Every soul that enters through the gates into the city will go in as a conqueror. There is no sickness, no sighing, no death, but everlasting joy throughout the cycles of eternity. I want to be there, for my soul is attracted to Jesus. Everything here is of minor consequence. [Cf: ST 11-17-87 para. 12] p. 198, Para. 4, [1887MS].

I would entreat you to "seek the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Let us, like Moses, by faith leave the treasures and pleasures of earth and sin, and have "respect unto the recompense of the reward." By Mrs. E. G. White. [Cf: ST 11-17-87 para. 13] p. 199, Para. 1, [1887MS].

"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." [Cf: ST 11-24-87 para. 01] p. 199, Para. 2, [1887MS].

An important question was addressed to Christ by this lawyer: "What shall I do to inherit eternal life?" The answer is direct and positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbor as thyself." Jesus presented the whole law of God, and said, "This do, and thou shalt live." The first four commandments of the law grow out of our relation to God, and demand the loving loyalty of our whole hearts. The last six grow out of our relation to our fellow-man, and require us to regard his interests as our own. The keeping of these commandments comprises the whole duty of man, and presents the conditions of eternal life. Now the question is, Will man comply with the requirements? Will he love God supremely and his neighbor as himself? There is no possible way for man to do this in his own strength. The divine power of Christ must be added to the effort of humanity: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." [Cf: ST 11-24-87 para. 02] p. 199, Para. 3, [1887MS].

Repentance toward God for our failure to keep his law, is the first step in the Christian life, while faith toward our Lord Jesus Christ claims the merits of his blood for the remission of sins that are past, and makes us partakers of the divine nature. The carnal heart, that "is not subject to the law of God, neither indeed can be," is made spiritual, and exclaims with Christ, "I delight to do thy will, O my God; yea, thy law is within my heart." [Cf: ST 11-24-87 para. 03] p. 199, Para. 4, [1887MS].

There are many who say they believe in Christ; but do they? Have they the spiritual mind, the mind of Christ, that delights in the law of God? They claim to be the children of God, but they do not the works of God. We cannot afford to make any mistakes in this matter, for our eternal interests are at stake. A correct faith will be made manifest in godly works, and will bring the whole life into harmony with the law of God. Faith and works must go hand in hand. Christ referred the lawyer to the law, and inquired, "What saith the law? how readest thou?" And he showed that those righteous statutes require our perfect obedience. When, through the goodness of God, our attention has been called to the demands of God's commandments, and light shines on us from his word, we are to believe and obey from the heart. [Cf: ST 11-24-87 para. 04] p. 200, Para. 1, [1887MS].

Many put their own interpretation upon the words of God; but we cannot depend upon them. We must know for ourselves "what saith the Scriptures." An infinite price has been paid for our redemption, and ought we not to bestir ourselves to search the chart and prove to our souls that we are in the highway cast up for the righteous, and walking in the path of humble obedience? We are warned to "make straight paths for our feet, lest that which is lame be turned out of the way." We are

examples to others, and if we pursue a wrong course, and lead others away from the path of right, we shall be held accountable. [Cf: ST 11-24-87 para. 05] p. 200, Para. 2, [1887MS].

We can see the importance, then, of having true faith, for it is the motive power of the Christian's life and action; but feeling is not faith; emotion is not faith. We must bring our very work and thought and emotions to the test of the word, and true faith will be profoundly impressed by the voice of God, and will act accordingly. If people would only search the Scriptures more diligently, false doctrines and heresies would be fewer. When anyone comes to you with a new doctrine, you should challenge him to prove it by the word of God. The test is written: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Cf: ST 11-24-87 para. 06] p. 200, Para. 3, [1887MS].

Forty-five years ago, when I commenced my labors, we met many erroneous doctrines. One and another would say, "I have the truth, because my feelings tell me so." Others declared that they were led of the Spirit; but there are two spirits in the world,--the Spirit of God and the spirit of Satan. We are not left to be guided by the uncertainty of feelings, nor by the deceptive spirit of error. Here is the word of God. Christ declared, "Thy word is truth;" and the Spirit that Christ promised to his disciples, was to lead them into all truth. Then can we not test what spirit we are of? If we are led into harmony with the explicit commands of God, we have the Spirit of truth. These I have spoken of had gone beyond the need of their Bibles; they had left that for those not so far advanced as themselves. As I endeavored to reason with them, with my Bible in hand, they pushed me away, unwilling that their errors should be tried; "but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." We want to know "what saith the Scriptures." Let God be true, but every man a liar. He has declared the conditions of eternal life, and we want to know that we are complying with them, and are preparing for the world to come. [Cf: ST 11-24-87 para. 07] p. 200, Para. 4, [1887MS].

Adam and Eve were placed upon probation in the garden of Eden, and they were to prove their loyalty to their Creator by obedience to his law of love; but they fell, through the temptation of a wily foe. A great and infinite sacrifice has been made, that man may have another trial. God provides that man may have another probation, and his efforts to keep the law are made acceptable through Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ came to bear the conflict in which man was conquered. The earth was the battlefield. Just before the temptation he bowed on Jordan's bank and offered up a prayer that cleared its way to the throne of his Father. The Heaven opened and the voice of God responded, "This is my beloved Son, in whom I am well pleased;" and the Holy Spirit in the form of a dove, like burnished gold, descended upon his head. [Cf: ST 11-24-87 para. 08] p. 201, Para. 1, [1887MS].

This is of wonderful significance to us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and man's petitions find access to the courts of Heaven. Though earth was struck off from the continent of Heaven and alienated from its communion,



Jesus has connected it again with the sphere of glory. His love has encircled man and reached the highest Heaven; and now the light that fell from the open portals on the bowed head of our Saviour, may fall upon us as we petition our Father for help to meet and conquer temptation. [Cf: ST 11-24-87 para. 09] p. 201, Para. 2, [1887MS].

Christ passed from this scene of joy to meet the cruel temptations of his adversary. He passed step by step over the ground that man had trodden, and was "tempted in all points like as we are, yet without sin." Where man stumbled and fell, Jesus came off more than conqueror. Had he failed on one point, in reference to the law, all would have been lost; he would not have been a perfect offering, nor could he have satisfied the demands of the law; but he conquered where Adam failed, and by loyalty to God, under the severest trials, became a perfect pattern and example for our imitation, and he is able to succor those who are tempted. There is enough in this idea to fill our hearts with joy and gratitude every day of our lives. He took our nature upon him that he might become acquainted with our trials and sorrows, and, knowing all our experiences, he stands as Mediator and Intercessor before the Father. [Cf: ST 11-24-87 para. 10] p. 201, Para. 3, [1887MS].

Everyone who shall follow Christ will keep the commandments of God. The question will arise. Is this convenient for me? But if you flatter yourself that God does not require you to keep his commandments, because it interferes with your convenience, you make a sad mistake. Another leader is commanding you, instead of the Captain of your salvation. Jesus suffered and withstood the severest temptations, and, finally, yielded his life on Calvary's cross, to demonstrate to every member of the human family that the law of God is immutable, and that not one jot or tittle can be put aside. Satan has deceived the Christian world with the story that when Christ died he abolished the law. It was the cross of Calvary that exalted the law of God, and made it honorable. The cross is a monument of its immutability; and thus it is demonstrated before all worlds, and before the angels, and before all men, that the law cannot cease to exert eternal jurisdiction. It sustains the throne of God, and is the rule of his Government. If God could have changed one iota of his law, Jesus need not have come to our world to suffer and die; but he who was equal with the Father came and suffered even the death of the cross, to give man another probation. [Cf: ST 11-24-87 para. 11] p. 201, Para. 4, [1887MS].

Then if this great and infinite sacrifice has been made in our behalf, let us ask ourselves, What are we doing? Do we say, "Believe, believe on Christ, and that is all"? If we have not the faith that works by love, and purifies the soul from every stain of sin, then we have a spurious faith. Christ is not the minister of sin. And what is sin? The only definition given in God's word is, "Sin is the transgression of the law;" and the apostle Paul declares, "Where no law is, there is no transgression." The law is the great standard that will measure every man's character. The very test that was brought upon Adam in Eden will be applied to every member of the human family. We stand as Adam did, with opportunity for a second trial, to prove our allegiance to the Government of God. If we listen, as Adam did, to the first adversary of God's law, we shall be led to treat the words of God as of little consequence, and transgress the commandment. "The wages of sin is death." The Father loves us, and his love led him to suffer his beloved

Son to make an atonement for us, that we might not perish but have everlasting life. To as many as received this precious Jesus, "to them gave he power to become the sons of God." John exclaims: "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." It is no cheap faith, that costs nothing and requires nothing, that we are to have. But John continues: "And every man that hath this hope in him purifieth himself, even as He is pure." [Cf: ST 11-24-87 para. 12] p. 202, Para. 1, [1887MS].

Believe, believe, believe in Jesus, is the soothing lullaby that is lulling the world to sleep in the cradle of carnal security. Why, the devils believe and tremble. We need to be alarmed. We need to sound the cry, "Depart from all iniquity." When you bring Jesus into your daily life and character, you will not make your feelings the criterion of your religion; you will exalt him in the darkest hour; you will seek to point those around you to the cleansing fountain. You will not cry, "Away with God's commandments; I do not want to hear about them;" but with your Saviour you will "magnify the law and make it honorable." p. 202, Para. 2, [1887MS].

We are in the perils of the last days, and Jesus has bidden us beware of false teachers. You are to know them by their fruits. Do they teach obedience to God, and yet break his plain words of command? God has given us reasoning faculties, and he wants us to use them. We are to "prove all things; hold fast that which is good." He has given us the revelation of his will, and we shall be without excuse if we do not study the Sacred Word. Hear what the voice of the true Shepherd says to you, and walk in the path of obedience and love. "This do," said Jesus, "and thou shalt live." We cannot afford to lose eternal life. May God grant that we may meet you around the throne of God, to sing with you the song of redemption in the kingdom of glory. By Mrs. E. G. White. [Cf: ST 11-24-87 para. 14] p. 202, Para. 3, [1887MS].

"No servant 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: ST 12-01-87 para. 01] p. 203, Para. 1, [1887MS].

The interests of God and the interests of mammon have no union or sympathy. The course of one tends exactly opposite to the course of the other. While the world is a master of the thoughts, principles, and actions, the Lord cannot be honored. The current of the world sets in against the soul with such force that it is borne along with the tide of its interests and infatuations. Satan, the angel of evil, the archenemy of truth, the father of lies, having successfully carried out his plan of ruining a holy race, follows up his advantage, and strives by every means to hinder the salvation of man and his reinstatement to the favor of God. He keeps the mind preoccupied with the plans and ambitions of the world. Heaven and Christ are crowded out of the thoughts and affections. [Cf: ST 12-01-87 para. 02] p. 203, Para. 2, [1887MS].

Satan presents the same temptations today as he presented to Adam and to Jesus, the second Adam, who overcame him and made it possible for man to overcome. He came to our Redeemer in the wilderness and presented to him temptations to gratify the flesh in his sorest need.

The very temptation that overwhelmed man in the garden of delight is successfully resisted in a wilderness of desolation. [Cf: ST 12-01-87 para. 03] p. 203, Para. 3, [1887MS].

The indulgence of perverted appetite and passion has held sway over the world since Adam's transgression. God saw that it was impossible for man to overcome in his own strength, with his enfeebled moral powers. He might exercise all the capabilities of his nature, and yet, without divine aid, he could only be conquered; but help has been laid upon One who is mighty to save. Man's efforts and Christ's power will bring him off a conqueror. The moral image of God will be restored in the characters of those who serve him. [Cf: ST 12-01-87 para. 04] p. 203, Para. 4, [1887MS].

The next temptation that assailed Christ was on lust for power. The world is filled with this desire, and the results of its strife show the spirit of the ambition of this world. How many have been swept to ruin in this torrent of pride! Satan presents all the kingdoms of the world, in all their pomp and majesty, to the Son of God; but he repels the tempter with, "It is written." The word of God marks out the course of his children, and rather than disobey the commandments of God, Christ resigned the treasures of the world. [Cf: ST 12-01-87 para. 05] p. 203, Para. 5, [1887MS].

How many today see the force and beauty of the truth; but they cannot serve God and mammon, and they hold to the world. The truth requires the sacrifice of the world's honor, their position in business, their daily bread; and they falter and fail. They do not consider the promises of God to those who seek first the kingdom of Heaven. They raise the excuse, "I cannot be different from those around me. What will people say?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but how to do the will of God. Christ left his glory, and clothed his divinity with humanity. He was a man of sorrows, and acquainted with grief. For our sakes he became poor, that we through his poverty might be made rich. And yet, after this great manifestation of love on the part of Heaven, we are reluctant to yield our meager treasures, so soon to pass away. The majority of the world sell their souls for a little worldly gain, when Christ has presented to us the eternal riches. Oh, how uncertain are the treasures of earth! A man may be worth his thousands today, and tomorrow failures will sweep them all away. [Cf: ST 12-01-87 para. 06] p. 203, Para. 6, [1887MS].

Did not Jesus entreat, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? [Cf: ST 12-01-87 para. 07] p. 204, Para. 1, [1887MS].

The eye is clouded by ambition, avarice, and gain without godliness. The people do not see that they are putting their treasure into a bag with holes. It is cankered and moth-eaten. There is no progress heavenward. The gross attractions of earth hold their affections. The soul starves and becomes dwarfed for want of spiritual food, the fresh manna from Heaven. The world has come in between the soul and God. [Cf:

ST 12-01-87 para. 08] p. 204, Para. 2, [1887MS].

The duty we owe to God is revealed in his word in unmistakable clearness. Do you intend to obey God? Do you intend to give earnest heed to the Scriptures? Here the obligation of man is declared so explicitly that the day of Judgment will reveal no excuse for not serving God. God's great moral standard of righteousness is to be met. His law requires your heart's supreme affection for your Maker. It requires you to do unto others as you would have them do unto you. "Lay not up for yourselves treasures upon earth," is a positive declaration; but "Lay up for yourselves treasures in Heaven," is equally positive. Laying up treasure in Heaven points out the duty of an unselfish use of our means. We are stewards of God's possessions, and shall we prove unfaithful? We shall be called to give an account of our stewardship. It is not ours to use for the gratification of corrupt desires, for selfish indulgences. God has placed his goods in our hands for the purpose of sustaining his cause on earth, for the salvation of the lost, and for his own honor. All Heaven is watching with interest to see what use we are making of God's intrusted talents. If we lay up treasure in Heaven, we shall use the Lord's goods to bless humanity, and all that is so used the Lord will place to our account in the bank that never fails. [Cf: ST 12-01-87 para. 09] p. 204, Para. 3, [1887MS].

Satan's constant aim is to blind the eyes of our understanding to God's claims, through the deceptiveness of riches. If we are conquered, we are conquered for eternity. If we are conquerors, we shall have the crown of glory that fadeth not away. [Cf: ST 12-01-87 para. 10] p. 204, Para. 4, [1887MS].

When the heart loves God supremely, property is no hindrance to advancement in the Christian warfare, because the consecrated man will discern the best investments to make, and will use his wealth to bless the children of God. [Cf: ST 12-01-87 para. 11] p. 205, Para. 1, [1887MS].

The constant employment of the capabilities of man to amass wealth on earth binds the man to earth. He becomes a slave to mammon. His plans and thoughts and aspirations have no wider circle than his farm or mercantile house, and he is engrossed in heaping up his costly but empty stores; but in order to serve God we must find time for calm reflection and serious thought, else all the powers of the soul will be withdrawn from God. When wealth increases, the idolatrous heart becomes forgetful of God, and grows self-secure and satisfied. Religious duties are neglected. There is an impatience manifested under restraint, and the man becomes self-sufficient. All spiritual things are clouded, for the mind's eye is directed earthward. The worldly tendencies, both by nature and practice, have become more fully developed, and the spiritual faculties are paralyzed. Having eyes men see not; having ears they hear not. The gross, earthly mind cannot see the pure, sublime truths of the gospel, but views everything from a worldling's standpoint. The world comes in between the soul and Heaven. His eyes are blinded by the "god of this world," so that he cannot discern or appreciate the value of eternal things. [Cf: ST 12-01-87 para. 12] p. 205, Para. 2, [1887MS].

Spiritual things are spiritually discerned; and when the eye is evil,

the whole body is full of darkness. "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: ST 12-01-87 para. 13] p. 205, Para. 3, [1887MS].

The attractions of this world must be eclipsed by the glory of the world to come, and our powers severed from its interests, and devoted to the interests of Heaven. Let us contemplate the eternal consequences of rightly employing our talents of influence and money for the purpose of saving souls. We shall store up treasures in Heaven, and receive the commendation of God, and enter into the joy of our Lord, who shall "see of the travail of his soul, and shall be satisfied." But how few realize this and use their talents for God with the same energy and perseverance that they have manifested in the service of the world! [Cf: ST 12-01-87 para. 14] p. 205, Para. 4, [1887MS].

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,--the enjoyment of Heaven, the exceeding rewards for rightdoing, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages; and it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Are these not mighty incentives and encouragements to urge us to give our heart's loving service to our Creator and Redeemer? [Cf: ST 12-01-87 para. 15] p. 205, Para. 5, [1887MS].

And on the other hand the judgments of God pronounced against sin, the inevitable retribution, the degradation of our characters, and the final destruction, are presented in his word to warn us against the service of Satan. [Cf: ST 12-01-87 para. 16] p. 206, Para. 1, [1887MS].

Shall we not regard the great mercy of God? What more could he do? Let us place ourselves in right relation to him who has loved us with amazing love, and avail ourselves of the great privilege of becoming instruments in his hands to use all our powers in his service, that we may cooperate with the ministering angels and be co-laborers with God and Christ. By Mrs. E. G. White. [Cf: ST 12-01-87 para. 17] p. 206, Para. 2, [1887MS].

Christmas and New Year's will soon be here, and what plans are we making in reference to them? How shall we employ them so that we may be workers together with God? The people in general celebrate the professed anniversary of the Saviour's birth, by feasting and merriment, and by making gifts to earthly friends. Time, thought, and money are devoted to these things, and Christ and his cause are neglected. The very day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten. [Cf: ST 12-08-87 para. 01] p. 206, Para. 3, [1887MS].

The Christian should pursue a course the opposite of this. At these seasons God's grace is brought before us in a special manner. We are bidden not only to recall the manifold blessings of the year, the rich gifts which Providence has so bounteously bestowed, but above all to remember the priceless gift of God's dear Son. Here is an exhaustless theme for thought. The perfection of our Saviour's character awakens the admiration of angels. The brightest and most exalted of the sons of the morning heralded his glory at creation, and with songs of gladness announced his birth. They veil their faces before him as he sits upon his throne; they cast their crowns at his feet, and sing his triumphs as they behold his resplendent glory. Yet this glorious Being loved the poor sinner, and took upon him the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at the Father's right hand, wearing the kingly crown and royal robes; but he chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and his station of high command for the anguish of Gethsemane, and the humiliation and agony of Calvary. [Cf: ST 12-08-87 para. 02] p. 206, Para. 4, [1887MS].

Oh, the mysteries of redemption! How dark and selfish is the human heart that can turn away from such incomparable love, and set itself upon the vain things of this world! Our souls are cold and dull because we do not dwell upon the matchless charms of our Redeemer. If we occupy our thoughts in contemplating his love and mercy, we shall reflect the same in our life and character; for by beholding we become changed. Only by exalting Jesus and abasing self can we celebrate aright the birth of the Son of God. [Cf: ST 12-08-87 para. 03] p. 206, Para. 5, [1887MS].

God's purposes of grace toward us are measureless. Rich and glorious beyond our power to express or to conceive are the blessings of redemption. Yet God has not left us to the enjoyment of these without requiring returns on our part. He calls us to become co-laborers with Christ in the great plan of salvation. All who receive his grace are to communicate the precious gift to others. It was by a sacrifice that redemption was purchased for us, and we, in our turn, are to sacrifice, to make known to others the unsearchable riches of Christ. [Cf: ST 12-08-87 para. 04] p. 206, Para. 6, [1887MS].

When selfishness is striving for the victory, let us look to our Exemplar. The cross of Calvary appeals to every follower of Jesus to unite with the Saviour in seeking that which was lost. The wounded hands, the pierced side, the marred feet, plead for the sinner, whose redemption was purchased at such a cost. [Cf: ST 12-08-87 para. 05] p. 207, Para. 1, [1887MS].

If we keep Christmas at all, we should show that we understand its significance. Instead of saying by our actions that we are putting Christ out of our minds and hearts, let us testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-denial for others' good. [Cf: ST 12-08-87 para. 06] p. 207, Para. 2, [1887MS].

The end of all things is at hand. "The great day of the Lord is near, and hasteth greatly." The people of the world are to be warned. Are we doing what we might and should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's

law, you know that no willful transgressor can enter into life; and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? What is agreeable? but, What can I do to save souls? [Cf: ST 12-08-87 para. 07] p. 207, Para. 3, [1887MS].

All around us, on the right hand and on the left, lies our work; everywhere are souls to be won for Jesus. The men and women whom we daily meet are Judgment-bound. They are either to 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 sacrifice are we willing to make for their salvation? [Cf: ST 12-08-87 para. 08] p. 207, Para. 4, [1887MS].

The people are perishing for lack of knowledge. There are hundreds and thousands in our own country that know nothing of the special truths for this time. In other lands millions are buried in ignorance and superstition. There are those who will be responsible for these souls that have never heard the truth. [Cf: ST 12-08-87 para. 09] p. 207, Para. 5, [1887MS].

Brethren and sisters, I present before you our foreign missions as the object of your Christmas gifts. While we are not to neglect the fields at our own doors, let us at this time remember those that are in still greater darkness and destitution. Few realize the vast extent of the work which God has committed to us in our foreign missions. Europe alone, with an area about the same as ours, has a population of 350,000,000,--six times that of the United States. And this is made up of many nations and peoples, that differ widely in their habits and customs, and among whose teeming millions more than a score of languages are spoken, with hundreds of dialects. [Cf: ST 12-08-87 para. 10] p. 207, Para. 6, [1887MS].

It is under many difficulties, and only by self-denial and sacrifice, that the missionary work in Europe has been carried forward. There is great poverty among the laboring classes. In Italy the most capable workmen in the factories receive only fifty cents for sixteen hours' work, and those less experienced twenty-five cents, and from this meager pittance some are obliged to support a family of from eight to twelve. In Scandinavia the common laboring man earns about fifty-three cents, with which he pays his house rent and taxes, and supports his family. Those who accept the truth run the risk of being thrown out of employment, besides cutting themselves off from all hope of assistance from other churches or missionary societies. Often starvation stares them in the face. Of course this class can do little toward supporting those who labor among them. [Cf: ST 12-08-87 para. 11] p. 208, Para. 1, [1887MS].

In the Piedmont Valleys it is difficult for the missionary to gain access to the people in summer, as they leave their villages, and ascend the mountains to find pasture for their cattle. Upon returning to their homes at the approach of winter, they take up their abode in the stables, the heat from their animals supplying the lack of fuel. It is here that the colporter must meet them. In many places halls cannot be obtained, and meetings and Bible-readings are held in the stables. Sometimes as many as forty or fifty persons assemble to hear the truth. In some places the worker has walked seven miles, twice a week, to hold

an evening meeting, returning home in the darkness--for he could not afford a lantern--across the mountains, and along the edge of precipices where he was obliged to creep on his hands and knees. During our visit in Italy two of the workers walked fifteen miles to an evening service, returning on foot next morning, to save the small sum required for railroad fare. Thus in the midst of poverty and hardship, our brethren across the sea are seeking to spread the light of truth. Can we to whom God has intrusted means, who are enjoying so many of the comforts and even the luxuries of life, stand by and refuse to lend them a helping hand? [Cf: ST 12-08-87 para. 12] p. 208, Para. 2, [1887MS].

In nearly all parts of Europe the laws are more or less oppressive upon those who observe the Sabbath. But there are few countries in which the difficulties in the way of presenting the truth are greater than in Russia. Proselyting from the State church is forbidden; preaching by dissenters is prohibited; even colportage must be conducted with great caution, or the missionary will render himself liable to imprisonment, or exile to Siberia. Yet notwithstanding all this, and although comparatively little labor has been given to this field, there are two hundred Sabbathkeepers in Russia. This result is due in a great degree to the influence of our publications. All over the wide field these silent messengers are preparing hearts to receive the warning. [Cf: ST 12-08-87 para. 13] p. 208, Para. 3, [1887MS].

What is needed now in all our European missions is means to send out laborers, and to enable our printing houses to publish books in the different languages. There are colporteurs willing to work if they can have the books. Shall we not supply them? [Cf: ST 12-08-87 para. 14] p. 208, Para. 4, [1887MS].

The banner of truth is to be unfurled in far-distant countries. The great and testing truths which God has committed to us are to be given to all nations, tongues, and peoples. We invite all, men, women, and children, at the coming Christmas to do all that they possibly can do to aid in the accomplishment of this work. Let us throughout our churches unitedly resolve not to make the holidays a time of feasting and selfish gratification. Let us excuse the members of our household from making presents to us. Our time, our money, belongs to God. Every hour, every moment, is precious. Dollars, dimes, and even pennies should be treasured up to aid in bringing souls to Christ and the truth. Shall not every needless ornament, every extravagance, every selfish indulgence, be given up, and all these little outgoes, these tiny streams, flow into the Lord's treasury? Past pledges should now be canceled, as far as possible. Those who have robbed God in tithes and offerings should come before him and make restitution. And to these let us add our freewill gifts. [Cf: ST 12-08-87 para. 15] p. 208, Para. 5, [1887MS].

Let your Christmas tree be dedicated to God, and let its boughs be laden with offerings for Christ. Do not give as though it were a task, doling out your donations with a niggardly hand. Good works are no drudgery. In giving to us his Son, God has poured out to us all Heaven in one gift. Let us with an overflowing heart, with gratitude and joy because of Christ's matchless love, bring him our offerings. Teach your children by your own example the blessedness of doing for Christ. Train them to go on errands of love for him, and in all their gifts to



remember the gracious Giver. [Cf: ST 12-08-87 para. 16] p. 209, Para. 1, [1887MS].

If there are any who are in need of food or comfortable clothing, they should be remembered; we are not to neglect Christ in the person of his saints. But let us be constantly seeking to make God and his cause first in our thoughts and plans. [Cf: ST 12-08-87 para. 17] p. 209, Para. 2, [1887MS].

Many hardly, know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter Heaven without making a sacrifice. Yet self-denial will not make us joyless; it will not cast a shadow upon our holidays. It is not what we have, not the abundance of the things of this life, that will make us happy. Our happiness depends upon the relation we sustain to God. An approving conscience, a contented spirit, sweet communion with Jesus, will make us the happiest beings in the world. [Cf: ST 12-08-87 para. 18] p. 209, Para. 3, [1887MS].

God marks and remembers every act of liberality performed by his people. Every effort we make for Christ will be rewarded by him. If the means intrusted to our keeping is employed for his glory, to save souls, he will give more into our hands. Every ray of light shed upon others will be reflected upon our own hearts. Every act performed, every gift bestowed, with an eye single to the glory of God, will result in blessings to the giver. No joy can equal the assurance of being an instrument in the hands of God of saving souls. [Cf: ST 12-08-87 para. 19] p. 209, Para. 4, [1887MS].

I pray God that those who profess to be followers of Christ may in truth follow in his steps; that they may be rivals in their missionary efforts; that they may be temperate in all things; that they may run with patience the race for the incorruptible reward; that when the Judgment shall sit and the books shall be opened, all may receive the crown of righteousness, which the Lord, the righteous Judge, shall give them at that day. By Mrs. E. G. White. [Cf: ST 12-08-87 para. 20] p. 209, Para. 5, [1887MS].

One presumptuous act, one deed in disregard of God's expressed will, lost for Adam his beautiful Eden home, and opened the floodgates of iniquity and woe upon our world; and yet men will declare that God is not particular, and does not require perfect obedience to his law. The precepts of Jehovah are as unchangeable as his eternal throne. To excuse sin on the plea that God is lax in his government is dishonoring to the great Governor of the universe, and perilous to man. It is an attempt to belittle his requirements, and to take away the force of law. Those who advocate such doctrine, place themselves in harmony with the first great rebel, and however high their professions of religion, Christ pronounces them "workers of iniquity." They are saying to the sinner, "It shall be well with thee in thy disobedience and transgression," as said the archdeceiver in the garden of Eden. [Cf: ST 12-15-87 para. 01] p. 210, Para. 1, [1887MS].

God said to Adam, "Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Satan came, and with specious words presented an enticing temptation. He argued that they were in bondage through the prohibition to eat of the tree of the knowledge of

good and evil, that they should be as gods if they would but eat, and he denied the positive statement of God, that they should surely die if they partook of the fruit. The same arguments are used now by all who trample upon the law of God. "Obedience is bondage," men declare, and disobedience is freedom, such as they could never realize under the restrictions of the law. Men are flattered in their course of sin, to believe that they are rising in the scale of greatness, as Satan flattered Adam and Eve to believe they would be as gods if they would but disregard the commandment of their Creator. How many are reiterating his statements while they profess to be sinless! [Cf: ST 12-15-87 para. 02] p. 210, Para. 2, [1887MS].

We need not be deceived by these high professions of holiness which deny the power thereof by rejecting the law of God. "Sin is the transgression of the law," writes the beloved John; and "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the great measurement of God's only standard for holiness, in Heaven or in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments and teach men so, they shall be of no esteem in the sight of Heaven, and we may know their claims are without foundation. Christ, who died to magnify the law, and to attest its validity and immutability, says of such, "I know you not whence ye are; depart from me, all ye workers of iniquity." [Cf: ST 12-15-87 para. 03] p. 210, Para. 3, [1887MS].

God does not change his plans and devise new expedients to save man in different ages or dispensations. With him "is no variableness, neither shadow of turning." He does not abolish the law to bring man into harmony with himself. If he had proposed to destroy the jurisdiction of the law over man at any time, he would have done so when Adam's failure to keep its requirements brought him under its terrible condemnation. But God does not provide any such escape in this emergency. He expels the guilty pair from the garden. The law says the penalty of sin is death, and they have brought on themselves, by deliberate choice, the loss of eternal life. The course of God toward the rebellious has not changed. There is no way back to innocence and life except through repentance for having transgressed God's law, and faith in the merits of the divine sacrifice, who has suffered for your transgressions of the past; and you are accepted in the Beloved on condition of obedience to the commandments of your Creator. [Cf: ST 12-15-87 para. 04] p. 210, Para. 4, [1887MS].

God's love and justice have provided one way, and one only, whereby man can be saved from eternal separation from Heaven and alienation from God, and that is by faith in Christ and obedience to his law. The Spirit of God operating upon the human heart never leads men to belittle the law of Jehovah. Enlightened by this divine influence, we will see with awe the majesty of its requirements, the heinousness of sin, and feel the terror of its inevitable penalties upon the transgressor. [Cf: ST 12-15-87 para. 05] p. 211, Para. 1, [1887MS].

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous," and to this refuge the repentant soul turns to plead the merits of his Saviour's blood. But while the blood of Christ avails for

the repenting soul, Christ is not the minister of sin, and there is no peace, no assurance, no genuine hope, for anyone who ignores the claims of God's law and tramples upon its just demands. To trust in man's good purposes or works is seen by the repenting sinner to be utmost folly. To suppose that a few deeds of beneficence or the performance of duty will cancel a lifetime of sin, is a blindness that Satan brings over the mind to befog the moral perceptions, and lead men to trust in themselves. [Cf: ST 12-15-87 para. 06] p. 211, Para. 2, [1887MS].

The sinner may plead he has been doing good in most things, but in order not to be out of harmony with the world, he did not obey the fourth commandment, but kept the day the world observed. He has on the whole obeyed more than he has disregarded the commandments of God. Would this reasoning stand approved before the courts of Jehovah? What would it have availed in the case of Adam and Eve? They might have pleaded that their sin was only one little departure from God. They had obeyed him fully up to that time. They could have found excuses more plausible than men can frame today; but the way God dealt with them should teach the sons and daughters of Adam how he will deal with them if they break one of the least of his requirements. [Cf: ST 12-15-87 para. 07] p. 211, Para. 3, [1887MS].

Suppose a criminal in court, who had violated the law of his State, should make his plea that he had generally obeyed the laws. He had only stolen his neighbor's goods occasionally, and had led an honest life for the most part; would that relieve justice from executing the penalty? Could a just judge and jury bring in a verdict "not guilty"? You can see the absurdity of the case, and yet men of intelligence in all worldly affairs are not wise in matters pertaining to their eternal salvation. They are found seeking to climb up some other way than God has provided, trying to make terms with the infinite One. Many poor souls are leaning on such a broken reed, building on such an insecure foundation, laying hold on ropes of sand, and at last they will awaken to realize that they are lost, lost! [Cf: ST 12-15-87 para. 08] p. 211, Para. 4, [1887MS].

The heart must be cleansed from its impurity; self-will must be exchanged for God's will; God's ways must be chosen before our own ways. Many names are registered on the church books that have no place in the Lamb's book of life. Let the question be asked with deepest concern, "Is my name written there?" [Cf: ST 12-15-87 para. 09] p. 212, Para. 1, [1887MS].

The great gift of salvation is freely offered to us, through Jesus Christ, on condition that we obey the law of God; and individually we are to accept the terms of life with the deepest humiliation and gratitude. None will ever enter the city of God who do not reverence the statutes of its government; and now is the time allotted to us to gain the mastery, through divine grace, over every rebellious thought and action; to work out our own salvation, not with boasting self-confidence, but with fear and trembling. We are not to pander to the prejudices and customs of this world at the expense of our obligations to God. We should live as in the sight of Heaven, with no other object for our ambition and toil than the glory of our Creator and Redeemer; live, believing that "every one of us shall give account of himself to God." We should ask ourselves, Am I fashioning my character after the Pattern God has given me? Is my eye fixed on Jesus? and are my actions

controlled by the influences of Heaven? If our eye be single, our whole body will be full of light, and the world and its sentiments will not sway us from an undeviating progress toward the prize of our high calling in Christ Jesus. Christ prayed to his Father, "I pray not that thou shouldest take them out of the world"--oh, no; they are to be the light of the world--"but that thou shouldest keep them from the evil." We are to be in the world but not of it--shining with the reflected light of Jesus. We must not live for self, blending into the darkness of the world; but kept from its evil we must give our lives into an active, earnest service, as faithful soldiers for the Captain of our salvation. This will sanctify the soul. While we seek the salvation and benefit of others, we shall be workers together with God, learning his methods and partaking of his power. [Cf: ST 12-15-87 para. 10] p. 212, Para. 2, [1887MS].

We need not assume an appearance of melancholy, and sigh and groan and mourn to give evidence that we are Christians, especially devoted and sanctified. And it is no test of vital godliness to be talkative, parading our piety and our knowledge of the truth before others. But the real manifestation of Christ dwelling in your heart will be recognized by a well-ordered life and conversation. Your life will shine with the graces of the Spirit; meekness, kindness, tender compassion, the love of Jesus, and genuine lowliness of heart, will characterize your daily walk. [Cf: ST 12-15-87 para. 11] p. 212, Para. 3, [1887MS].

It is not the profession we make, but the fruits we bear that reveal the condition of the heart. Says the inspired apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." True piety will not stiffen the character in stubborn, set ways and ideas. The Christian will not be unyielding and dictatorial, but will consider himself a learner in Christ's school. He will not be of that class who are fond of lecturing others, sermonizing, condemning, criticising, but will become meek and lowly in heart, representing Jesus, the Light of the world. [Cf: ST 12-15-87 para. 12] p. 212, Para. 4, [1887MS].

There is no need of being offensive in character, officiously taking a position above the brethren to point out their errors. This is the position of the Pharisee. Let the meekness of Jesus appear in words of wisdom that will inspire desires for the heavenly characteristics. Let the deportment be full of gentle courtesy as becometh the sons and daughters of God. [Cf: ST 12-15-87 para. 13] p. 213, Para. 1, [1887MS].

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." If we are desirous of being saved from the evil there is in the world, we must seek this spirit of meekness; then we shall not be led into presumptuous sins; we shall appreciate the great responsibility we are under to observe the law of God, and feeling our weakness shall plead for the divine assistance, and God promises to dwell with the humble and contrite heart. Heaven is open to everyone who desires access to the Source of strength; and God, who spared not his own Son, will freely with him give us grace for

every obligation of his law, and make us meet for an inheritance in light. By Mrs. E. G. White. [Cf: ST 12-15-87 para. 14] p. 213, Para. 2, [1887MS].

If we would enter Heaven we should strive to bring all that we can of Heaven into our lives on earth. The religion of Christ never degrades the receiver. It exerts a heavenly influence upon the minds and manners of men. When the word of God finds access to the hearts of the rough and coarse, it commences a process of refining upon the character, and those who endure it become humble and teachable, like little children. The mighty cleaver of truth has severed them from the world, and then the work to be accomplished, to mould them after the divine Pattern, is begun. They are to be living stones in the temple of God, and are hewed, and squared, and chiseled, to fit them for God's building. Those who are naturally full of self-esteem become meek and lowly of heart. They have a change of character, and are transformed by the renewing of their minds, and the regeneration of the Holy Spirit. [Cf: ST 12-22-87 para. 01] p. 213, Para. 3, [1887MS].

God said in the beginning, "Let us make man in our image, after our likeness;" but sin has almost obliterated the moral image of God in man. This lamentable condition would have known no change or hope if Jesus had not come down to our world to be man's Saviour and Example. In the midst of a world's moral degradation he stands, a beautiful and spotless character, the one model for man's imitation. We must study, and copy, and follow the Lord Jesus Christ; then we shall bring the loveliness of his character into our own life, and weave his beauty into our daily words and actions. Thus we shall stand before God with acceptance, and win back by conflict with the principalities of darkness, the power of self-control, and the love of God that Adam lost in the fall. Through Christ we may possess the spirit of love and obedience to the commands of God. Through his merits it may be restored in our fallen natures; and when the Judgment shall sit and the books be opened, we may be the recipients of God's approval. [Cf: ST 12-22-87 para. 02] p. 213, Para. 4, [1887MS].

John saw the holy city, the New Jerusalem, with its twelve gates of pearl and twelve foundations of precious stones, coming down from God out of Heaven. The streets are of transparent gold, clear as crystal. Everyone who shall enter those gates and walk those streets will here have been changed and purified by the power of the truth; and the crown of immortal glory will adorn the brow of the overcomer. [Cf: ST 12-22-87 para. 03] p. 214, Para. 1, [1887MS].

The nations that have kept the truth shall enter in, and the voice of the Son of God will pronounce the glad welcome, "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 12-22-87 para. 04] p. 214, Para. 2, [1887MS].

Then how can we afford to devote our God-given powers to our own pleasure for one moment? We must yield our whole service to our Master. We must wage, continuously, the battle of self-denial and sacrifice. Christ died that we might live, and with the same spirit of love we should seek to win souls as the purchase of his blood. The word of God, through his apostle, declares, "We are laborers together with God." Our work may seem at times 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 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 salvation of man to 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." Your lives must here be refined, ennobled, elevated; and Christ, the hope of glory, must be formed within you. Your favorite sins will be laid aside; you will fear to offend God, and you will love his law. [Cf: ST 12-22-87 para. 05] p. 214, Para. 3, [1887MS].

For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them with pitying compassion. I saw before me 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." It is the truth received in the heart and practiced in the life that makes men so valuable in the sight of God. [Cf: ST 12-22-87 para. 06] p. 214, Para. 4, [1887MS].

John beholds an innumerable company, precious, refined, purified, around the throne of the Majesty of Heaven. The angel inquires of John, "What are these which are arrayed in white robes? and whence came they?" and John answers, "Sir, thou knowest." Then the angel declares: "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." Now we have the precious opportunity of washing our robes of character in the blood of the Lamb till they are spotless in his purity. To all who shall do this the promise is, "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." [Cf: ST 12-22-87 para. 07] p. 214, Para. 5, [1887MS].

We want you to lift your minds from the things of earth to the heavenly glories. We want you to live for the future, immortal life, and decide, "As for me and my house, we will serve the Lord." Now is the accepted time. Now give yourselves, without reserve, to Jesus. Be determined that you will have Christ, even if this requires the loss of everything else. The very obstacles and difficulties of the way are for the purpose of making you mighty in faith and giving you spiritual strength. Every effort you make to lead others in the path of God's commandments is registered in the imperishable records. Let not the enemy deceive you. He has filled the world with heresies; but the word of the Lord endureth forever. Plant your feet on his immutable counsels, then you will be all ready to come under God's rules of government in the kingdom of bliss. If you ever sing the song of triumph and redemption, you must now be learning its notes. Is Jesus abiding in your hearts? If he is there you will talk about him, you will reveal him in life and character. You will sing his praise, making melody in your hearts unto the Lord. The sweet spirit of meekness will be cherished, and self will be crucified. When you come to Christ you will not boast, "I am holy." Let God, alone, say that of you, for you

know not your own heart. This boast is a sure evidence that you know not the Scriptures nor the power of God. Let God write in his books, if he will, that you are an obedient child, keeping his statutes with a cheerful heart, and the records will reveal it before angels and men at the day of reward. [Cf: ST 12-22-87 para. 08] p. 215, Para. 1, [1887MS].

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 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 I know that he will keep that which I have committed to his trust. It is my meat and drink to do my Father's will, to present before a dying world the cross of Calvary, to preach repentance toward God and faith toward our Lord Jesus Christ, to point the way of the commandments of God, that path that leads to the open gates of the eternal city. 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." [Cf: ST 12-22-87 para. 09] p. 215, Para. 2, [1887MS].

Who of you shall we meet in the congregation of the blessed? We want to see you crowned in the city of God. When the Judgment is set and the records searched, may your names not be blotted out of the book of life. This life is of great consequence to us, for in it we have the privilege of preparing for an unending life. I beseech you, therefore, see to it that your influence is not against the commandments of God. The law is just as Jehovah wrote it, in the temple of Heaven. Man may trample upon its copy here on earth, but the original is kept in the ark of God in Heaven. Above it is the mercy seat, and Jesus, our great High Priest, stands before the ark, to mediate in man's behalf. We want you to keep God's commandments and live, and his law as the apple of your eye; for, "whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Seek immortality and the crown of life; then the eternal treasures shall be yours, and an inheritance in the kingdom which God hath promised to those that love him. By Mrs. E. G. White. [Cf: ST 12-22-87 para. 10] p. 215, Para. 3, [1887MS].

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [Cf: ST 12-29-87 para. 01] p. 216, Para. 1, [1887MS].

Here is presented before us the great and solemn day when the Judgment is to sit and the books are to be opened, and the dead are to be judged according to the things written in the books. We must all meet the unerring record of our lives written in the books on high. We are probationers, on trial. God is testing us to see what kind of characters we will develop in this life. Angels of God are weighing moral worth. Our heavenly Father has sent us a message warning us of the fast-hastening Judgment, that we may prepare for that day of final reckoning. [Cf: ST 12-29-87 para. 02] p. 216, Para. 2, [1887MS].

I have questioned in my mind as I have seen men and women hurrying to and fro on matters of business or pleasure, whether or not they ever thought of the day of God, that is about to break upon us. We need not be in darkness as to what is coming on the earth. We cannot afford to meet that day without a preparation, and light has been given us from Heaven, that we may understand the requirements of God. "Search the Scriptures" is the command of Christ. "Watch and pray, lest ye enter into temptation." There is a witness that follows us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to his inspection. As the features are produced upon the polished plate of the artist, so are our characters delineated upon the books of record in Heaven. Are you fitting up in the graces of Christ? Will your robe of character be white and spotless in the day of his appearing? Every interest should be shaped, and every action directed toward this all-important event. We should live daily in great humility before God, seeking the divine strength lest we fail of his grace and prove ourselves unworthy of eternal life. We should be "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." [Cf: ST 12-29-87 para. 03] p. 216, Para. 3, [1887MS].

You cannot afford to be found a transgressor of God's great moral law. You are to be judged by its precepts. If God had no law, there could be no Judgment, and the cases of men and women would not be called into the solemn tribunal, before the righteous Judge. If we have not been found in harmony with God's requirements in this life, we will be no more in harmony with his requirements in the future life. What excuse can we plead for disobedience to the law of God's Government? And what excuse can we render in the day when the motives of the heart will be tried? You may say now, "The whole world is out of harmony with God's precepts, and I cannot be singular," but in that day you will not venture to present this before the God of Heaven and earth. When the books are opened, the character will be revealed, and every mouth will be stopped. You will be convicted of guilt before the revelation of your own life. Everyone unsaved will see where he departed from right, and will realize the influence his life of disobedience exerted to turn others from the way of truth. "Every one of us shall give account of himself to God," and the quick and the dead shall stand before the Judgment seat of Christ. The secret things will be made known. There was an eye that saw and a hand that registered the hidden deeds. [Cf: ST 12-29-87 para. 04] p. 216, Para. 4, [1887MS].

When Belshazzar had his great sacrilegious feast, there was present in the splendid halls a witness which he did not discern. The revelers were drinking their wine, and partaking of their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, magnifying their deeds, and dishonoring God, but right over against the wall, facing the king, a bloodless hand was tracing the terrible characters testifying of his true condition: "Thou art weighed in the balances, and art found wanting." [Cf: ST 12-29-87 para. 05] p. 217, Para. 1, [1887MS].

The Lord is weighing character in the sanctuary today, and those who are careless and indifferent, rushing on in the paths of iniquity, will not stand the test. God has endowed us with reasoning powers, and he requires us to use them to his glory. He has given us this body, which



he wishes us to preserve in perfect health, that we may render the best service to his cause. He has paid an infinite price for our redemption, and yet men and women dependent from day to day upon his mercies, for life, for health, for food, for all the blessings they enjoy, refuse to obey his laws, refuse to accept his Son as their Example and Saviour. [Cf: ST 12-29-87 para. 06] p. 217, Para. 2, [1887MS].

It may seem to you that obedience to God's law requires too much self-denial and sacrifice. Does it require more sacrifice than Jesus has made to save you? He has led the way, and will you follow? He says, "I have kept my Father's commandments." He left the royal throne of glory. He changed the kingly crown for a crown of thorns. He placed his feet in the bloodstained path which led the way to Calvary, and he has stated to us that those who are partakers with him of his sufferings shall be partakers also with him of his glory. We shall never have to endure the shame, the insult, the mockery, the agony of the crucifixion, and the depth of woe and temptation that the Author of our salvation has endured for our sake; but we should ever keep before us the scenes of his humiliation, and never exalt ourselves in pride and self-sufficiency. [Cf: ST 12-29-87 para. 07] p. 217, Para. 3, [1887MS].

Christ was despised and rejected of men. Those he came to save could not see in him anything desirable. Should he come unto our world today without earthly honor or princely power, who would receive him as the King of glory? 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; but his matchless love led him to endure infinite sorrow and reproach that he might bring many sons and daughters to glory. Who is willing today to be on the Lord's side? [Cf: ST 12-29-87 para. 08] p. 217, Para. 4, [1887MS].

We cannot wait until the Judgment before we consent to deny self and to lift the cross. It will be too late then to form characters for Heaven. It is here and now that we must take sides with the humble, self-denying Redeemer. It is here 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 the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of Heaven, by obeying all his commandments. [Cf: ST 12-29-87 para. 09] p. 217, Para. 5, [1887MS].

Our only safety is in constant communion with God. Our petitions should ascend in faith that he will keep us unspotted from the corruptions of the world. Did not Jesus tell us that iniquity would abound in the last days? But his grace will be granted to us according to our day. Those who are open to the influence of the Spirit of God will receive strength to withstand the evils of this degenerate age. [Cf: ST 12-29-87 para. 10] p. 218, Para. 1, [1887MS].

Enoch walked with God three hundred years previous to his translation, and the state of the world was not more favorable for the perfection of Christian character then than it is today. How did Enoch walk with God? He educated his mind and heart to ever feel the presence of God, and when in perplexity his prayers would ascend to God to keep him, to teach him his will. "What shall I do to honor thee, my God?" was his

prayer. His will was merged in the will of God, and his feet were constantly directed in the path of God's commandments. Enoch was a representative of those who shall be on the earth when Christ shall come, who will be translated to Heaven and never taste of death. It is fitting that we pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." [Cf: ST 12-29-87 para. 11] p. 218, Para. 2, [1887MS].

Many close their eyes, lest they shall see the truth. They do not want to see the defects in their life and character, and it disturbs them if you mention to them anything about God's law. They have discarded God's standard and have chosen a standard of their own. Their hearts are not inclined to keep the way of the Lord, for it runs in an opposite direction from the path they had marked out. But we want to warn you: Be not deceived by the first great adversary of God's law. When the Judgment is set and the books opened, your life and mine will be measured by the law of the Most High. Those who have washed their robes of character and made them white in the blood of the Lamb, will be found keeping the commandments of God; and when every man is judged according to the things written in the books, they will receive the commendation of Heaven and an eternal inheritance. By Mrs. E. G. White. [Cf: ST 12-29-87 para. 12] p. 218, Para. 3, [1887MS].

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But 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." [Cf: RH 01-04-87 para. 1] p. 218, Para. 4, [1887MS].

In the first of these verses there is presented the class that cannot enter into the kingdom of God. Those that do the things here specified shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are those who are working to attain such a position that they will have a moral fitness to stand around the great white throne in their white robes of character. In the day of their probation they realized the importance of the work to be done, and took hold of it understandingly and intelligently. They saw that there was a great work to be done in order to obtain a fitness of character for the kingdom of God. They knew that no one could do their work for them; that no one could believe for them; that no one could form a character for them. It was an individual work, a personal effort. [Cf: RH 01-04-87 para. 2] p. 219, Para. 1, [1887MS].

Here is held out the very thing for which we are to labor: "But the

fruit of the Spirit is love." If we have the love of Christ in our souls, it will be a natural consequence for us to have all the other graces,--joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces; because they are obeying the requirements of the law of God. They are law-keepers, and therefore they are not under the bondage of the law. [Cf: RH 01-04-87 para. 3] p. 219, Para. 2, [1887MS].

Some time ago, when we were passing through Oswego, N. Y., we saw two stern officers, and with them two men were couples, carrying in their hands large leaden balls. We did not come to the conclusion that they had been keeping the law of the State of New York, but that they had been breaking it, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the State of New York, and with the law of God; and we were walking at liberty,--we were not under the bondage of the law. If we live in harmony with the life of Christ, with the law of God, that law does not condemn us--we are not under the bondage of the law. [Cf: RH 01-04-87 para. 4] p. 219, Para. 3, [1887MS].

There are two courses of action which we may pursue. One leads us away from God, and shuts us out of his kingdom; and in this path are envyings, strife, murder, and all evil deeds. The other course of action we are to follow, and in its pursuance will be found joy, peace, harmony, and love. Love--that is what we are to cherish; and what we need most is the love of Christ in our hearts. We are more destitute of this precious boon than of anything else. It is the love that glowed in the bosom of Jesus which we most need; and when it is in the heart, it will reveal itself. Can we have the love of Jesus Christ in the heart, and that love not go out to others? It cannot be there without testifying that it is there. It will reveal itself in the words, in the very expression of the countenance. [Cf: RH 01-04-87 para. 5] p. 219, Para. 4, [1887MS].

Not long since, I heard a sick child say that someone did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why I can tell just as soon as I look at him that he does not like me; I know he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance; and cannot persons of maturer age tell when there is love in the heart? for it will manifest itself in the deportment, in the words, in the actions, in the expression of the face. Is it a marvel to us that a child can tell who are his friends? Is it anything strange that he knows that certain people are fond of him? Then it should not take us many months to tell whether the love of Christ is in the heart, whether it is overflowing from it. [Cf: RH 01-04-87 para. 6] p. 220, Para. 1, [1887MS].

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; but the blessed

influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you." [Cf: RH 01-04-87 para. 7] p. 220, Para. 2, [1887MS].

When our eldest son, in whom we had the brightest hopes, and upon whom we expected to lean, and whom we had solemnly dedicated to God, was taken from us; when we had closed his eyes in death, and mourned in great sorrow because of our affliction, then there came a peace into my soul that was beyond description, that was past understanding. I could think of the morn of the resurrection; I could think of the future, when the great Lifegiver will come and break the fetters of the tomb, and call forth the righteous dead from their dusty beds; when he will release the captives from their prison houses; that then our son will be among the living ones again. In this there was a peace, there was a joy, there was a consolation, that was beyond description. And why?-- Because I felt that my hand was placed in the hand of Jesus Christ; that I was his and he was mine, that he loved me, and that I loved him; and that this affliction was an evidence of his love. I could lean upon the strong arm of the Saviour through all that suffering and affliction; and then I felt that he would sustain me in every trial to the end. How good and gracious a Father we have! We can lean our whole weight upon him, and he will bear us up. It is this virtue that connects us with Jesus; and here the work commences with us. [Cf: RH 01-04-87 para. 8] p. 220, Para. 3, [1887MS].

I have before spoken to you of the plan of addition--Peter's ladder of eight rounds. "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: RH 01-04-87 para. 9] p. 221, Para. 1, [1887MS].

It is something to have a knowledge of Jesus Christ. We should make this our highest, our first, and our last aim. In the verses read in your hearing today, we see that we are to have love, and connected with this are joy, peace, longsuffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement, or something for amusement. But for the Christian there is joy, there is peace, there is longsuffering, gentleness, meekness, forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. Are we every one of us doing this? One cannot do it for another. You may set to work, and obtain the graces of the Spirit; but that will not answer for me. There may be forty or fifty here who will set about cultivating these Christian graces; but that will not do for the remainder of you. Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old. [Cf: RH 01-04-87 para. 10] p. 221, Para. 2, [1887MS].

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?-- Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character. [Cf: RH 01-04-87 para. 11] p. 221, Para. 3, [1887MS].

All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them. God has a people today; and it is just as necessary now as anciently that his people should keep themselves distinct and separate, pure and unspotted from the world, its spirit, and its influences, because the world sets up a standard opposed to the standard of truth and righteousness. [Cf: RH 01-04-87 para. 12] p. 221, Para. 4, [1887MS].

If I profess to be a servant of Jesus Christ, should I follow a worldly standard, and have my course of action such as to meet the demands of the world? or should I take for my example Him who was a Man of sorrows and acquainted with grief,--Him who so pitied a fallen race that he laid aside his kingly robe, left the royal courts of heaven, and came down to this world of pollution and sin, and took upon himself the form of man, and for our sakes became poor, that we through his poverty might be made rich? What shall we do? take for our example Him who was mocked and abused, who was the light of the world, though the world knew him not? or shall we follow after the pattern of the world? [Cf: RH 01-04-87 para. 13] p. 222, Para. 1, [1887MS].

The people of God are the repositories of his law, and he tells us that we are to be a separate and distinct people. But are we to shut ourselves away from the world so that we can have no influence upon them? Christ says: "Ye are the light of the world;" and that light, he tells us, is not to be hidden under a bushel, or put under a bed, but on a candlestick, that it may give light unto all that are in the house. What does that mean?--It means that the righteous are to give light to all that are in the world. Christ came into the world to provide a way whereby man in his own behalf might fight the battles of the Lord, and be admitted to sit down at the right hand of God. [Cf: RH 01-04-87 para. 14] p. 222, Para. 2, [1887MS].

What a work is this! When Christ left the world he committed a work into our hands. While here he himself carried his work forward; but when he ascended to heaven his followers were left to take it up where he left it. Others took up the work where the disciples left it; and so it has been carried on until now we have the work to do in our time. And as Jesus ascended, and the clouds received him out of the sight of his disciples, who were attempting to catch the last glimpse of him, he said, "Lo, I am with you always, even unto the end of the world." Thus we have a life companion. We do not have to walk alone. We can carry all our sorrows and griefs, troubles and trials, afflictions and cares, and pour them into the ear that is open to hear, of One who is pleading before the Father the merits of his own blood. He is pleading his wounds--My hands, my hands! "I have graven thee upon the palms of my hands." He offers the wounded hands to God, and his petitions are

heard, and swift angels are sent to minister to fallen man, to lift up and to sustain. [Cf: RH 01-04-87 para. 15] p. 222, Para. 3, [1887MS].

Our danger, then, is in separating from God, and in mingling with the spirit and influence of the world. If you think that you are to bring the world to see and sense the claims that high heaven has upon them; if you think that by letting the standard down you can convert sinners, you are most deluded. Christ was in the world, yet he was not of the world. He kept the standard exalted; and that is how every minister, every Christian, and every man that feels any responsibility in the cause of God is to show whether he is connected with God. All are to represent Heaven. [Cf: RH 01-04-87 para. 16] p. 222, Para. 4, [1887MS].

In your school exercises, do you represent Heaven? Do you elevate the mind to take hold upon God, so that the students may go to their homes with the impression that in the College here at Battle Creek a work is being done to fit souls for heaven, for the companionship of heavenly angels? or are you seeking to bring in the world's standard, even degrading your exercises below the world's standard? [Cf: RH 01-04-87 para. 17] p. 223, Para. 1, [1887MS].

I remember that when I was in Salem, Oregon, there was a large class about to graduate from the college in that place, and they desired to have an address given to the graduating class; and it was announced that I would address them on "The Perils of Youth and the Formation of Character." They seemed to be very anxious to hear upon this subject. The house was full, although it was the largest church in Oregon; and there seemed to be a solemn impression throughout the entire audience. There was no mirth, nor spirit of jesting, nor anything to which the least exception might be taken. As I saw those youth before me, and realized the importance of the occasion, I felt an inspiration come over me. I might never meet them again until we should meet around the bar of God. I might never see them again until we should see each other in the Judgment; and I felt as though I never had had such an opportunity to say, "Behold the Lamb of God, which taketh away the sin of the world!" [Cf: RH 01-04-87 para. 18] p. 223, Para. 2, [1887MS].

Why is it not the duty of every professor, and every teacher, and every one who acts any part in our College, to present Jesus? Lift him up, him who died for us, and in whom all our hopes of eternal life are centered. Lift him up, and let them understand that he it is who made an infinite sacrifice for them! Lift him up, and show them how he left the royal courts of heaven, and was a Man of sorrows and acquainted with grief, that he might elevate them to his throne at last! Lift him up, oh! lift him up before the people, those who are hungering and thirsting for the bread of life; for there is a fountain open in Jerusalem that they may drink and be satisfied. [Cf: RH 01-04-87 para. 19] p. 223, Para. 3, [1887MS].

Jesus, precious Saviour! I see in him matchless charms! He is the One altogether lovely. He is the chief among ten thousand. I present him to you,--one who can take away the sin of the world; "for there is none other name under heaven given among men, whereby we must be saved." [Cf: RH 01-04-87 para. 20] p. 223, Para. 4, [1887MS].

Here are the youth growing up in our midst. I speak to you, dear

brethren and sisters, as an ambassador of Christ; I speak to you who profess to be Christ's followers, and I ask you, What influence are you exerting upon the youth? what are you doing for those in your own homes? A record has gone up before God of what you have done to save them, or of the opportunities that you have let pass by unimproved. Shall it be seen that souls have been driven away from Christ rather than gathered to him, because you have not been connected with Heaven; because you were molded after the world's standard, and presented that before them; because you were devotees of fashion and of pleasure, thus attracting and diverting their minds from the true standard, which is Christ Jesus? God have pity upon us! [Cf: RH 01-04-87 para. 21] p. 223, Para. 5, [1887MS].

We are doing work for eternity. I want to do it better. I want to do it so that it will stand the test of the Judgment; that when the Judgment shall sit, and the books shall be opened, and every man judged according to the things written in the books, it will there be seen that I have a clean record, without blot; that I have led the right path heavenward, and that I have done what I could to win souls to Christ. Oh that I could speak so as to arouse men and women to realize the importance of the time in which we live! that now is the time of salvation, that now is the time to work. God forbid that we should be idle and asleep, and in the resurrection morn it be said, If it had not been for you, I should have been saved. God forbid that we should allow the spirit and influence of the world to come in, and draw others away upon the wrong track. Here is where the two paths diverge; here is where many will be led astray. And in the day of God many will say, This is why I went into infidelity. I saw that there was no power or worthiness in the church, or among the ministers, and therefore I chose the other path, which has led me to death and destruction. In agony of soul they will seek the rocks and mountains, and cry, "Fall on us, and hide us from the face of him that 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?" [Cf: RH 01-04-87 para. 22] p. 224, Para. 1, [1887MS].

I feel intensely upon this subject. Day and night it bears upon my soul. Oftentimes when all others in the house were asleep, I have pleaded before God that he would give me wisdom and strength to guide the feet of souls into the path which leads to eternal life. Many times I have gone before him at midnight and entreated for help and wisdom that I might be able to lead the minds of my children in the channel of truth. I did not ask him to give them worldly honors, but that we might raise them up in the ways of truth and righteousness, and that they might love to do the will of God. Mothers have a great responsibility resting upon them; and in the day of God what will be the account which they will have to render to him for the influence they have exerted over the youth under their charge? I want to work for God every hour of my life, and every moment; and then I want to crowd in all the work I can consistent with the amount of strength he gives me. [Cf: RH 01-04-87 para. 23] p. 224, Para. 2, [1887MS].

I want the young to wear at last crowns of immortal glory. Said the inspired apostle, "I have written unto you, young men, because ye are strong, . . . and have overcome the wicked one." And here are young men whom Jesus wants to come into his arms. Here are young men whom God wants to go forth with all the armor on, to fight the battles of the

Lord. Young men, will you hear his voice? Will you listen, oh! will you listen to his call? Will you not come to the Lord, and find in him your strength? Will you not give yourselves to him today? Can you not say, Here am I, Lord, and all that I am is thine? Thou hast bought me, and I am thine. Take me just as I am, and wash me from the defilement of sin. Help me to honor thee in the earth, and give me an immortal tongue that I may praise thee throughout the ceaseless ages of eternity. By Mrs. E. G. White. [Cf: RH 01-04-87 para. 24] p. 224, Para. 3, [1887MS].

"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? [Cf: RH 01-11-87 para. 1] p. 225, Para. 1, [1887MS].

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. [Cf: RH 01-11-87 para. 2] p. 225, Para. 2, [1887MS].

The days of purification of the church are hastening on space. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor. [Cf: RH 01-11-87 para. 3] p. 225, Para. 3, [1887MS].

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. [Cf: RH 01-11-87 para. 4] p. 225, Para. 4, [1887MS].

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf. [Cf: RH 01-11-87 para. 5] p. 225, Para. 5, [1887MS].

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been



given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God. [Cf: RH 01-11-87 para. 6] p. 225, Para. 6, [1887MS].

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class. [Cf: RH 01-11-87 para. 7] p. 226, Para. 1, [1887MS].

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. [Cf: RH 01-11-87 para. 8] p. 226, Para. 2, [1887MS].

The command is, "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 all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking. [Cf: RH 01-11-87 para. 9] p. 226, Para. 3, [1887MS].

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. [Cf: RH 01-11-87 para. 10] p. 226, Para. 4, [1887MS].

The class who do not feel grieved over their own spiritual declension,

nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "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. Then they began at the ancient men which were before the house." [Cf: RH 01-11-87 para. 11] p. 227, Para. 1, [1887MS].

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days. [Cf: RH 01-11-87 para. 12] p. 227, Para. 2, [1887MS].

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth. [Cf: RH 01-11-87 para. 13] p. 227, Para. 3, [1887MS].

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture. [Cf: RH 01-11-87 para. 14] p. 227, Para. 4, [1887MS].

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us. [Cf: RH 01-11-87 para. 15] p. 227, Para. 5, [1887MS].

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon

the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands. [Cf: RH 01-11-87 para. 16] p. 228, Para. 1, [1887MS].

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls. [Cf: RH 01-11-87 para. 17] p. 228, Para. 2, [1887MS].

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. [Cf: RH 01-11-87 para. 18] p. 228, Para. 3, [1887MS].

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me." [Cf: RH 01-11-87 para. 19] p. 228, Para. 4, [1887MS].

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory. [Cf: RH 01-11-87 para. 20] p. 229, Para. 1, [1887MS].

The important future is before us. To meet its trials and temptations,

and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, not by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. [Cf: RH 01-11-87 para. 21] p. 229, Para. 2, [1887MS].

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Cf: RH 01-11-87 para. 22] p. 229, Para. 3, [1887MS].

Brethren you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith? [Cf: RH 01-11-87 para. 23] p. 230, Para. 1, [1887MS].

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish

because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. *Torre Pellice, Italy*. By Mrs. E. G. White. [Cf: RH 01-11-87 para. 24] p. 230, Para. 2, [1887MS].

The Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly. Self-exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor. [Cf: RH 01-18-87 para. 1] p. 230, Para. 3, [1887MS].

We call God our Father. We claim to be children of one family; and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ. [Cf: RH 01-18-87 para. 2] p. 230, Para. 4, [1887MS].

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those whom we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course. Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions. [Cf: RH 01-18-87 para. 3] p. 231, Para. 1, [1887MS].

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his love and forbearance. But we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God. [Cf: RH 01-18-87 para. 4] p. 231, Para. 2, [1887MS].

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, longsuffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. [Cf: RH 01-18-87 para. 5] p. 231, Para. 3, [1887MS].

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal 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, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart, we must also love his children. This love is 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, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity. [Cf: RH 01-18-87 para. 6] p. 231, Para. 4, [1887MS].

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellowmen. [Cf: RH 01-18-87 para. 7] p. 232, Para. 1, [1887MS].

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in doing good and in being self-forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go. [Cf: RH 01-18-87 para. 8] p. 232, Para. 2, [1887MS].

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 01-18-87 para. 9] p. 232, Para. 3, [1887MS].

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of heaven, yet he stooped to minister to the humblest, having no respect to persons or station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint. [Cf: RH 01-18-87 para. 10] p. 232, Para. 4, [1887MS].

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain. [Cf: RH 01-18-87 para. 11] p. 232, Para. 5, [1887MS].

Instead of being ambitious to be equal with or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all." [Cf: RH 01-18-87 para. 12] p. 233, Para. 1, [1887MS].

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom were to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men. [Cf: RH 01-18-87 para. 13] p. 233, Para. 2, [1887MS].

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, . . . neither be ye called masters; . . . but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . and . . . thy neighbor as thy self." He told him that if he did this, he should enter into life. [Cf: RH 01-18-87 para. 14] p. 233, Para. 3, [1887MS].

"Thy neighbor as thyself,"--the question arises, "Who is my neighbor?" The Saviour's reply is found in the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the

followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion. [Cf: RH 01-18-87 para. 15] p. 233, Para. 4, [1887MS].

In order to be happy, we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter. By Mrs. E. G. White. [Cf: RH 01-18-87 para. 16] p. 233, Para. 5, [1887MS].

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. [Cf: RH 01-25-87 para. 1] p. 233, Para. 6, [1887MS].

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven, and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him. [Cf: RH 01-25-87 para. 2] p. 234, Para. 1, [1887MS].

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart are turned, and the life becomes new in Christ. [Cf: RH 01-25-87 para. 3] p. 234, Para. 2, [1887MS].

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit



of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives! Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. [Cf: RH 01-25-87 para. 4] p. 234, Para. 3, [1887MS].

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world. [Cf: RH 01-25-87 para. 5] p. 235, Para. 1, [1887MS].

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest; and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will. [Cf: RH 01-25-87 para. 6] p. 235, Para. 2, [1887MS].

God has ever tried his people in the furnace of affliction, in order

to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel, as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise. [Cf: RH 01-25-87 para. 7] p. 235, Para. 3, [1887MS].

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity? [Cf: RH 01-25-87 para. 8] p. 236, Para. 1, [1887MS].

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance; that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God; therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church. [Cf: RH 01-25-87 para. 9] p. 236, Para. 2, [1887MS].

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [Cf: RH 01-25-87 para. 10] p. 236, Para. 3, [1887MS].

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Cf: RH 01-25-87 para. 11] p. 236, Para. 4, [1887MS].

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as

Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." [Cf: RH 01-25-87 para. 12] p. 236, Para. 5, [1887MS].

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." [Cf: RH 01-25-87 para. 13] p. 237, Para. 1, [1887MS].

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." By Mrs. E. G. White. [Cf: RH 01-25-87 para. 14] p. 237, Para. 2, [1887MS].

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise. [Cf: RH 02-15-87 para. 1] p. 237, Para. 3, [1887MS].

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: RH 02-15-87 para. 2] p. 237, Para. 4, [1887MS].

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: RH 02-15-87 para. 3] p. 237, Para. 5, [1887MS].

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 those professed Christians is anything but favorable for the religion of Christ. These dull, careless ones 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. 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: RH 02-15-87 para. 4] p. 237, Para. 6, [1887MS].

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 are their meditation. They have feasted upon the words of life, and when they hear the truth 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: RH 02-15-87 para. 5] p. 238, Para. 1, [1887MS].

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: RH 02-15-87 para. 6] p. 238, Para. 2, [1887MS].

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 are 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, generally should be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church. [Cf: RH 02-15-87 para. 7] p. 238, Para. 3, [1887MS].

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 and 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: RH 02-15-87 para. 8] p. 238, Para. 4, [1887MS].

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: RH 02-15-87 para. 9] p. 238, Para. 5, [1887MS].

God wants, not only that his followers should give of their means, but

that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name. [Cf: RH 02-15-87 para. 10] p. 239, Para. 1, [1887MS].

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: RH 02-15-87 para. 11] p. 239, Para. 2, [1887MS].

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 Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven. [Cf: RH 02-15-87 para. 12] p. 239, Para. 3, [1887MS].

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christlike, and finally obtain an entrance into the city of God. By Mrs. E. G. White. [Cf: RH 02-15-87 para. 13] p. 239, Para. 4, [1887MS].

Text: " I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd." Habakkuk 2:1. [Cf: RH 02-22-87 para. 1] p. 239, Para. 5, [1887MS].

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work. [Cf: RH 02-22-87 para. 2] p. 239, Para. 6, [1887MS].

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their

discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people. [Cf: RH 02-22-87 para. 3] p. 240, Para. 1, [1887MS].

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellowmen and to glorify God. [Cf: RH 02-22-87 para. 4] p. 240, Para. 2, [1887MS].

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ. [Cf: RH 02-22-87 para. 5] p. 240, Para. 3, [1887MS].

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and him crucified, before the people. Everyone who is seeking to open the Scriptures to others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart

is softened and subdued by his Spirit. This is our message. God has given to man his rule of life in his holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition. [Cf: RH 02-22-87 para. 6] p. 240, Para. 4, [1887MS].

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry. [Cf: RH 02-22-87 para. 7] p. 241, Para. 1, [1887MS].

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in his work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not

feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of his countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful. [Cf: RH 02-22-87 para. 8] p. 241, Para. 2, [1887MS].

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of his servants than they give him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ. [Cf: RH 02-22-87 para. 9] p. 242, Para. 1, [1887MS].

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking--Jesus, the Light of the world. [Cf: RH 02-22-87 para. 10] p. 243, Para. 1, [1887MS].

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose.



They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work. [Cf: RH 02-22-87 para. 11] p. 243, Para. 2, [1887MS].

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus. [Cf: RH 02-22-87 para. 12] p. 243, Para. 3, [1887MS].

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved? *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 02-22-87 para. 13] p. 244, Para. 1, [1887MS].

In creating man, God gave him noble qualities. He endowed him with a

well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased. [Cf: RH 03-01-87 para. 1] p. 244, Para. 2, [1887MS].

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because his law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practice in their daily life the observance of its holy principles! We see men eagerly striving to accumulate property. They put forth all their energies, tact, wisdom, and inventive powers to gain their object, in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers. [Cf: RH 03-01-87 para. 2] p. 245, Para. 1, [1887MS].

The desire for laying up treasures upon the earth, of making provision for the unknown future, of centering all interest and effort in the earth, and of laboring for corruptible possessions, which must pass away, is not fitting us by the exercise of our powers, to secure the eternal, immortal treasure. If men who claim to believe the truth were

as eager candidates for those treasures that are enduring, and if the concentration of their God-given powers were employed in securing the imperishable treasure, what might not they become in the world? What light would be reflected from them! What blessings would be in their flashing the bright beams of light upon the pathway of others! Oh, how many there are who care only for earthly things, and strive only for perishable treasures! All their powers are employed in securing earthly possessions, and time and talents, consequently, are spiritually dwarfed. God sets before man a heaven to gain, a crown to win, and immortal honors to possess. But the powers of his being have been perverted, his object has been changed, and he may be classed with those of whom Paul writes, "who mind earthly things." Body and soul are given to the securing of earthly treasures. [Cf: RH 03-01-87 para. 3] p. 245, Para. 2, [1887MS].

Satan carried Jesus to an exceedingly high mountain and presented before him all the glories of the world in a moment of time, and offered it all to him, if he would worship him. He met the stern rebuke of the world's Redeemer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here, then, is the object before us, to worship God, to serve God, and to glorify God. Satan finds those who will give themselves to his service to gain the treasures of the world. He absorbs the mind, and controls the powers so that the service which God demands is given to him. He gains from man all that he tried to secure from Christ. We often see men who stand high in positions of trust, as Christ's followers, but who have made shipwreck of faith. A temptation comes to them and they sacrifice principle and their religious advantages to secure a coveted earthly treasure. The bait of Satan is taken. Christ conquered, thus making it possible for man to conquer also; but man places himself under the leadership of the god of this world, and steps from beneath the banner of Jesus Christ into the ranks of the enemy. All his powers are devoted to gain, and he worships other gods before the Lord. [Cf: RH 03-01-87 para. 4] p. 246, Para. 1, [1887MS].

The worldly man is not content with a present sufficiency, or with even an abundance. He is always aiming to possess a larger stock, and turns every thought, every power, in this direction. Now he who is seeking for eternal riches should be striving for the heavenly treasure with far greater earnestness and perseverance, and with an intensity that is proportionate to the value of the object of which he is in pursuit. The worldly man is laboring for earthly, temporal things. He is laying up his treasure upon the earth, doing just that which Jesus has told him he must not do. The sincere Christian appreciates the warning given by Jesus, and is a doer of his word, thus laying up his treasure in heaven, just as the world's Redeemer has told him he should do. He views an eternity of bliss worth a life of persevering and untiring effort. He is not misdirecting his efforts. He is setting his affections upon things above, where Christ sitteth at the right hand of God. Transformed by grace, his life is hid with Christ in God. He has not lost by any means, the power of accumulation; but he employs his active energies in seeking for spiritual attainments; then all his intrusted talents will be appreciated as God's gifts to be employed to his glory. By him property will be prized, not hoarded, valued only inasmuch as it can be used to advance the truth, to work as Christ worked when he was upon the earth, to bless humanity. For this purpose he will use his powers, not to please or glorify self, but to

strengthen every intrusted gift that he may do the highest service to God. Of him it can be said, "Not slothful in business; fervent in spirit; serving the Lord." [Cf: RH 03-01-87 para. 5] p. 246, Para. 2, [1887MS].

God does not condemn prudence and foresight in the use of the things of this life, but the feverish care, the undue anxiety with respect to worldly things is not in accordance with his will. It will not do for us to float along with the current, we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given his own dear Son as a propitiation for our sins, that through him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to cooperate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps God has placed within his reach. He must pray, he must search the Scriptures, he must believe the word of God, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete his work without human agencies. Jesus has made the infinite sacrifice in our behalf, and he expects of his followers far more than they give him,--voluntary, zealous, disinterested cooperation. His bounty has brought the treasures of heaven within the reach of man, and God expects us to show our faith by our works. God is waiting, angels are watching, to see what the people to whom are committed the treasures of truth will do. They are God's workmen and his agents, and if those who are so highly favored with intrusted truths fail through love for earthly things to perform the part assigned them, it would have been better for them had they never been born. Not only will they lose heaven themselves, but, failing to act their part in the great plan of saving their fellowmen, they will scatter from Christ by thus neglecting to do their appointed work. Others will follow their example, and they will be cursed of God. There are many souls of all nations and tongues and peoples to be enlightened. Are the chosen, royal people of God paralyzed that they cannot see from the word of God their duty, and sense the weighty responsibility that rests upon them to be laborers together with God? "If any man will come after me, let him deny himself, and take up his cross and follow me," were the words that fell from the lips of the divine Teacher. [Cf: RH 03-01-87 para. 6] p. 247, Para. 1, [1887MS].

Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in his glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the word of God. In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to

be a light to the world. God has done his part in the great work, and is waiting for the cooperation of his followers. The plan of salvation is fully developed. The blood of Jesus Christ is offered for the sins of the world, the word of God is speaking to man in counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation?--The people whom God has blessed with light and truth are to be the messengers of mercy. Their means are to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through his poverty might be made rich. [Cf: RH 03-01-87 para. 7] p. 247, Para. 2, [1887MS].

Divine and human agencies are combined in the work of saving souls. God has done his part, and Christian activity is needed now. God calls for this. He expects his people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of himself? Have the treasures of his word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundredfold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into cooperation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? God has honored them with the privilege of being co-laborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master. [Cf: RH 03-01-87 para. 8] p. 248, Para. 1, [1887MS].

All the enterprises in temporal, earthly things prosper in proportion to the wisdom, tact, and concentration of powers exercised in acquiring the desired object. Just so must it be in our Christian enterprises. We must work according to God's word. There must be wise planning. There must be selection of men and gifts appropriate for the various branches of the work. God's word must be our guide as to the conditions that are specified by which we may become laborers together with Christ. The desire to accumulate wealth is an original affection of our nature, implanted there by our Heavenly Father for noble ends. If you ask the capitalist who has directed all his energies to the one object of securing wealth, and who is persevering and industrious to add to his property, with what design he thus labors, he could not give you a reason for this, a definite purpose for which he is gaining earthly treasures and heaping up riches. He cannot define any great aim or purpose he has in view, or any new source of happiness he expects to attain. He goes on accumulating because he has turned all his abilities and all his powers in this direction. There is within the worldly man a craving for something that he does not have. He has, from force of habit, bent every thought, every purpose in the direction of making provision for the future, and as he grows older, he becomes more eager than ever to acquire all that it is possible to gain. It is natural that the covetous man should become more covetous as he draws near the time when he is losing hold upon all earthly things. All this energy, this perseverance, this determination, this industry after earthly power is the result of the perversion of his powers to a wrong object. Every faculty might have been cultivated to the highest possible elevation by exercise, for the heavenly, immortal life, and for the far more exceeding and eternal weight of glory. The customs and practices of the worldly man in his perseverance and his energies, and in availing himself of every opportunity to add to his store, should be a lesson to those who claim to be children of God, seeking for glory, honor, and immortality. The children of the world are wiser in their generation than the children of the light, and herein is seen their wisdom. Their object is for earthly gain, and to this end they direct all their energies. Oh that this zeal would characterize the toiler for heavenly riches! *Basel Switzerland*. By Mrs. E. G. White. [Cf: RH 03-01-87 para. 9] p. 249, Para. 1, [1887MS].

Workers in the Master's vineyard must be imbued with the spirit of Christ in his love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be co-laborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be co-laborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of his mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully with a heart open to

the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is his revealed will. He has left us his own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strongholds of the enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection. [Cf: RH 03-08-87 para. 1] p. 250, Para. 1, [1887MS].

I feel deeply the need of our churches' having greater spirituality and more personal piety. If we are laborers together with God, our own piety must be sound and healthy, and then, when it comes in contact with error, it will not be moved with iniquity, or will not be corrupted. Our churches must feel their responsibility, and instead of devoting their time and talents to worldly things, seek to become elevated, ennobled. The truth must be to them a divine inspiration, a living reality. The laborers together with God will be aroused to do their work for the Master. Instead of doing so little, they must do very much more, and act as if they were plucking souls as brands from the burning fires. God is displeased with the ease-loving dispositions of those who have the light of truth. Time is golden. Lay hold of God by living faith, and exert your powers to their very utmost, having your testimony so vitalized by the Spirit of God that sinners will feel and sense their danger. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the danger of this time. Let them awake from their stupor and feel that the delegated ministers are not the only ones to be workers together with God. Every soul must have a part in this. Says Christ, "Ye are the light of the world." This not only applies to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you labored for those close by your own homes? Have you the love of Jesus? If so, you will feel an interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold.

[Cf: RH 03-08-87 para. 2] p. 250, Para. 2, [1887MS].

We must have more religion. We must love the Lord better. We must daily consecrate ourselves to the Lord and practice the truth. We profess to believe in earnest, sincere, self-denying effort. Let it ever be borne in mind that if a man who professes to believe the truth neglects his God-given responsibility, he will in the day of God be placed with the unprofitable servant. He will learn by the announcement made in the great day of accounts, if not before, that God was the owner of all he possessed, and that he was only made a trustee, or steward, and was held to a stern reckoning for the faithful administration of his trust. It is all the same, whether we have one talent, or three, or five, or ten; all are the Lord's. Not a farthing is to be squandered upon needless things to gratify the lusts. Not a particle is to be hoarded to the neglect of the salvation of souls for whom Christ has given his life. The principal is all the Lord's, the improvement of it is his, and on every dollar is stamped the image and superscription of Jehovah. All must render an account to God, of how their time and their talents of intellect and money have been used. It is not a light thing to be intrusted with riches; but it is a grand thing to be accounted as a faithful steward of God in making right use of the Lord's money. "How hardly shall they that have riches enter into the kingdom of God!" but how beautiful will be the character of those who have borne the trust of God's capital worthily! If one has held all as God's property, and heeded God's voice to invest his property in his cause to save precious souls, he will see these souls saved in the kingdom of God, because he appropriated God's means as he designed it should be appropriated. He will then be received into everlasting habitations. [Cf: RH 03-08-87 para. 3] p. 251, Para. 1, [1887MS].

Let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlasting too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellowmen. Let each watch and pray, place himself in right relation to God, and study to see what good he may do,--what words he may speak, what influence he may exert, what light he may diffuse as co-laborers with God, and what he can do to establish missions in places where there are none, that a light may be continually shining forth to the dark corners of the earth He may make such a disposition of his intrusted earthly treasures, as shall produce to him in the world to come an hundredfold, and an eternal inheritance. While the religion of Christ flourishes in hearts, the streams of beneficence will never cease to flow. The one who is a faithful steward is constantly giving, and God is constantly supplying that the channel shall not become dried up. But it is not the rich alone that are to sustain the cause of God in our world; those who have been blessed with the light of truth can learn to practice self-denial, and have something to give. All the little rivulets made to flow into the channel of doing good, blessing humanity, will keep the treasury supplied with means. [Cf: RH 03-08-87 para. 4] p. 252, Para. 1, [1887MS].

It is not merely the duty of the minister, but of every member of the church, to represent Christ to the world. They are to catch the rays of light from Jesus, and reflect them upon souls blinded by error and infatuated with false doctrines. They are to hold up the only true standard of righteousness, which is God's holy law, while the world is holding up a false standard. Satan is seeking to present light for



darkness, and darkness for light, the truth for error, and error for the truth. He would extinguish every ray of light shining from the throne of God, and in its place put his darkness. But the sons of God are here, every one of them, for the purpose of irradiating the world. The more light is despised, opposed, and condemned, the greater evidence they have in regard to their work to let their light shine forth to others. They receive their orders from God to guide souls to righteousness, truth, and heaven. The torch of truth must shine to willing as well as unwilling eyes. When Christ ascended on high, the church was to be the agent, or medium, through which light was to be communicated to the world. "Ye are the light of the world." Every individual Christian is required of God to be a living, shining light in the world. He must wrestle with God in secret prayer; then he will go forth in the spirit of Christ to hold converse with men. Anointed for the mission, he bears with him the atmosphere of paradise. His words will be well-chosen, and his face will reflect the image of his Master. He will be the light of the world, a living epistle known and read by all men. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 03-08-87 para. 5] p. 252, Para. 2, [1887MS].

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. [Cf: RH 03-15-87 para. 1] p. 253, Para. 1, [1887MS].

Men are not to rejoice in their wisdom, their strength, or their riches, but in the fact that they have a knowledge of Christ. This knowledge is the most excellent, the most precious, that we can possess. It is the pledge of everlasting life. For "this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent." Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. [Cf: RH 03-15-87 para. 2] p. 253, Para. 2, [1887MS].

It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after him, to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch his heart of love, and bring them the blessings of his grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus,

thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his soul. All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave. [Cf: RH 03-15-87 para. 3] p. 253, Para. 3, [1887MS].

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in his character. But the Pharisees could see no beauty in him that they should desire him. His simple attire, and humble life, devoid of outward show, rendered him to them as a root out of dry ground. [Cf: RH 03-15-87 para. 4] p. 253, Para. 4, [1887MS].

The self-righteous feel no need of Christ. And when those who profess his name extol their own wisdom and goodness, they give evidence that they are not acquainted with him. As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to open his love before him, watch the effect, and see what it is. Many claim this experience who are strangers to the love of Christ. But if it leads one to look with humility upon himself to place the honor of Christ above his own, if he gives evidence that the heavenly reward is of more value to him than his worldly possessions, we may know that beams of light from Christ are shining upon his soul. [Cf: RH 03-15-87 para. 5] p. 254, Para. 1, [1887MS].

The Scriptures speak of some who thought they possessed love for Christ, when the test showed that self was uppermost in their affections. Simon the Pharisee was one of these. He professed to be a disciple of Jesus; and wishing to show his Master special honor, he made a supper, and invited Christ and his friends as guests. But Jesus shocked his narrow prejudice by showing that Heaven esteemed a penitent sinner above a Pharisee. The woman who had been a sinner, longed for purity of heart. She had seen the works of Jesus, and she greatly desired to become like him in character. The words of Christ had kindled the hope of a better life, and her deep love and gratitude prompted the offering of the precious ointment. The Pharisee was offended that Jesus should permit a sinner to approach him. Unbelief filled his heart, and doubts arose as to Christ's divine mission. The Saviour, reading his unspoken thoughts, reproved him by a parable:-- [Cf: RH 03-15-87 para. 6] p. 254, Para. 2, [1887MS].

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Jesus takes Simon on his own ground, as feeling himself more righteous than the woman. Then he proceeds to draw the contrast between the love and devotion of the poor penitent, and the unbelief and cold neglect of the self-righteous Jew. [Cf: RH 03-15-87 para. 7] p. 254, Para. 3, [1887MS].

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little." [Cf: RH 03-15-87 para. 8] p. 254, Para. 4, [1887MS].

Simon had been a great sinner, and also a loathsome leper. Christ had pardoned his sins, and cleansed him from the terrible disease that was upon him. He had as much cause as the woman he despised, for humility and gratitude to Jesus. But he esteemed himself so highly, he was so intent upon maintaining his own honor and standing, that he was blind to the great debt of gratitude he owed. He had withheld from his Saviour even the acts of courtesy due to a common guest. He did not look upon himself as so great a sinner as he really was. Self-love opened the door to pride, unbelief, and ingratitude. So long as he cherished self-righteousness, he could not place a right estimate upon Christ. [Cf: RH 03-15-87 para. 9] p. 255, Para. 1, [1887MS].

The command is not, Let him that glorieth glory in himself, but in God. For sinful men, the highest consolation, the greatest cause of rejoicing, is that Heaven has given Jesus to be the sinner's Saviour. When Adam and Eve ate of the forbidden fruit, there was no hope for the sinful race; but Christ offered to take the sin upon himself. He offered to go over the ground where Adam stumbled and fell; to meet the tempter on the field of battle, and conquer him in man's behalf. Behold him in the wilderness of temptation. Forty days and forty nights he fasted, enduring the fiercest assaults of the powers of darkness. He trod the "wine-press alone; and of the people there was none with" him. It was not for himself, but that he might break the chain that held the human race in slavery to Satan. He saw that man had become so weakened by disobedience that he had not wisdom or strength to meet the wily foe, and this is why the Son of God takes upon himself man's nature, and, gaining the victory in our behalf, brings to us divine power, that, combined with human effort, will enable us to overcome. [Cf: RH 03-15-87 para. 10] p. 255, Para. 2, [1887MS].

There is, then, no ground for men to take glory to themselves. For every blessing which they enjoy, for every good quality which they possess, they are indebted to the grace of Christ. None should exalt themselves as possessing wisdom or righteousness. There are many, especially among those who profess holiness, who compare themselves to Christ, as though they were equal with him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness, they would have a sense of their own sinfulness and imperfection. There is not a case recorded in the Bible, of prophet or apostle claiming, as do the "holiness" people of today, to be without sin. Daniel humbled himself before God, to confess his sins and the sins of his people. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And John declares, "If we say that we have no

sin, we deceive ourselves, and the truth is not in us." Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. Those who are expecting that Christ is soon to come, and that they are to be translated to a holy heaven, should, of all people upon the earth, walk most carefully and humbly before God. All self-importance must be purged away from us before we can grow in grace and the knowledge of the truth. When we have our eyes fixed upon heaven, and have clear views of the character of Christ, we shall exalt the Lord God in our hearts. [Cf: RH 03-15-87 para. 11] p. 255, Para. 3, [1887MS].

As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus, but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,--his words, his habits, and his lessons of instruction,--we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely". [Cf: RH 03-15-87 para. 12] p. 256, Para. 1, [1887MS].

In all his dealings with his ancient people, the Lord sought to impress them with the idea that their strength was not in the wisdom of man, nor in his might, but in the God of their salvation. As Joshua, the leader of the children of Israel, went out alone before the taking of Jericho, to pray for God's special presence, an angel of the Lord appeared to him in the form of a mighty warrior; and to Joshua's challenge he replied, "As captain of the host of the Lord am I now come. . . . Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The Lord marshaled his armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him. [Cf: RH 03-15-87 para. 13] p. 256, Para. 2, [1887MS].

These things were written for our benefit. As a people, we lack faith. God will do great things for those who trust in him. The reason why his professed people have so little strength, is that they trust so much in their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency if they will place their entire confidence in him, and implicitly obey him. [Cf: RH 03-15-87 para. 14] p. 256, Para. 3, [1887MS].

There are troublous times before us; the judgments of God are coming

upon our world. The nations of the earth are to tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways." [Cf: RH 03-15-87 para. 15] p. 257, Para. 1, [1887MS].

The rich man is not to glory in his riches. If we fix our affections on worldly things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the highest life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches, it is not that we may claim them as our own. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Paul counted all things but loss that he might win Christ. But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example! How can those who expect to stand around Christ's throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? "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." If we had a right view of Christ, we would permit nothing to interpose between ourselves and him. [Cf: RH 03-15-87 para. 16] p. 257, Para. 2, [1887MS].

This is a time when the law of God is trodden under-foot; and the great question is, Who will stand for the truth? God is calling for volunteers. Who will respond? Those who study to see how near they can live to the world and yet gain heaven, will come just near enough to be shut out from heaven. We must accept the suffering part of religion if we would sit down with the Suffering One upon his throne. When Christ has done so much for us, shall we refuse to serve him? Shall we not become co-laborers with him in the work he came from heaven to do? There is a great work to be done in the cities, and who is ready to engage in it? Christ says, "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." If we will separate from the world, and renounce its sinful practices, God has pledged himself to receive us, and to work with our efforts. [Cf: RH 03-15-87 para. 17] p. 257, Para. 3, [1887MS].

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." Lift him up, my brethren, the Man of Calvary. Lift him up before the people, and by and by he will lift you up to his throne, and crown you with glory, honor, and immortality. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 03-15-87 para. 18] p. 258, Para. 1, [1887MS].

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of his Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence. [Cf: RH 03-22-87 para. 1] p. 258, Para. 2, [1887MS].

The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. [Cf: RH 03-22-87 para. 2] p. 258, Para. 3, [1887MS].

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God. [Cf: RH 03-22-87 para. 3] p. 258, Para. 4, [1887MS].

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished,

encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices. [Cf: RH 03-22-87 para. 4] p. 259, Para. 1, [1887MS].

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpentlike wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success. [Cf: RH 03-22-87 para. 5] p. 259, Para. 2, [1887MS].

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumblingblocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the Devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake. [Cf: RH 03-22-87 para. 6] p. 259, Para. 3, [1887MS].

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no

more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: RH 03-22-87 para. 7] p. 260, Para. 1, [1887MS].

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to Judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. [Cf: RH 03-22-87 para. 8] p. 260, Para. 2, [1887MS].

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case? [Cf: RH 03-22-87 para. 9] p. 260, Para. 3, [1887MS].

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out. [Cf: RH 03-22-87 para. 10] p. 261, Para. 1, [1887MS].

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked? [Cf: RH 03-22-87 para. 11] p. 261, Para. 2, [1887MS].



Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers. [Cf: RH 03-22-87 para. 12] p. 261, Para. 3, [1887MS].

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls. [Cf: RH 03-22-87 para. 13] p. 261, Para. 4, [1887MS].

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "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 03-22-87 para. 14] p. 262, Para. 1, [1887MS].

There was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must himself work as Christ has worked. Those who engage to be partakers with Christ, must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things. [Cf: RH 03-29-87 para. 1] p. 262, Para. 2, [1887MS].

When two disciples came to Christ, one preferring to sit on his right hand and the other on his left, Christ said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Now, whosoever would set their feet in the path to follow their Redeemer, must be willing to follow him in all his self-

denying, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,--by prayer to his Father. [Cf: RH 03-29-87 para. 2] p. 262, Para. 3, [1887MS].

After the precious Saviour had met with indifference, with opposition, with criticism from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, has found it a necessity to pray to his Father, everyone must imitate his example. [Cf: RH 03-29-87 para. 3] p. 262, Para. 4, [1887MS].

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience. [Cf: RH 03-29-87 para. 4] p. 262, Para. 5, [1887MS].

The new and inexperienced workers frequently have had an idea that they could do the work themselves, and thus they have failed to seek God most earnestly for that help which they so much needed, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons are: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Now the conditions are that everyone shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls." [Cf: RH 03-29-87 para. 5] p. 263, Para. 1, [1887MS].

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and therefore your pride is wounded frequently, because you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has suffered--that he went without the camp, bearing reproach for you

that you might be saved,--then you will think that you are suffering nothing. What you want is the Spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the Spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Jesus Christ, and then you will feel such sincere sorrow and pity for the souls who do not know what is for their best good, that you will forget all about your being misused. [Cf: RH 03-29-87 para. 6] p. 263, Para. 2, [1887MS].

We must bear in mind continually this fact: that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely; to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls. [Cf: RH 03-29-87 para. 7] p. 263, Para. 3, [1887MS].

We are not one fifth part as meek and humble as we should be. We need to study carefully what these things mean,--that we are to eat the flesh of Christ, and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts' not being in harmony with Jesus Christ. we must take the word of God to ourselves,--and Christ is that word,--and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold on the Mediator, clinging to Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon the earth, the topmost round reaching the throne of God. [Cf: RH 03-29-87 para. 8] p. 264, Para. 1, [1887MS].

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance. By Mrs. E. G. White. [Cf: RH 03-29-87 para. 9] p. 264, Para. 2, [1887MS].

We left Basel for Tramelan Dec. 24, in company with Bro. and Sr. Ings, to be present at the dedication of the first chapel built in Europe by Seventh day Adventists. Brn. Ertzenberger and John Vuilleumier were also present on this occasion. Bro. Ertzenberg was my interpreter on the Sabbath. He also preached to the Germans. [Cf: RH 04-05-87 para. 1] p. 264, Para. 3, [1887MS].

This small but neat house of worship was built by Bro. Roth's family. Hitherto the meetings had been held in private houses. We felt that the Lord would honor this movement made to his glory. Friends came in from Bienne and Chaux-de-Fonds, and we had a profitable meeting. The Lord gave me his blessing in seeking to present to the people the necessity of cultivating respect for the place where they assembled to worship God. We had excellent meetings upon the Sabbath. [Cf: RH 04-05-87 para. 2] p. 264, Para. 4, [1887MS].

Notice was sent in to the National Baptist Church, that Mrs. White would speak there on Sunday afternoon; but the minister refused to read the notice to his congregation because he thought Mrs. White would speak upon the Sabbath question. Nevertheless there were from two to three hundred persons present, who gave the best of attention. Bro. John Vuilleumier interpreted for me, and the Lord blessed me by his Spirit as I presented before the people the plan of redemption, and what constitutes genuine faith in Jesus Christ, the atoning Sacrifice. Faith on the Son of God goes deeper than many discern. Dost thou believe on the Son of God? This inquiry is of deep spiritual import, and of the utmost importance. It is not merely whether we admit our faith in the world's Redeemer, but do we believe in him as our Saviour? Have we an intelligent personal faith? Is our acceptance of Christ as our Saviour not merely an article of faith, but a living, abiding presence in our homes? We are not to lay this knowledge aside as a memento to look at occasionally, but we are to believe on the Son of God as our own Saviour, and bring him into our life, practicing his virtues; our very life is to be hid with Christ in God. To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ. The general expressions after the meeting were, "I shall take home that which I have heard;" "I see nothing objectionable in that which we have heard today," One man, in response as to what constitutes genuine faith, uttered his sentiments, and when asked, "What do you think of that which we have heard today," answered, "Oh, it does not matter to me; I am saved, I am saved." [Cf: RH 04-05-87 para. 3] p. 264, Para. 5, [1887MS].

The national minister expressed regret that he had not read the notice. Said he would have done so had he known that Mrs. White was going to speak upon the mission of Christ. We returned to Basel that night, praying that the seed sown might find lodgment in some hearts. We learned that the impression made upon the community was good, and that much prejudice was removed. And many desired to hear Mrs. White speak again. [Cf: RH 04-05-87 para. 4] p. 265, Para. 1, [1887MS].

By special invitation we left Basel Feb. 4, accompanied by Bro. and Sr. Ings and our interpreter, Bro. John Vuilleumier. Friday night we had a meeting with the church in the new chapel. Sabbath, in the forenoon, Bro. Ings spoke to the people with much freedom, and all seemed to be deeply interested and profited. I spoke in the afternoon, from Mal. 3: 16-18. The Spirit of the Lord moved upon hearts. After the discourse we had a social meeting, and many excellent testimonies were borne. One young man had not taken any part in the meetings for more than a year. He had been overcome through temptations, and fallen under discouragement. He made humble confessions, with weeping, and there made a decided stand to be wholly for the Lord, and expressed his determination to do all in his power to help others. His mother had

never before taken part in social meeting, but she bore her testimony, and several others confessed and wept before the Lord. We all felt the deep movings of the Spirit of the Lord in our midst. The Lord was at work softening and subduing hearts. Bro. G. made very interesting remarks, which Bro. John Vuilleumier interpreted to me. He said he had for years been praying for his brother, who lived some miles away, that the Lord would draw him by the cords of his love, and that he might take hold of the truth. During the week of prayer Bro. G. made this case of his brother's a special subject of prayer. He went to visit him, to see if he could not say or do something to help him to walk in the light. He found that his brother had been deeply convicted. He stated that while engaged in work upon the Sabbath his tools seemed so heavy that he could scarcely hold them in his hands. It seemed that he must drop them, and keep the Sabbath. He read the tract, "Sufferings of Christ," which had been translated into French, and that decided him to obey his convictions of conscience and keep the Sabbath. Expecting to receive his discharge, he told his employers that he could not work another Sabbath; but he was told to continue his work. Bro. G. was filled with joy and gratitude to God that his prayers were answered. He stated there were others, also, who were convicted, one a man of influence. [Cf: RH 04-05-87 para. 5] p. 265, Para. 2, [1887MS].

I had tried to impress upon them the importance of laboring for those close by their own doors, each child of God feeling that he has a sacred duty to bring others to Christ, and thus each becoming a missionary for God. This was responded to heartily, and many resolved that they would take hold more earnestly and in faith, and have more patience in well-doing, and not become weary and so quickly discouraged. Our meetings closed with the blessing of God. After the meeting we had an interesting season at the house of Bro. Roth. I was requested to pray for a young man who had resolved to be on the Lord's side. His wife and sisters were present, and as I offered prayer for him, Bro. Vuilleumier interpreted me. The Lord did bless, and hearts were melted into tenderness. The young man then, with affection and tears, kissed his sisters and the brethren Roth. There had been some unhappy feelings of difference, but all was confessed and forgiven, and the room seemed to be filled with the peace of Christ. Sr. Roth made the statement, "The peace of Christ has come to this house." "These precious tokens of God's love should be highly appreciated by us, and never be forgotten. They should awaken gratitude in our hearts continually. [Cf: RH 04-05-87 para. 6] p. 266, Para. 1, [1887MS].

The Lord has said to his people, "Ye are the light of the world." We are representatives of Bible truth. God has made us the repositories of his law. Then let none hold the truth in unrighteousness, but let the spirit, the words, and the deportment correspond with the principles of truth we claim to believe. We keep Christ in the background, and do not bring him into our hearts. I feel deeply that as a people we are not following our Bibles in our treatment of one another. There is not that spirit of full and entire forgiveness which brings peace and rest to the soul. I find here in Europe that on this point there are special lessons to learn; and a neglect to learn these lessons separates the soul from God. Satan magnifies little things. If he sees that our efforts in behalf of others do not work a reformation in them at once, then there comes in a spirit of impatience, and sharp, rasping words are spoken, that do not work any reformation in them nor bind them any closer to our hearts. Love is the silken cord which binds hearts

together. We are not to feel that we are to set ourselves up as a pattern. As long as we think of ourselves, and what is due us from others, it will be impossible for us to do our work of saving souls. When Christ takes possession of our hearts we shall no longer make the narrow circle of self the center of our thoughts and our attentions. [Cf: RH 04-05-87 para. 7] p. 266, Para. 2, [1887MS].

I spoke in the National Church on Sunday afternoon, upon the subject of temperance. The minister who had refused to give notice of my appointment the first time, was invited to be present and open the meeting with singing and prayer. He readily consented to do so. I had much freedom in speaking to an attentive audience. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord, speak thou to the hearts of the hearers; impress the truth upon the soul. Bro. Ings spoke in the evening, in the new chapel. Tramelan was the first place where the truth was preached in Europe, and this is our first chapel built, aside from our mission house in Basel. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is being prepared for a course of lectures to be given in Tramelan; and if the church are laborers together with God, we believe that the Lord will increase their numbers, and that many souls will be saved. [Cf: RH 04-05-87 para. 8] p. 267, Para. 1, [1887MS].

To say we believe the truth while its principles are not practiced daily in our lives, will leave us in a condition similar to that of Capernaum,--exalted to heaven in point of light and bestowed blessings, yet these blessings and this light unappreciated. The Lord would have us wash our robes of character now, remove every stain in the blood of the Lamb. We see so many who estimate the character of their brethren and sisters by the manner in which they treat them. We are not here to be made much of, but to be helpful to others; and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, and who have no disagreeable ways; then let us gather to our souls the graces of the Spirit of Christ, and bring them into our life, that God may not turn from us with the same disgust with which we turn from others. Defects of character often close our hearts to those who need encouragement to overcome them. The Lord will close his heart to us who are wayward, unpleasant, disrespectful, disobedient, irreverent, and forgetful of him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our selfishness be humbled in the dust. Let self be hid with Christ in God, and let us remember that if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with those erring ones who are connected with us in labor and in church capacity. [Cf: RH 04-05-87 para. 9] p. 267, Para. 2, [1887MS].

We need to have higher and more distinct views of the character of Christ, to lead us to copy his example. We need to better understand what constitutes a pure religious life. We must learn to be Christlike in disposition and character. We need an increase of faith in the promises of God. He has shown us great and precious favors; he has revealed to us his glory, all loving, holy. These attributes are blended with justice and mercy. We are not to think of God only as a

judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus. [Cf: RH 04-05-87 para. 10] p. 268, Para. 1, [1887MS].

Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of *father!* No earthly parent could plead more earnestly with an erring child, than he who made us pleads with the transgressor. No human, loving interest has ever followed the impenitent with such tender invitations. Then with what tender sympathies should we labor for the erring, sin perishing souls around us! We must work in the spirit in which Christ worked, with the compassionate tenderness that he manifested. When by living faith we shall claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we shall place ourselves on the side of Christ, and have his Spirit and his grace to work with our efforts to bring souls to a knowledge of the divine will. [Cf: RH 04-05-87 para. 11] p. 268, Para. 2, [1887MS].

"Whosoever will, let him take the water of life freely." Why do we not come to Him who has promised? His word is pledged. "The mountains shall depart, and the hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed." His voice is heard, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." How amazing is this love, that God condescends to remove all cause for doubt and questioning from human fears and weakness, and takes hold of the trembling hand reached up to him in faith; and he helps us to trust him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and he comes to meet us in our own understanding of things. We think that a pledge or promise from our fellow men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and he has confirmed his promise with an oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18. [Cf: RH 04-05-87 para. 12] p. 268, Para. 3, [1887MS].

What more could our Lord do to strengthen our faith in his promises? The clean heart, the right spirit, he requires of us, which is the gift of Jesus Christ, Christ worked to this end, and man cooperates with him. The divine and human efforts are united. The white robe, the crown of righteousness, an eternal weight of glory, is laid up for those who love God and keep his commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach him with a lowly, childlike trust, he will give us his grace and the treasures of eternal life as a free and everlasting gift. By Mrs. E. G. White. [Cf: RH 04-05-87 para. 13] p. 269, Para. 1, [1887MS].

On returning from Tramelan to Basel, Feb. 7, we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing Feb. 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard. [Cf: RH 04-12-87 para. 1] p. 269, Para. 2, [1887MS].

What a wonderful reverence Jesus expressed in his life mission for human life! He stood not among the people as a king demanding attention, reverence, service, but as one who wished to serve, to lift up humanity. He said he had not come to be ministered unto, but to minister. I am sure that the great lesson of forgiveness must be learned more perfectly by us all, and we must practice the Christian graces. Wherever Christ saw a human being he saw one who needed human sympathy. Many of us are willing to serve certain ones,--those whom we honor,--but the very ones to whom Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. We do not help them, though it is our duty to do this,--to bear with their rudeness, while seeking to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do others, if we think ourselves injured by them in any way, is to be unforgiving. This is a most dangerous position for professed Christians, because just in the manner that they treat their brethren, so will the Lord of heaven treat them. We are seeking here in these meetings to instruct, not merely with regard to the theory of the truth, as to how we shall practice the truth; but the question that is of great and vital importance with us now is, What must I do to be saved? [Cf: RH 04-12-87 para. 2] p. 269, Para. 3, [1887MS].

We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature? As the wax takes the imprint of the seal, so must the soul receive and retain the moral image of God. We may become filled with his love, and transfigured by beholding his purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He "that hath this hope in him purifieth himself, even as He is pure." [Cf: RH 04-12-87 para. 3] p. 270, Para. 1, [1887MS].

The great sin of God's people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us. We serve him with a divided heart. There are many who are cherishing some idol, and worshiping at its shrine. God's truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. God is seeking by means of his truth to make us a separate and peculiar people. This is the influence the truth should have upon us. Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given



us from God, but they influence us only for a time, because we do not consider it as our life work to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh that God's people would consider their superior advantages, and understand from the light of his word that we must be judged according to the light which shines upon our pathway! All the privileges and opportunities given us by God are designed to make us better men and women. The people of God must move from settled principle, making it their first concern to seek the kingdom of God and his righteousness, and then go on from light to still greater light. If we fail to profit by the light, and become cold and hardhearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will be given in our favor, because, like Capernaum, we are exalted to heaven in point of privilege. [Cf: RH 04-12-87 para. 4] p. 270, Para. 2, [1887MS].

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained unto this day. Every soul that really believes the word of God, will show the same by his works. The great goodness of God is displayed in his requirements, nor can we be Christians if we neglect to obey his word. The truth is able to save our souls; for God by his own Spirit is a continual agent in it, and it is this divine agency that makes the truth a sanctifying power. [Cf: RH 04-12-87 para. 5] p. 270, Para. 3, [1887MS].

Sabbath morning, Feb. 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace,--these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of his own good pleasure. We must be constantly guarded, for we are on the battlefield against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Halfhearted work will not do here. God will accept nothing short of wholehearted service, willing obedience. [Cf: RH 04-12-87 para. 6] p. 270, Para. 4, [1887MS].

Sabbath, Feb. 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand

that it is not God's design to withhold his presence, but that we are not sufficiently spiritual to discern his presence, and to lay hold of his promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word; for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of his good pleasure. [Cf: RH 04-12-87 para. 7] p. 271, Para. 1, [1887MS].

We must hold fast the promises. These are the pledged words of Him who is truth and verity; and these are our assurances. They can be appropriated to ourselves only by individual faith. Learning their truth by our loving trust, we must learn, not that man never is, but that we always are blessed. How many blessings we lose because we slight and overlook the blessings we daily receive, yearning for that which we have not. Common mercies which thickly strew our pathway, are forgotten and undervalued. We may learn lessons from the humble things of God in nature. The flower in dark and humble places responds to all the rays of light it can get, and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement, as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of his blessings; he will never give them to us to abuse. God loves the thankful heart, trusting implicitly in his words of promise, gathering comfort and hope and peace from them; and he will reveal to us still greater depths of his love. [Cf: RH 04-12-87 para. 8] p. 271, Para. 2, [1887MS].

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that he is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessing flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night. [Cf: RH 04-12-87 para. 9] p. 272, Para. 1, [1887MS].

Feb. 14.--This morning we had another meeting to seek God in prayer,

and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty he has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel. [Cf: RH 04-12-87 para. 10] p. 272, Para. 2, [1887MS].

In this work, if talents are well improved, increased talents are the result. "Unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." If Heaven's bestowed gifts are not appreciated and improved as God's intrusted capital,--if they are buried in worldliness, in selfishness,--these powers capable of blessing humanity decrease; and because the God of heaven is not sought after and glorified as the source of all these precious endowments, he is dishonored, and he cuts off the supply. In order to increase, to grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human effort our physical and intellectual powers. All these powers are under contribution to God, and must be taxed to the very uttermost. The youth and the child must be taught these lessons. "I write unto you, little children, because your sins are forgiven you for his name's sake." The fervor of the newborn child of God in his first love is as sweet fragrance to God; and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God. [Cf: RH 04-12-87 para. 11] p. 273, Para. 1, [1887MS].

Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of his followers, faith, sincere prayer, and a spotless example. Not one is excused; they are his employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude. By Mrs. E. G. White. [Cf: RH 04-12-87 para. 12] p. 273, Para. 2, [1887MS].

The Swiss Conference commenced here Thursday evening, Feb. 17. There were quite a number present from abroad. Last year the European Missionary Council was held in connection with the Swiss Conference at Basel. Delegates came from Denmark, Sweden, Norway, Wales, Scotland, England, France, Italy, and Germany. This year many of these attended the Council held in England last September, and therefore did not come to our Swiss Conference. But we have had delegates this year from

France, Switzerland, and Italy, and also a good representation of our brethren and sisters; and as I looked upon the people assembled, and saw such an intelligent, interested congregation as filled our chapel so that extra seats had to be brought in, my heart was filled with gratitude to God to see the marked change, the improvement over one year ago. I knew that the Lord had been at work by his Holy Spirit, and could see that progress had been made in many directions. There have been additions to the churches in Chaux-de-Fonds, Lausanne, and Basel, and in other places; and as one soul saved is of more value with God than the whole world, why should we not praise God for this good work? My heart was thankful. The world's Redeemer said, "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." [Cf: RH 04-19-87 para. 1] p. 273, Para. 3, [1887MS].

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 is lost until he find it?" All heaven is watching with intense interest the work that is going forward in the world. Satan with his power is working with all deceivableness of unrighteousness to deceive and ensnare. Evil angels conspire with evil men, and the whole energies of apostasy are at work to destroy the advocates of truth, and to hedge up the way that they shall not come to Christ, their Redeemer, that they may have life. And when the truth is accepted, and the soul is brought to genuine repentance and faith in God, then there is joy in heaven, and anthems of praise are sung. Therefore if there is rejoicing in heaven over one sinner that repenteth, let there be joy upon earth among men who love God, that sinners are brought to a knowledge of the truth. [Cf: RH 04-19-87 para. 2] p. 274, Para. 1, [1887MS].

We see great improvements made. Earnest efforts are being put forth by our brethren to learn English, and they have a much better understanding of this language than they had one year ago. This we try to encourage in every church; for in this way the English-speaking ministers can obtain direct access to the people. Our publications in English are quite numerous, while in French and German they are very limited, so that a large table of most precious food is spread before those who understand the English language; and our workers in these countries should be putting forth efforts to become better acquainted with the language which will give them much greater opportunities to instruct the people in doctrines and practices of godliness. [Cf: RH 04-19-87 para. 3] p. 274, Para. 2, [1887MS].

Sabbath, Feb. 19, I spoke to the people at 9 A. M. The Lord gave me of his Holy Spirit as I presented before them the temptation of Christ in the wilderness. In the afternoon, at 3 o'clock, we assembled for social meeting. I was much blessed as I spoke to them again, upon the necessity of our coming up to greater sympathy and more decided contemplation of the great sufferings of Christ. We think of these altogether too little. I requested those who desired prayers to come forward. The seats were quickly filled, and my heart was stirred as I saw the whole congregation on their feet. I said, Sit down just where you are, and we will all seek the Lord together. Before the season of prayer, many testimonies were given in quick succession and with deep feeling, showing that hearts were touched by the Spirit of the Lord. Confessions were made with tears. We were glad to see this work going forward; for we knew it was just such a work as was needed to bring the

people into that position of humbling their hearts and confessing their sins before God, that he would accept their repentance and their efforts to seek him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: RH 04-19-87 para. 4] p. 274, Para. 3, [1887MS].

Sunday the meeting commenced at half past five in the morning, and continued an hour and a quarter. At half past seven A.M. the seats were again filled, and I spoke to those assembled upon the subject of temperance, from Rom. 9:24-27. I never felt more in earnest when addressing a people on the subject of temperance, and we had evidence on this occasion that many hearts were deeply impressed. A request was made for me to speak again on the subject of temperance Sunday evening, which I did. There seemed to be no diminishing of the interest. After the discourse Sunday evening, the pledge was circulated, and one hundred and thirty-seven names were attached. We were sorry to learn that some few names were withheld for that which we consider was no reason that would justify a true child of God. Their excuse was that their work called them into places where wine would be passed to them (as is customary in this country), and they could not refuse to take it for fear of offending those for whom they worked. I thought that here was a very good opportunity for them to lift the cross, and let their light shine forth as God's peculiar people whom he was purifying unto himself. [Cf: RH 04-19-87 para. 5] p. 275, Para. 1, [1887MS].

We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the temperance pledge,--because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should refuse to sign the pledge--refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it. [Cf: RH 04-19-87 para. 6] p. 275, Para. 2, [1887MS].

There is a constant warfare to be maintained between virtue and vice. The discordant elements of one and the pure principles of the other are at work striving for universal conquest. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite, and intemperance is fearfully prevalent. Look where we will

in Europe, and we behold intemperance fondly cherished. Beer gardens arranged in the most beautiful style are to be seen at almost every turn, and you will see a beer table in almost every private garden, if it contains a tree large enough to shade a table. In summer this is the favorite place for taking lunches, which usually consist of bread and beer. There is a smooth sunny street close to the mission house, which is sometimes called, "Baby Promenade," because of the great number of nurses who come there in the middle of the day, to wheel their baby carriages. These generally contain two little occupants; and it is not uncommon to see the nurses stop at the beer gardens or saloons, and present the innocents a foaming glass of beer. The little ones know no better than to take the beverage, and they soon become stupefied and go to sleep. This makes it very easy for the nurses. It is the habit in this country to indulge the children in stimulants from their babyhood, thus educating them to have an appetite for them. [Cf: RH 04-19-87 para. 7] p. 276, Para. 1, [1887MS].

On Sunday you will meet crowds flocking to the beer gardens, and we have met them again as they returned, some scarcely able to walk straight, while others were talking fast and foolishly, with swaying manners and unintelligent gestures. Reason which God has given them as a sacred trust is beclouded, and as the result, eternal things are not discerned. The efforts of all who claim to believe the truth for this time, both young men and young women, cannot please Jesus unless they meet the evils which have crept in upon society with all their influence, and arrest, if possible, the current of intemperance, with its demoralizing power. While intemperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition. Those who claim to believe the truth have not all taken their position in relation to temperance which it is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite? [Cf: RH 04-19-87 para. 8] p. 276, Para. 2, [1887MS].

No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw the perils were on every side, and that if they resisted temptation they must make most decided efforts on their part, and then trust the rest with God. God gave these brave and noble minded youth such wisdom and understanding that they stood higher than all the astrologers and most learned men in the Babylonian Kingdom. [Cf: RH 04-19-87 para. 9] p. 276, Para. 3, [1887MS].

We as Christians should stand firmly in defense of temperance. There

is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others. [Cf: RH 04-19-87 para. 10] p. 277, Para. 1, [1887MS].

Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. Shall any blush with shame to refuse the wine cup or the foaming mug of beer? Instead of this being a dishonorable work, they are doing service to God in the matter of refusing to indulge appetite, resisting temptation. Angels are looking upon both tempter and tempted. While sin is unmanly, indulgence of appetite is weak, cowardly, and debasing; the denial of appetite, honorable. The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. As Christians, we need experimental piety; and all who understand the great conflict of Christ upon the point of appetite, in the wilderness of temptation, will never lend on iota of their influence to brace up intemperance. [Cf: RH 04-19-87 para. 11] p. 277, Para. 2, [1887MS].

Jesus endured the painful fast in our behalf, and conquered Satan in every temptation, thus making it possible for man to conquer in his own behalf, and on his own account, through the strength brought to him by this mighty victory gained as man's substitute and surety. We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. We see that there are some who need to take this step in reform. There are some who are nervous, and they should abstain from these nerve-weakening narcotics, that they may place themselves in right relation to the laws of life and health. These injurious stimulants are doing great harm to their nervous system. The machinery of nature is aroused to unwonted activity to be followed by reaction, and the coffee and tea must be used by them to keep up their strength and again urge up their powers. Unnatural activity is the result, and by this continual course of indulgence of appetite the natural vigor of the constitution becomes gradually and imperceptibly impaired. If we would preserve a healthy action of all the powers of the system, nature must not be forced to unnatural action. Nature will stand at her post of duty, and do her work wisely and efficiently, if the false props that have been brought in to take the place of nature are expelled. [Cf: RH 04-19-87 para. 12] p. 277, Para. 3, [1887MS].

Tea is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling

which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor. [Cf: RH 04-19-87 para. 13] p. 278, Para. 1, [1887MS].

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warning element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant? [Cf: RH 04-19-87 para. 14] p. 278, Para. 2, [1887MS].

But Jesus overcame on the point of appetite, and so may we. Let us move on, then, step by step, advancing in reform until all our habits shall be in accordance with the laws of life and health. The Redeemer of the world in the wilderness of temptation fought the battle upon the point of appetite in our behalf. As our surety he overcame, thus making it possible for man to overcome in his name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By Mrs. E. G. White. [Cf: RH 04-19-87 para. 15] p. 278, Para. 3, [1887MS].

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8. [Cf: RH 04-26-87 para. 1] p. 279, Para. 1, [1887MS].

There is a necessity for all who profess to be followers of Christ, to manifest true Christian politeness. In Sweden the education given to the children is to be courteous in character. And while we profess to be followers of Jesus Christ, we must make it our life work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous," is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this, is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them, to ourselves. We should not be satisfied to be halfway Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection; and especially is this true of those



who are contemplating giving themselves to the work, to do errands for God, and to open the Scriptures to their fellow men. [Cf: RH 04-26-87 para. 2] p. 279, Para. 2, [1887MS].

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern. [Cf: RH 04-26-87 para. 3] p. 279, Para. 3, [1887MS].

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits. [Cf: RH 04-26-87 para. 4] p. 279, Para. 4, [1887MS].

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work; and he should seek constantly to improve in his general deportment and in the manner of using his voice, in distinct pronunciation, and in every respect. I know that these young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad. [Cf: RH 04-26-87 para. 5] p. 280, Para. 1, [1887MS].

Abraham, the father of the faithful, was a man of true courteousness, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt

take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot accordingly chose. He was captivated by the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were exceedingly wicked; but, nevertheless, Lot placed himself among them without considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with them that he thought change impossible. He had, lastly, the command of an angel from heaven to flee for his life; and all his possessions were consumed in Sodom. [Cf: RH 04-26-87 para. 6] p. 280, Para. 2, [1887MS].

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found in America that even the young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands, and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will just as surely carry out the principles of Christian politeness as they dwelt in the heart of Jesus. [Cf: RH 04-26-87 para. 7] p. 280, Para. 3, [1887MS].

I wish that all who think of taking a part in the work would feel the importance of starting right. The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and burnish off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat every one with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak. [Cf: RH 04-26-87 para. 8] p. 281, Para. 1, [1887MS].

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged. Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self conceit you will be despised. Be clothed with

humility, and present the truth as it is in Jesus. By Mrs. E. G. White. [Cf: RH 04-26-87 para. 9] p. 281, Para. 2, [1887MS].

"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. Having a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil-doing." 1 Pet. 3:15-17. We are enjoined to sanctify the Lord in our hearts, and be prepared to give a reason of the hope that is within us with meekness and fear. [Cf: RH 05-03-87 para. 1] p. 281, Para. 3, [1887MS].

Now, this is a rebuke to those who would attempt to teach the truth in their own unsanctified manner. If Christ is indeed enshrined in our hearts, we will teach others in the meekness of Christ. In order for us to give a reason of the hope that is within us, we must first have an understanding of the truth ourselves. The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and every one will pass through a trial of close criticism. [Cf: RH 05-03-87 para. 2] p. 282, Para. 1, [1887MS].

It is the privilege and the duty of all to closely investigate the doctrine presented to them before they embrace it. And the most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that when you tell them these things, they will say, "It does not read so in my Bible." But you ask them to bring their Bibles, and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truths which they read out of their Bibles. [Cf: RH 05-03-87 para. 3] p. 282, Para. 2, [1887MS].

It is the privilege of the young men and the young women before me to tax their minds with the reason of our faith. Carey, one of the greatest missionaries, was at one time a humble shoemaker. He felt deeply for a class that he saw were in darkness and knew not the Scriptures. He was obliged to work at his trade, but at the same time he had his dictionary before him, and as he worked he diligently studied. He put his mind to the task with earnest prayer, and, procuring more books, did not cease until he had mastered three languages. He finally became a missionary to a foreign country, and was very successful. [Cf: RH 05-03-87 para. 4] p. 282, Para. 3, [1887MS].

It is impossible for the youth to tell what they can accomplish until they have set themselves to the task. You want first to lay a good foundation by having a virtuous character; and this work of character building will cost you a determined effort; for you must escape the corruptions in the world through lust. This will be answering the very requirements brought to view in my text, to sanctify the Lord in your hearts, that you may be able to give a reason of the hope that is

within you with meekness and fear. [Cf: RH 05-03-87 para. 5] p. 282, Para. 4, [1887MS].

The exhortation that Paul gave to Timothy, was, "Take heed," first to yourself and then to the doctrine. Do not let your heart become hardened with sin. It is very important that our youth should commence the work right. You need wisdom from heaven to read the Scriptures aright. The youth should decide the aim and object and purpose of their life, and make their standard high; if they have a low standard, they will not rise above that for which they aim. Closely examine your manners and habits. Compare them with the word of God, and then separate from you every wrong and sinful habit and indulgence for God will not hear your prayers if you regard iniquity in your heart. Christ has said, "Without me ye can do nothing." Every one of you want to be sure that Christ is in you and abiding with you. Then you can do all things. If you go in self-sufficiency, without prayer, without watchfulness, and without relying wholly upon God, you will make a sad failure. [Cf: RH 05-03-87 para. 6] p. 282, Para. 5, [1887MS].

Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed himself to him. The vail of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the vail. He saw the God of Israel before the throne high and lifted up, and the train of his glory filled the temple. As Isaiah senses his own sinfulness, he cries out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message, and he said, "Send me;" for he knew that the Spirit of God would be with the message. [Cf: RH 05-03-87 para. 7] p. 283, Para. 1, [1887MS].

To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that there was a God above the cherubim, and that they were ready to work with God, he was ready to carry the message. We have a great work to accomplish here in our world. [Cf: RH 05-03-87 para. 8] p. 283, Para. 2, [1887MS].

The Saviour of the world chose his disciples from among the humble fishermen, and thus the foundation of the Christian church was laid by these humble men connecting themselves with Jesus Christ. As they entered the school of Christ they became learners in that school. They profited by the lessons that Jesus was continually giving them to fit them for the great trials and the important work that would come to them after the burial and resurrection of the Redeemer. Their hopes, although for a time seemingly blighted, still existed; and after the resurrection of Jesus these hopes revived. Now these unlearned men could stand before princes and kings and councils of the learned, and give to them the reasons of their faith which even their adversaries could not gainsay or resist. They were astonished at the boldness and fluency of their speech, and took knowledge of them, saying, These men have been with Jesus and learned of him; for they talk like him. These men were able to stand bravely for the truth. They stood before the

council, and declared, This is the Prince of life, whom wicked hands have taken and have crucified, and who is risen from the dead as he told us he would rise before his crucifixion. [Cf: RH 05-03-87 para. 9] p. 283, Para. 3, [1887MS].

We may have a knowledge of the truth, but this is not enough. We must bring its living principles into our lives, and it must sanctify our characters and flow out to others. If we ourselves are conscious that our lives are not right, how can we help those who are around us? How can we have faith to come to God for help? The belief in Jesus is to be of that divine character that will bring Jesus into our life and actions, and will flow out in righteous actions to others. When we do this we will have an influence for good on all around us. The God of heaven understands all about the difficulties that we have to meet in this world, which are no more favorable for the perfection of Christian character than when Enoch was in the world. And yet Enoch walked with God, and communed with God, and God communed with him. He kept God's commandments. He kept in mind that the God of heaven was by his side, and he must do nothing to grieve his Lord. The Lord honored Enoch, and translated him to heaven without seeing death. [Cf: RH 05-03-87 para. 10] p. 284, Para. 1, [1887MS].

Now, with your Bibles you want to go before God, open them before God, and plead with God. You want your understanding quickened; you want to know that you know the real principles of the truth, and then when you meet with opponents you will not have to meet them in your own strength. The angel of God will stand right by your side to help you in answering every question that may be asked you. But at the same time Satan will stand right by your opponents to stir them up to say things hard for you to bear, in order to provoke you to speak unadvisedly; but let your conversation be such that Satan can take no advantage of your words. [Cf: RH 05-03-87 para. 11] p. 284, Para. 2, [1887MS].

We read that Christ did not bring a railing accusation against Satan when contending in regard to the body of Moses, because in so doing he would have placed himself on Satan's ground; and therefore you want to keep this meekness before you wherever you present the truth. One passionate word will give Satan the advantage and often wound your own soul and turn others away from the light. You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people. Remember the work is to present the truth as it is in Christ Jesus, and you will just as surely have success as God rules in the heavens. Although many will not hear you, yet there are those who will hear, who are honest inquirers after truth, and who are far from being satisfied with the spiritual declension that is existing in the churches at the present time, and are hungry for the bread of life. By Mrs. E. G. White. [Cf: RH 05-03-87 para. 12] p. 284, Para. 3, [1887MS].

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the

Lord and before his host: and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them; and they spoiled all the cities; for there was exceeding much spoil in them." 2 Chron. 14:11-14. [Cf: RH 05-10-87 para. 1] p. 284, Para. 4, [1887MS].

Here is brought before us the fact that when ancient Israel trusted in the Lord their God he always wrought for them. Here was a large army; thousands and thousands were brought up against them, and it looked to them that with their small army they would certainly be overcome. But here we see that Asa's trust was in the Lord God of Israel. It was not in their number, but he believed that the Lord could deliver them by few as well as by many. He reached out for God, and his faith took hold upon the Lord, and the Lord graciously heard and answered the petition of Asa; and they obtained the victory because God was wholly on their side. [Cf: RH 05-10-87 para. 2] p. 285, Para. 1, [1887MS].

This was, indeed, a test and trial to the faith of those who served the Lord of the armies of Israel. They had fears that sin might be so cherished in their midst that God could not do wonderful things in their behalf. It was a vast number that they had to meet, a thousand thousand men. But Asa had not been giving himself to amusement and pleasure; in time of peace he had been preparing for any emergency; he had an army trained for conflict; but how few were their numbers when compared with their enemies! Did this appearance weaken their faith? did it discourage effort?--No; faith increased and strengthened for the occasion--not in self-confidence, but in the only One in whom they could trust. The prayers of Asa were not offered in vain. He had sought the Lord in the days of his prosperity, and now he could rely upon him in days of adversity. He showed by his petitions that he was not a stranger to the Lord's wonderful power. "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee." [Cf: RH 05-10-87 para. 3] p. 285, Para. 2, [1887MS].

This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. And if, like king Asa, we have educated ourselves, and educated and trained others, to be familiar with the truth, who wear the armor of righteousness, ready to meet the enemies of God and the truth, we have done our part of the work in the way of preparation; and then the living faith in God must be exercised to work with the efforts of the workers. God's glory is at stake. And there should be decided effort as far as human effort is concerned, and living faith for the mighty God to manifest his power, else all will prove a failure. God defeated the enemies of Israel. He put their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel. [Cf: RH 05-10-87 para. 4] p. 285, Para. 3, [1887MS].

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to him as the source of all our strength, the one who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of

Israel undertakes work for us, he will make it a success. We want to know that we are right before God; if we are not right before him, then we want to make an earnest effort to come in right relation to him. We must individually do something ourselves. We are not to risk our eternal interest upon guess-work. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chron. 20:15. God works in us by the light of his truth. We are to be obedient to all his commandments. [Cf: RH 05-10-87 para. 5] p. 286, Para. 1, [1887MS].

Oh that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that he is willing and able to help us. God will work with his people, but we want to be in that position where our trust and confidence will become firm in him. [Cf: RH 05-10-87 para. 6] p. 286, Para. 2, [1887MS].

I wanted to bring these things before you, that you might see the importance of our coming into working order individually. We should examine our own hearts, and see that everything that is not in accordance with God's will is separated from us. There is with human nature one great difficulty: where the individual is not connected with God in any wise, the natural disposition reveals itself. Now, if Satan can crowd selfishness in among those connected with this precious work of God, if they become self righteous, independent of their brethren, independent of God, we need not expect that the blessing of God will attend our work; but if our hearts are pure, and uncorrupted with selfishness, we shall present the truth as it is in Jesus; and then we will have the blessing of the Lord. [Cf: RH 05-10-87 para. 7] p. 286, Para. 3, [1887MS].

There is constant danger of dropping Jesus out of your labor; but when the truth is presented in meekness and grace as it is in Jesus, it is then you reveal Jesus Christ in every effort you make, and as you seek to approach souls you are revealing Christ to all those with whom you are brought in contact. If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. You will find many difficulties in your way, which you must meet and overcome in the name of Jesus. What discouragements the disciples met when they saw Him in whom their hopes were centered mocked in the judgment hall, scourged, and suffering the most shameful death by crucifixion! And what triumph on the part of Satan as he bruised his heel when Jesus was nailed to the cross, amid the revilings of evil men who claimed the highest piety! After he had been inclosed in the tomb, his enemies expected to see the disciples discouraged, ashamed, and deny, as did Peter, all knowledge of him. But when these disciples went forth in faith, in holy boldness preaching a risen Saviour, their enemies marveled; for they did not present Jesus but as a Prince of life, risen from the dead, ascended into the heavens to make intercession for his followers, when their enemies and others took

knowledge of them that they had been with Jesus. Thus should it be with believers of the truth. [Cf: RH 05-10-87 para. 8] p. 286, Para. 4, [1887MS].

Here, then, is the power that the people of God are to have, and which will give them the victory in these last days. Every ism is existing. Every kind of false doctrine is prevailing everywhere, and the truth of God that is preached now involves a cross. But the truth must go to all cities and villages, into the highways and hedges. The apostle exhorts believers to "fight the good fight of faith," and "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Men are always trying to make an easier way to heaven than that which the Lord has provided. They do not want to run and to strive as the Lord has commanded. But we can see that there were conditions that the children of Israel were to comply with on their part. They were to seek the Lord, the children with the parents. This is the very work we are to do. There is not one half the seeking of the Lord there should be with us. We know not how soon our cases may come up in the Judgment, and in our present condition many will be disowned of Jesus. We are too apt to let the little cares of this life take our attention, and as soon as we do this we are bereft of our strength. [Cf: RH 05-10-87 para. 9] p. 287, Para. 1, [1887MS].

What we want at the present time is to examine our own hearts, to discover if there is anything in them that is not right before God. If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in him, then we may expect his help, and we will have it. We have not today a Saviour inclosed in Joseph's new tomb, but we have a risen Saviour, one who stands in the presence of God for us, whose glory overshadows the mercy seat, under which is the law of God. And here mercy and truth have met together, and righteousness and peace have kissed each other. And while Christ is pleading in our behalf, there must be with us a coming up to a higher standard in the work. [Cf: RH 05-10-87 para. 10] p. 287, Para. 2, [1887MS].

The true Witness' voice is heard, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eyesalve, that thou mayest see." The gold here recommended is faith and love, which we must have interwoven into our life and character. But if the world has a controlling power upon life and character, they are losing the precious lessons of Christ. If they will only let Christ teach them as he did the disciples, he will take the simple things of nature to teach them lessons which, if put in practice, will secure for them the enduring reward. There are many ways in which we can learn, but we let opportunities and precious privileges to receive greater light be lost, and still greater ideas are entertained contrary to the truth because mind and heart are not brought into perfect harmony with God's will. If we can put these things away, and come right into the school of Christ, and learn of him the precious lessons he has for us, then we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But how thankful we should be that we have a Saviour, and that we can come



to God with all our perversity of heart, and he will accept us if we come in faith believing! He will impart to us of his divine nature, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. We must not seek our own will, but seek to serve God with the whole heart. [Cf: RH 05-10-87 para. 11] p. 288, Para. 1, [1887MS].

We are constantly endeavoring to make a smooth path for our feet, and calculating to have an easy time, and to shun labor; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel's God gave them the victory over that great host. Because their number was so great they thought to overthrow Israel; but the prophet came to them and said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." [Cf: RH 05-10-87 para. 12] p. 288, Para. 2, [1887MS].

Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in his hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that he is willing to work for us. We must not allow ourselves to cherish the selfish spirit that I can do so much better than my brother. Are you not permeated with this spirit, and does it not greatly grieve the Holy Spirit of God? For it is not you, but the Lord working through you, that your labors are attended with any success. And how important it is that you present the truth as it is in Jesus! [Cf: RH 05-10-87 para. 13] p. 288, Para. 3, [1887MS].

Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens he carried. Let us study the Bible, and find out what kind of yoke he bore. He was a help to those around him. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." You see there is a yoke to bear. Now this is the very faith that we want,--a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that he would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear his yoke and carry his burdens, we can testify that the yoke of Christ is easy and his burdens are light, because he has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard. Then it is that

you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light." [Cf: RH 05-10-87 para. 14] p. 289, Para. 1, [1887MS].

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for he says his yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, he will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in his school, then we must know that we have not the yoke of Christ. [Cf: RH 05-10-87 para. 15] p. 289, Para. 2, [1887MS].

I am glad we have a risen Saviour, that he bears with the frailties of humanity! We so easily become impatient with one another! I think of how much Jesus has had to bear with us; our sins have grieved him so often; and how thankful we should be to learn how to labor and have patience with one another! And when we see faults in our brethren, we should go to them in the spirit of meekness, and tell them of their failings, and pray with them, and have it all settled. Do you not think that heavenly angels would look with pleasure upon such a meeting? Not a word should be spoken to hurt one another. What we want is the truth as it is in Jesus, laboring constantly to bind together never to separate. If our little churches in Riseley and Southampton have the truth as it is in Jesus, they will send up their petitions to Jesus for overcoming grace. Do not think that you must overcome in your own strength, neither try to save your own life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." [Cf: RH 05-10-87 para. 16] p. 289, Para. 3, [1887MS].

I am so glad that we have the truth so straight and plain. Although difficulties will present themselves, we have a God sufficient for all difficulties. One says, You cannot labor here as you labor in America; so they say in Sweden and in Norway; but I labor just the same in all these places as in America. The same God that gave me my commission to reach hearts in America, is giving me power to reach hearts in this country. I present Jesus to you as the one great Saviour; and if there is any reason why I cannot labor the same here as in America, it is because you have another mold than the mold of Jesus Christ. But God wants you to have his mold. He wants us to bring ourselves in right relation with him. He wants us to have his meekness and lowliness. The very same God that delivered ancient Israel will work for us. God does not change. He has not one character for Denmark, another for Sweden, and another for Norway, and still another for England, but he is the same to all. God wants us to fulfill the conditions laid down in his word. He has not a school varying for the different nationalities, but he has one school for all. [Cf: RH 05-10-87 para. 17] p. 290, Para. 1, [1887MS].

We found in Copenhagen that since we were there last fall some had embraced the truth. Among them was a man who had opposed his wife for ten years, and after hearing me speak he arose and said, "I am glad I came to Copenhagen. What we have heard here today is wonderful." Then, after attending the Sabbath school he said, "I never saw anything like

this. I am going home and tell my Baptist brethren all about it." In the testimonies heard there, I could not see that there was any difference in the general tenor from those we hear in America, and I can see no difference here; and I have come to believe that we are learning in the same school, and have one Teacher. And we can present the truth to the people as it is in Jesus, and let God do the work for us. The same prayers that are ascending to God in America, are ascending to God here, that the God of Israel may work in our behalf. And I beseech of you not to become discouraged, although the powers of Satan may be great, but look to Jesus. [Cf: RH 05-10-87 para. 18] p. 290, Para. 2, [1887MS].

How little access Christ seemed to have to the people! Many believed on him, but dared not confess him because they were afraid of being put out of the synagogue. Now, we see how Christ was treated by them, and shall we treat him in the same manner? Think of Christ's coming down from glory, leaving his Father's throne, and suffering as he did for us! He came to bring the cup of salvation to those who were willing to drink it; but they struck it out of their hands. And when the people embrace the truth under your labors, do not think that it is you that have done the work, but remember that it is Jesus working through you; and let Jesus put his Spirit upon them, and also upon you, that you may work with all the ability that God has given you. If you have a sharp, bright thought, it is not you who created that thought, but God. I never yet felt satisfied as I have stood before the people. I never felt that I had said anything that I should be lifted up over. But if I have said anything that has reached the hearts of the people, it has been because God has worked through me. We must press the battle to the gate. There is no time for us to lose. There is no time for us to try to make a smooth path for our feet. We must take it as it is, with all its inconveniences and troubles, knowing that the God of Israel is by your side, and we shall see of his salvation. [Cf: RH 05-10-87 para. 19] p. 290, Para. 3, [1887MS].

My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus. [Cf: RH 05-10-87 para. 20] p. 291, Para. 1, [1887MS].

There is a company who will stand upon Mount Zion, and we want you to be determined that you will be among that company. You will have trials here, but be determined that you will have a home in the city of God. Says 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." He cannot find words strong enough to express himself, and he

says an "eternal weight of glory." Well, then, cannot we bear the roughness a little? Here is the eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. Keep talking of Jesus, of the widespread truth, of the life that measures with the life of God. Why, the things which are seen are temporal, but the things which are unseen are eternal. Then let us grasp the hand of infinite power. Here we are channels of light, and we should communicate this light to those around us. [Cf: RH 05-10-87 para. 21] p. 291, Para. 2, [1887MS].

I feel so thankful every day that we have a Saviour, and I do not know how to dwell enough upon his goodness. Let us remember that he bore reproach for us; he was reviled, but reviled not again; he was mocked, and finally crucified, that we might have eternal life. In the greatest difficulties have faith in God; believe you have a mighty helper with you. He is the source of your strength. But we are not to try to bring every one into our mold. May God help us to walk in all humility of mind before him. By Mrs. E. G. White. [Cf: RH 05-10-87 para. 22] p. 292, Para. 1, [1887MS].

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." [Cf: RH 05-17-87 para. 1] p. 292, Para. 2, [1887MS].

When the law of God is written in the heart it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God. [Cf: RH 05-17-87 para. 2] p. 292, Para. 3, [1887MS].

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths as did the Jewish nation; but in their failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day. [Cf: RH 05-17-87 para. 3] p. 292, Para. 4, [1887MS].

The Jewish priests were required to be in person all that was

symmetrical and well proportioned, that they might reflect a great truth. "Be ye clean that bear the vessels of the Lord." The Lord required not only a well proportioned mind and symmetrical body of the Jews' ministry in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvelous light. The same Bible that contains the privileges of God's people, and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men. [Cf: RH 05-17-87 para. 4] p. 292, Para. 5, [1887MS].

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power. [Cf: RH 05-17-87 para. 5] p. 293, Para. 1, [1887MS].

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial. [Cf: RH 05-17-87 para. 6] p. 293, Para. 2, [1887MS].

The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor. Notwithstanding the punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Balaam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations. They were invited to

idolatrous feasts, and their indulgence in wine further beclouded their dazed minds. The power of self control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still farther by idolatry, thus showing contempt for the God of Israel. [Cf: RH 05-17-87 para. 7] p. 293, Para. 3, [1887MS].

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations,--to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of his law, against which Satan has made such a raid,--over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as his special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored! [Cf: RH 05-17-87 para. 8] p. 294, Para. 1, [1887MS].

The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Balaam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of

God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts. [Cf: RH 05-17-87 para. 9] p. 294, Para. 2, [1887MS].

It is now the duty of God's commandments keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. With the Hebrews, God's judgment fell upon them at once. A plague immediately broke out. The anger of the Lord was kindled against Israel, and the plague visited those who were most guilty. But "the wages of sin is death," and for their hidden licentious indulgences God poured upon them his wrath. "If any man defile the temple of God, him shall God destroy." The ringleaders in this demoralizing work, which was so debasing, so corrupting to Israel, so insulting to God, were ordered to be put to death by the hand of public justice, which was the only way to turn the wrath of God from the congregation of Israel. The command came from the Lord, to take the heads of the people who went out of the camp to associate with Moab, and hang them upon before the sun as sacrifices to God's justice, and as a terror to the rest of the people. The command was executed. They were first slain, then their bodies were hung up in sight of all Israel for a terror to the congregation of Israel, that they seeing their leaders and their princes so severely punished for their licentiousness and idolatry, without regard to wealth, or station, or what they had been, might have a deep sense of the abhorrence of God for sin, and a terror of God's wrath against them. And the men who have great light, and to whom one would look for an example, are in the sight of God very great sinners, if they transgress his law or deliberately lower the standard of his law to minister unto lust. [Cf: RH 05-17-87 para. 10] p. 295, Para. 1, [1887MS].

Never was vice more bold, stubborn, or daring than it was in Zimri, a prince of the chief house in the tribe of Simeon. Such an exhibition of effrontery toward God was almost too great for belief. He publicly appeared before the people leading a Midianitish harlot, one of high standing, a daughter of a chief house in Midian, in the sight of Moses and the congregation. He thus showed open contempt of God. He gloried in his shame; for wine had perverted his senses. He openly declared his sin as that of Sodom. The position he had occupied had been one of influence. Moses and the people who had taken no part in this great departure from God's law, were weeping and lamenting at the door of the tabernacle for the sins of the people, and the plague that had begun. But amid all this demonstration of sorrow, this prince defied the judges to molest him if they dared. The priests were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin, and went after the man of Israel into the tent, and killed them both. This staid the plague. [Cf: RH 05-17-87 para. 11] p. 295, Para. 2, [1887MS].

With this history before the peculiar people of God in these last days, there is no excuse for anyone who will follow the example of

ancient Israel in sin. But Satan will work in this special temptation to make void the law of God, and make light of God's special injunctions and warnings. The point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized God defying prince. God says of Phinehas, He "hath turned away my wrath from the children of Israel." It was the greatest mercy that Phinehas could do to Israel, to deal promptly and decidedly with the guilty, and thus be instrumental in turning the wrath of God from the congregation of Israel. Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end. The very work of justice done by Phinehas was an atonement for Israel. (*Concluded next week.*) By Mrs. E. G. White. [Cf: RH 05-17-87 para. 12] p. 296, Para. 1, [1887MS].

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will cooperate with Jesus in the work of redemption. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; own knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid. [Cf: RH 05-24-87 para. 1] p. 296, Para. 2, [1887MS].

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to his glorious power, we are thus fortified against the temptations of Satan. Christ and his purity and his matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith. [Cf:



RH 05-24-87 para. 2] p. 296, Para. 3, [1887MS].

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and his loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:5-12. [Cf: RH 05-24-87 para. 3] p. 297, Para. 1, [1887MS].

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The archfiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works;" "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed. [Cf: RH 05-24-87 para. 4] p. 297, Para. 2, [1887MS].

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in his book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in his book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day." [Cf: RH 05-24-87

para. 5] p. 298, Para. 1, [1887MS].

God is everywhere. He sees, he knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from his notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of his own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does he mark every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude: for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices? [Cf: RH 05-24-87 para. 6] p. 298, Para. 2, [1887MS].

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh what revealings! The husband will know for the first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here,--long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through his grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished. [Cf: RH 05-24-87 para. 7] p. 299, Para. 1, [1887MS].

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 05-24-87 para. 8] p. 299, Para. 2, [1887MS].

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. 2:1-3. [Cf: RH 05-31-87 para. 1] p. 300, Para. 1, [1887MS].

The church at Ephesus in her earlier history had been made the dispensator of sacred truth. Rare means and privileges had been bestowed upon her. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [Cf: RH 05-31-87 para. 2] p. 300, Para. 2, [1887MS].

Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. "Thou canst not bear them which are evil." Rigid and impartial discipline was exercised in the case of all unworthy disciples and false teachers who were bringing in damnable heresies, which were undermining the foundation of the faith. [Cf: RH 05-31-87 para. 3] p. 300, Para. 3, [1887MS].

Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection. The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world. All are in God's hand. He directs their motions. He disposes of them in their different orbs in their positions. He fills them with light and

influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit's power. [Cf: RH 05-31-87 para. 4] p. 300, Para. 4, [1887MS].

He walks in the midst of the golden candlesticks. Thus is symbolized the relation of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,-- that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These undershepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watchcare and presence and sustaining grace of Christ are the source of all light and life. [Cf: RH 05-31-87 para. 5] p. 300, Para. 5, [1887MS].

The True Witness bears testimony in commendation of the diligence of the church at Ephesus, declaring. "*I know thy works;*" and all his commendations and reproofs are to be strictly regarded, for it is One who knows that speaks. Ardent, active piety in judicious work will show a moral strength in the church. Want of well doing leads to want of piety, and want of piety leads to inactivity. Diligent, earnest piety must be required of the church, else there will be a degenerating into mere chapel service, and into dry forms, while there will be less and less holy fervor,--steady burning of light in the candlestick. [Cf: RH 05-31-87 para. 6] p. 301, Para. 1, [1887MS].

I am deeply impressed with our great need of individual piety and heart experience in the truth. I see that the terrors of the day of God are upon us. Iniquity is breaking forth, tearing through every barrier; and unless there are more thoroughly determined efforts to resist the power of Satan, he will gather into his ranks many whom we now reckon to be believers in the truth. There will come sore trials to us in grievous disappointments. The Saviour, the one styling himself as the true witness, enjoins upon John to write these things which he has seen and heard. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." [Cf: RH 05-31-87 para. 7] p. 301, Para. 2, [1887MS].

The work of the minister represented by the seven stars is a high and sacred work. When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do. [Cf: RH 05-31-87 para. 8] p. 301, Para. 3,

[1887MS].

Every member of the church who is united to Christ has sacred responsibilities resting upon him, and is bound by all the holy motives which the gospel recognizes as pure and sacred, to regard the salvation of souls as the highest interest entrusted to mortals, and thus become a co-laborer with God to rescue souls from the snare of Satan, and so influence, and educate, and train these souls that they shall be built up in truth and righteousness; for God will require this work of every individual who has accepted salvation. The devoted church member should accomplish much by holy living; by a painstaking discharge of every duty; by fervent prayer; by faithful warnings, especially by affectionate intercourse for the help and instruction of these souls for whom Christ has given his life, who are committed to the charge of the church, which charge they cannot neglect without imperiling their own souls and being disloyal to our crucified Redeemer. [Cf: RH 05-31-87 para. 9] p. 301, Para. 4, [1887MS].

What a record many will meet in the day of Judgment because of their neglect of the very work which the Lord has left for them as his hired servants to do! It is his work, and none who neglect it can make an atonement for their delinquencies which have endangered souls by their passing by on the other side, while absorbing the mind and God-given abilities in pleasing occupation, retiring within themselves because it is their pleasure so to do, or absorbing the mind in business or worldly pursuits, and crowding upon their time an accumulated amount of little unimportant things, giving no time to God's work. [Cf: RH 05-31-87 para. 10] p. 302, Para. 1, [1887MS].

"We are laborers together with God." But who are laborers together with God?--Those who are doing Christ's work. Those who are wearing Christ's yoke and lifting Christ's burdens; who employ their entrusted talents in active service, studying, devising, planning, with much prayer and earnest faith, ways and means to open the truth to any and every soul,--those that are near, and those that are brought within the sphere of their influence,--constantly studying how to do the very highest service for the Master. [Cf: RH 05-31-87 para. 11] p. 302, Para. 2, [1887MS].

Our sisters are not excused from taking a part in the work of God. Every one who has tasted of the powers of the world to come, has earnest work to do in some capacity in the Lord's vineyard. Our sisters may manage to keep busy with their fingers constantly employed in manufacturing little dainty articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be brought and laid upon the foundation-stone; but will Jesus look upon all this variety of dainty work as a living sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience," and how thou "hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."? [Cf: RH 05-31-87 para. 12] p. 302, Para. 3, [1887MS].

Let our sisters inquire, How shall I meet in the Judgment these souls with whom I have or should have become acquainted? Have I studied over their individual cases? Have I so acquainted myself with my Bible that I could open the Scriptures to them? Have I sought the Lord my Master three times a day by earnest prayer in faith, that he would give me

wisdom that I might know how to present the truth to these dear souls? Am I giving them, not only by precept, but by example in my own life of piety and fidelity to God, an assurance that the service of Christ is pleasant and satisfactory, and full of peace and joy? [Cf: RH 05-31-87 para. 13] p. 302, Para. 4, [1887MS].

Is it the work God has appointed you as his hired servants, to study the intricate delicate patterns of embroidery and the many obscure points in this class of work, for the purpose of mastering what someone else has done or to show what you can do? Is this the kind of labor that God will commend you in doing, which so absorbs your interest, your God-given time and talents, that you have no taste or education or aptitude for missionary labor? All this kind of work is hay, wood, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is your patient labor, your earnest zeal, that brings you into connection with Christ, bearing his yoke, lifting his burdens? Where are the gold, the silver, and the precious stones which you have laid upon the foundation-stone, which the fires of the last day cannot consume, because they are imperishable? "I know thy works," says the True Witness. [Cf: RH 05-31-87 para. 14] p. 303, Para. 1, [1887MS].

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 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." Now, grace and peace are to be multiplied to the one who works upon the plan of addition. And with such a one there is an earnest pressing forward to obtain more grace, which is necessary for good works. [Cf: RH 05-31-87 para. 15] p. 303, Para. 2, [1887MS].

As light comes to individual members of the church, it must be used to benefit others, that other souls may become learners in the school of Christ. There is a Pattern my sisters can show the talent and ingenuity to pick out, and to educate others to copy, searching the word of God with all earnestness, with a sanctified mental appetite to relish the truth because it is the truth. Those who make any progress in religion must be diligent. Your worsted work, your embroidery, your fancy articles will not be the works that will determine your character as fit for eternal life. It is another class of work altogether, that has weight in the Judgment. Have you been industrious in seeking to save souls--industrious with your entrusted ability in doing God's work? Without giving all diligence there is no gaining ground in the work of holiness. They who are slothful in the things of religion will accomplish nothing in it. They will be weighed in the balances, and be found wanting. There must be an abounding in all the Christian graces. Mental discipline is highly essential to fit us for the great work we are required to do for the Master. [Cf: RH 05-31-87 para. 16] p. 303, Para. 3, [1887MS].

God's delegated ministers have need of the prayers of the faithful. If they are unselfishly laboring for the advancement of Christ's kingdom in the exercise of their appointed work, they will have to possess their souls in patience. They will have to meet every phase of character, some rough, uncultured, unappreciative of their constant

labor, who will injure their influence if they can. [Cf: RH 05-31-87 para. 17] p. 304, Para. 1, [1887MS].

Thou hast borne and had patience. The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, his purity, his godliness, and his devotion to sacred things. "Thou canst not bear them which are evil." His affections will not fasten upon and cling to the evildoer. He hates the practices of the worker of iniquity. While every effort should be made for the salvation of these souls, in all meekness and wisdom, there must be manifested a zeal to repress evil, to counteract its baleful influence. God will not justify anyone in making light of sin, and showing preference to the evil-worker. [Cf: RH 05-31-87 para. 18] p. 304, Para. 2, [1887MS].

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid upon those who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretensions to be apostles of Jesus Christ. True zeal, Christlike zeal, is to be shown in every case, that pretenders may not obtain a foothold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling. [Cf: RH 05-31-87 para. 19] p. 304, Para. 3, [1887MS].

If only Christian men would become ministers, how different would have been the state of religion in our world! Martin Luther made a statement that religion is never in such danger as among reverend men. This is the saddest picture held up to our view in the sins found among the ministers of the present age. They handle sacred things with defiled hearts and minds and impure hands. Many consider that ministers have no temptations; that they are fenced about with barriers, and that kept, as they are, daily in contact with sacred truth and thoughts of eternity, all would be pure and lovely and of good report. But although this is as it should be, it is not as it is, as facts show us. When the minister separates his soul from God by wicked works, he still continues to be an exponent of the word of God, and handles that word deceitfully. He is called upon at all times and under all circumstances to contemplate truth in some of its many forms, and applying the truth to hearts and life and practice of persons who are contemplating it, he talks of its advantages and the glories of redemption, and the wonderful plan of Christ in saving men, but he has no personal interest in these sacred truths. They are not brought into his life practice, and becoming dearer and more precious through daily experience. This is the reason why there are so many failures and falls, and why the gospel ministry is brought into reproach and disgraced. Many urge conversion while their own souls are unconverted, and commend the love of Jesus when they never have experienced it. They preach repentance for sin, which they have never practiced, and faith, which they know nothing of by experience. They talk of a Saviour, of whom they have only a theoretical knowledge. They talk of the Spirit of God that they are daily grieving; of heaven, which they do not contemplate because they

have a personal interest in it. [Cf: RH 05-31-87 para. 20] p. 304, Para. 4, [1887MS].

Here is deception of the worst kind. An irreligious minister should be ranked among those whom God abhors. His whole life is a lie. The word of God is taught to the people, but kept apart from his own life. If the word of God were brought into the life practice, every thought, word, and deed would be subject to God's will. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 05-31-87 para. 21] p. 305, Para. 1, [1887MS].

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:4-7. [Cf: RH 06-07-87 para. 1] p. 305, Para. 2, [1887MS].

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal,--not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. God sees that there is not heart service, a love for Jesus, an earnest zeal in his work. [Cf: RH 06-07-87 para. 2] p. 305, Para. 3, [1887MS].

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How much need there is for the people of God at this time to consider the words of the Majesty of heaven, and carefully review the ground over which they have traveled, and see and understand where the very first step was taken in the wrong path! Absence of zeal and devotion, of earnest willing service in the cause of God, shows how indolent many professed followers of Christ are, how destitute of earnest, heartfelt effort. They might have been going on from strength to strength, from light to still greater light. They might have become strong in faith had they walked on from step to step, thinking more of Christ than of themselves. [Cf: RH 06-07-87 para. 3] p. 305, Para. 4, [1887MS].

The Lord has a right to expect more of his believing children than they give him. Every individual Christian is indeed the light of the world. Christians connect with Christ. They reflect the character of Christ. They have been intrusted with great treasures of light; the oracles of God have been given to them, and in these they have been thoroughly furnished unto all good works. Every provision has been made, and why have the individual members of the church wearied of their Lord? Why does he who professes to love God refuse to obtain from the Source of light and power the oil of grace that he may be a bright and shining light? The church has had great opportunities, great privileges, and why is the light growing dim? Why does it not shine to the world? His church whose individual members are advancing, growing



in grace and in the knowledge of Jesus Christ, is the elected means of the Redeemer's system for enlightening and saving the world. Christ lived and suffered and died to establish a church capable of doing this noble work. He bought her, he cleansed her with his own blood, and clothed her with the garments of his salvation. He laid the cornerstone upon the bloodstained rock of Calvary. He made his church the depository of his precious law, and transferred into her hands in a high and holy sense the work of carrying out his holy designs; that the church should take the work when he left it, and carry it forward to its consummation. [Cf: RH 06-07-87 para. 4] p. 306, Para. 1, [1887MS].

The Lord of righteousness is walking amid the golden candlesticks. And he watches every dim burning lamp of his individual believers, and says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Could mortals find language more impressive, more to the point, than these words of Christ,--words of Him who says, "I know thy works"? He presents the necessity of obtaining all the zeal and earnestness and energy that has ever glowed in the soul. And those who have cast off responsibility, and are content to have their light flickering and dim, Jesus would arouse to a sense of their obligation to let their light shine. He tells them that if they do not repent of their falling away from their first love, he will come suddenly, and remove their candlestick out of its place. As in the case of the unfruitful tree, the command will be given, "Cut it down; why cumbereth it the ground. [Cf: RH 06-07-87 para. 5] p. 306, Para. 2, [1887MS].

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord, will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. They have that faith constantly becoming stronger which works by love and purifies the soul. Theirs is a childlike devotion, developing itself into activities of holiness, giving proof by the most expressive outward act of their inward gratitude, the heartfelt joy and devoted attachment to Jesus their Redeemer, the divine Restorer. [Cf: RH 06-07-87 para. 6] p. 306, Para. 3, [1887MS].

Those who have been growing in harmony with the world in custom, in practice, in thoughts, are not growing in grace. Their prayers become less and less fervent and intelligent. They seem lifeless, and cold, and dead. They must repent. They are called upon to be inwardly grieved and ashamed and confused before the Lord for their want of love. They should blame themselves, and humbly confess before God, and condemn themselves. They must come back, retrace their steps, and do the first works; take hold again firmly in faith where they let go, recover their first zeal, their conscientious, tender love for God and his precious truth. They must pray as earnestly, and watch as diligently, as when the light of Christ's forgiving, pardoning love first fell upon their souls. A severe threatening from God follows if this work is not done.

"I will come unto thee quickly, and will remove thy candlestick out of his place." [Cf: RH 06-07-87 para. 7] p. 307, Para. 1, [1887MS].

If we, like Chorazin and Bethsaida, are exalted to heaven in point of privilege, and, notwithstanding the abundant mercy and loving, tender compassion of God, indifferently regard his great privileges and are not responding to the light and opportunities bestowed, he will come in judgments for impenitence of his churches, and remove the light, and let darkness take its place. Those who are connected with Christ, bearing the yoke of Christ, and lifting his burdens, will be constantly self-denying partakers with Christ of his sufferings. They will be one with Christ, in deep sympathy with Him who loved us and gave himself for us, that he might bring us to his side in heaven. This is the religion that is earnest, deep, firm, and far reaching, and insures rest, and peace, fullness of joy. [Cf: RH 06-07-87 para. 8] p. 307, Para. 2, [1887MS].

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do,--interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. This is the only way we can grow in grace and in the knowledge of Jesus Christ. Christians who are constantly growing in earnestness, in zeal, in fervor, in love,--such Christians never backslide. They are becoming more closely identified with the Saviour in all his plans. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. Their wisdom is increasing, their ability how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation. [Cf: RH 06-07-87 para. 9] p. 307, Para. 3, [1887MS].

Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience. God's voice is addressing this class, which are not few: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do. [Cf: RH 06-07-87 para. 10] p. 308, Para. 1, [1887MS].

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Turn quickly to Jesus Christ. Yield your pride, your self love, your selfish aspirations, your love of the world, which are death to spirituality. Repent quickly. Delay not in deciding, lest you be too late. Elevate your soul's aspirations to higher spheres of action in Christian activities. Those who do this are the only class in our churches that will grow. They will speedily attain the highest moral efficiency and the clearest spiritual perceptions. They will have unusual vigor and steadiness of faith. They will know how to pray and be persevering and earnest in prayer. And all those who are deeply and interestedly engaged in the salvation of others, are the more surely working out their own souls' salvation with fear and trembling. The

piety that does not reveal itself in working interestedly for others, will become a form, strengthened, bigoted, self-conceited. Coming in contact with souls for whom Christ has died, seeking to bring them to repentance, and evidencing a love for their souls, will call them out of themselves, so that they will not be exclusively engaged for their own selfish interests, either in temporal pursuits or in spiritual things. God has shown it to be our duty not to live for ourselves. Christ pleased not himself. [Cf: RH 06-07-87 para. 11] p. 308, Para. 2, [1887MS].

The times of ignorance God winked at, but now, with the blazing light of truth shining all around us, with warnings, with reproofs, with increasing light if we will but open our eyes to see it, there is no excuse of any, even the weakest child of God, that they should not disperse light to the world. The four angels are holding the four winds that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? Every step you advance upon the path which God forbids, toward your own pleasure and in sin, is a step nearer your destruction. Every act of disobedience to the word of the Lord is exposing you to irreparable loss. Every moment of ease, of self-indulgence, secured by you in neglecting the divine admonitions and call to duty in earnest work for the Master, is placing you under the power and control of the prince of darkness. Your candlestick may at any moment be moved out of its place. [Cf: RH 06-07-87 para. 12] p. 308, Para. 3, [1887MS].

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches. [Cf: RH 06-07-87 para. 13] p. 309, Para. 1, [1887MS].

What is my duty? What shall I do to save my children and to save many souls from the coming tempest of wrath unmixed with mercy? God claims every power, every capability of action to be invested in the doing of his work. Talents, possessions, everything that is great and noble in man he calls to be exercised in his work. Duty admits no rival, enters into no compromise with any opposing powers. The most precious friends and relatives must not step in between your duty and your God. The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living personal agreement with the highest law in the universe--brings man into alliance with God. [Cf: RH 06-07-87 para. 14] p. 309, Para. 2, [1887MS].

Let the churches be aroused. "He that hath an ear, let him hear what the Spirit saith unto the churches." This message concerns all our churches. You can never employ your faculty of hearing better than in

hearkening to hear what the voice of God speaks to you in his word. There is a rich and abundant promise to those who overcome. It is not enough to enter upon this warfare, we must pursue it to the end. We must know nothing of yielding. We must fight the good fight of faith to the very end. To the overcomer is promised the triumphal victory. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us do our first works ere we make hopeless shipwreck. [Cf: RH 06-07-87 para. 15] p. 309, Para. 3, [1887MS].

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitanes, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church. [Cf: RH 06-07-87 para. 16] p. 309, Para. 4, [1887MS].

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God. But repent, because thou hast left thy first love. Here is plainly presented before us our work as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the

world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee." *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 06-07-87 para. 17] p. 310, Para. 1, [1887MS].

"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9. [Cf: RH 06-14-87 para. 1] p. 311, Para. 1, [1887MS].

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is to search his own heart and to put away sin; then he is to keep the Pattern, Christ Jesus, ever before him as his example. He is not to feel at liberty to shape his course as best pleases his own inclination. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold. He has entered the school of Christ, that he may obtain a knowledge of Christ and his mission, and of the work he has to perform. All his powers must be brought under control of the great Teacher. Every faculty of mind, every organ of the body, must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of his defective character. [Cf: RH 06-14-87 para. 2] p. 311, Para. 2, [1887MS].

Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know scarcely anything about it. If such are allowed to start out to labor in self-confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared. [Cf: RH 06-14-87 para. 3] p. 311, Para. 3, [1887MS].

Now, to every worker is granted the privilege of improvement, and he should make everything bend to that object. Whenever a special effort is to be made in an important place, a well arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction. Those who are workers should also be learners, and while the minister is laboring in word and doctrine they should not be wandering listlessly about, as though there was nothing in the discourse which they needed to hear. They should not regard the speaker simply as an orator, but as a messenger from God to men. Personal preferences and prejudices must not be allowed to influence them in hearing. If all would imitate the example of Cornelius, and say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," they would receive

much more profit from the sermons which they hear. [Cf: RH 06-14-87 para. 4] p. 311, Para. 4, [1887MS].

There should be connected with our missions, training schools for those who are about to enter the field as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold. [Cf: RH 06-14-87 para. 5] p. 311, Para. 5, [1887MS].

Let all who are commencing in the work decide that they will not rest short of becoming first class workers. In order to do this, their minds must not be allowed to drift with circumstances and to follow impulse, but they must be chained to the point, tasked to the utmost to comprehend the truth in all its bearings. [Cf: RH 06-14-87 para. 6] p. 312, Para. 1, [1887MS].

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start. [Cf: RH 06-14-87 para. 7] p. 312, Para. 2, [1887MS].

Many who contemplate giving themselves to the service of God, do not feel the need of any special training. But those who feel thus are the very ones who stand in greatest need of a thorough drill. It is when they have little knowledge of themselves and of the work that they feel best qualified. When they know more, then they feel their ignorance and inefficiency. When they subject their hearts to close examination, they will see so much in them unlike the character of Christ, that they will cry out, "Who is sufficient for these things?" and in deep humility they will strive daily to put themselves in close connection with Christ. By crucifying self they are placing their feet in the path in which he can lead them. [Cf: RH 06-14-87 para. 8] p. 312, Para. 3, [1887MS].

There is danger that the inexperienced worker, while seeking to qualify himself for the work, will feel competent to place himself in any kind of a position, where various winds of doctrines are blowing about him. This he cannot do without peril to his own soul. If trials and temptations come upon him, the Lord will give strength to overcome them; but when one places himself in the way of temptation, it often happens that Satan through his agents advances his sentiments in such a manner as to confuse and unsettle the mind. By communion with God and close searching of the Scriptures, the worker should become thoroughly established himself before he enters regularly upon the work of teaching others. John, the beloved disciple, was exiled to lonely Patmos, that he might be separated from all strife, and even from the work he loved, and that the Lord might commune with him and open before him the closing scenes in this earth's history. It was in the

wilderness that John the Baptist learned the message that he was to bear, to prepare the way for the coming One. [Cf: RH 06-14-87 para. 9] p. 312, Para. 4, [1887MS].

But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. The youth who contemplates laboring together with God, should be pure in heart. In his lips, in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ. Christ says, "Without me ye can do nothing." If those who purpose to work for others' good and for the salvation of their fellowmen rely on their own wisdom, they will fail. If they are entertaining humble views of themselves, then they are simple enough to believe in God and expect his help. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then we have the privilege of being directed by a wise counselor, and increased understanding is given to the true, sincere seeker for truth and for knowledge. [Cf: RH 06-14-87 para. 10] p. 312, Para. 5, [1887MS].

The reason why we have no more men of great breadth and extended knowledge, is because they trust to their own finite wisdom, and seek to place their own mold upon the work, in the place of having the mold of God. They do not earnestly pray and keep the communication open between God and their souls, that they can recognize his voice. Messengers of light will come to the help of those who feel that they are weakness itself, without the guardianship of Heaven. The word of God must be studied more, and be brought into the life and character, fashioned after the standard of righteousness God has laid down in his word. Then the mind will expand and strengthen, and be ennobled by grasping the things that are eternal. While the world are careless and indifferent to the message of warning and mercy given them in the Bible, God's people, who see the end near, should be more decided and more devoted, and work more earnestly, that they may show forth the praises of Him who hath called them out of darkness into his marvelous light. [Cf: RH 06-14-87 para. 11] p. 313, Para. 1, [1887MS].

Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings. Much attention is given to the youth in this age, that they may enter a room gracefully, dance, and play on instruments of music. But this education is denied them, to know God and to answer to his claims. The education that is lasting as eternity, is almost wholly neglected as old fashioned and undesirable. The educating of the children to take hold of the work of character building in reference to their present good, their present peace and happiness, and to guide their feet in the path cast up for the ransomed of the Lord to walk in, is considered not fashionable, and, therefore, not essential. In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep his commandments in the present life. It is these that Jesus has pronounced blessed: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 06-14-87 para. 12] p. 313, Para. 2, [1887MS].

The blessing is pronounced upon those who are familiar with the revealed will of God in his word. The Bible is the great agent in the hands of its Author to strengthen the intellect. It opens the garden of the mind to the cultivation of the heavenly Husbandman. It is because there is so little attention given to what God says and to that which God requires, that there are so few who have any burden to do missionary work, so few who have been passing under drill, calling into service every power to be trained and strengthened to do higher service for God. [Cf: RH 06-14-87 para. 13] p. 314, Para. 1, [1887MS].

Altogether too feeble efforts are being made to connect those with our schools of different nationalities who ought to be connected with them, that they may receive an education and become fitted for the work so noble, so elevated and far-reaching in its influence. The days of ignorance God winked at. But increased light is shining; the light and privileges of understanding Bible truth are abundant, if workers will only open the eyes of their understanding. The truth must be diffusive. Foreign and home missions call for thorough Christian characters to engage in missionary enterprises. The missions in our cities at home and abroad call for men who are imbued with the Spirit of Christ, who will work as Christ worked. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 06-14-87 para. 14] p. 314, Para. 2, [1887MS].

The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work. Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith. [Cf: RH 06-21-87 para. 1] p. 314, Para. 3, [1887MS].

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well organized plans. If the churches in the different



places do their duty, God will work with their efforts by his Spirit, and will supply faithful men to the ministry. [Cf: RH 06-21-87 para. 2] p. 314, Para. 4, [1887MS].

Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands. [Cf: RH 06-21-87 para. 3] p. 315, Para. 1, [1887MS].

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the force of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them, for the development of physical health and symmetrical character. [Cf: RH 06-21-87 para. 4] p. 315, Para. 2, [1887MS].

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits. Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle. [Cf: RH 06-21-87 para. 5] p. 315, Para. 3, [1887MS].

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the

pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who, if properly taught, must be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential. Morning and evening service in the chapel, and the Sabbath meetings, may be, without constant care and unless vitalized by the Spirit of God, the most formal, dry, and bitter mixture, and to the youth the most burdensome and the least pleasant and attractive of all the school exercises. The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive. [Cf: RH 06-21-87 para. 6] p. 316, Para. 1, [1887MS].

Let those who are competent to teach youth, study themselves in the school of Christ, and learn lessons to communicate to youth. Sincere, earnest, heartfelt devotion is needed. All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. Your unity with them causes your hearts to throb with new affection. The youth need sympathy, affection, and love, else they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them, and although they profess to be followers of Christ they have a tempting Devil on their track, and they are in danger of becoming disheartened, and lukewarm, and backslidden from God. Then some feel it a duty to blame them, and to treat them coldly, as if they were a great deal worse than they really are, and but few, and perhaps none, feel it a special duty to make personal effort to reform them, and to remove the baleful impressions that have been made upon them. [Cf: RH 06-21-87 para. 7] p. 316, Para. 2, [1887MS].

The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the Godfearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential, prayers will be fervent, and faithful warnings will be given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties. [Cf: RH 06-21-87 para. 8] p. 316, Para. 3, [1887MS].

After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental

discipline. And teachers doing all they can, will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith. Others will be saved to God, and their influence will be exerted in saving others. Let the minister, the Sabbath school teacher, and the teachers in our colleges unite heart and soul and purpose in the work of saving our youth from ruin. [Cf: RH 06-21-87 para. 9] p. 317, Para. 1, [1887MS].

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. [Cf: RH 06-21-87 para. 10] p. 317, Para. 2, [1887MS].

The Lord Jesus is dishonored by low ideas or designs on our part. He who does not feel the binding claims of God's law, and neglects to keep every requirement, violates the whole law. He who is content to partially meet the standard of righteousness, and who does not triumph over every spiritual foe, will not meet the designs of Christ. He cheapens the whole plan of his religious life, and weakens his religious character, and under the force of temptation his defects of character gain the supremacy, and evil triumphs. We need to be persevering and determined, to meet the highest standard possible. Pre-established habits and ideas must be overcome in many cases, before we can make advancement in religious life. The faithful Christian will bear much fruit; he is a worker; he will not lazily drift, but will put on the whole armor to fight the battles of the Lord. The essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the great moral standard of righteousness. The work must begin at the heart. That must be pure, wholly conformed to Christ's will, else some master passion, or some habit or defect, will become a power to destroy. God will accept of nothing short of the whole heart. [Cf: RH 06-21-87 para. 11] p. 318, Para. 1, [1887MS].

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in

religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountains of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christlike character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface. [Cf: RH 06-21-87 para. 12] p. 318, Para. 2, [1887MS].

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. Our bodies and souls belong to God, for he has bought them. He has given us talent, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life. It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable, and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,--such an experience but few have had, and the result is, there are but few now fitted for the great want of the times. [Cf: RH 06-21-87 para. 13] p. 318, Para. 3, [1887MS].

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge by exerting every power to glorify God; they will have increased power with which to glorify him. But those who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally, they are no better fitted and prepared to do great and good works than when they first heard the truth. [Cf: RH 06-21-87 para. 14] p. 319, Para. 1, [1887MS].

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,--not for

the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vain glory to exalt self. When this is the case, there is an absence of the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, full of love and of good fruits. [Cf: RH 06-21-87 para. 15] p. 319, Para. 2, [1887MS].

The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it. Many ought to be trained in school before they even know how to study to bring their minds and thoughts under the control of the will, and how to use wisely their mental powers. [Cf: RH 06-21-87 para. 16] p. 319, Para. 3, [1887MS].

There is much to be learned by us as a people before we are qualified to engage in the great work of preparing a people to stand in the day of the Lord. Our Sabbath schools which are to instruct the children and youth are too superficial. The managers of these need to plow deeper. They need to put more thought and more hard work upon the work they are doing. They need to be more thorough students of the Bible, and to have a deeper religious experience, in order to know how to conduct Sabbath schools after the Lord's order, and how to lead children and youth to their Saviour. This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers, not to exhibit self, not for vain glory, but to do good. [Cf: RH 06-21-87 para. 17] p. 319, Para. 4, [1887MS].

How broad and extended the command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world"! What honor is here conferred upon man, and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now, if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparations for this kind of work. *Basel, Switzerland*. By Mrs. E. G. White. [Cf: RH 06-21-87 para. 18] p. 320, Para. 1, [1887MS].

We are nearing the Judgment, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through his apostles, "Humble yourselves in the sight of the Lord, and he shall lift you up." God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish

it, for they will be without the holy city. Is heaven of any value to us, then let us put away all sin, that we may stand approved of God. [Cf: RH 06-28-87 para. 1] p. 320, Para. 2, [1887MS].

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . . 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 vainglory, provoking one another, envying one another." There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the Devil. That which individuals need is practical godliness. This is the only antidote for the snares of the Devil. [Cf: RH 06-28-87 para. 2] p. 320, Para. 3, [1887MS].

God's word is full of instruction that his children should love another, and not strive with one another. They are called unto liberty, and should stand fast in their liberty wherewith Christ has made them free. But he would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they should avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection, love their neighbor as themselves. "If ye bite and devour one another, take heed that ye be not consumed one of another." [Cf: RH 06-28-87 para. 3] p. 321, Para. 1, [1887MS].

True value is shown far more by works than by assertions, or by tearing one another down to build self up. The knowledge, the skill, the fidelity will be exerting its influence, and will speak louder than words possibly can. Merit and moral worth cannot be hidden. They will appear, and the less one seeks to make them appear in words, the better it will be for him. If a man extols his knowledge in order to stand in the highest place when that knowledge is tested, if it is not all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him. [Cf: RH 06-28-87 para. 4] p. 321, Para. 2, [1887MS].

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the committal of any such sins. [Cf: RH 06-28-87 para. 5] p. 321, Para. 3, [1887MS].

"This I say then, Walk in the Spirit, and ye shall not fulfill the

lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God, we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as possible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate. [Cf: RH 06-28-87 para. 6] p. 321, Para. 4, [1887MS].

Love to God comprises our duty to God; love to our neighbor, our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential which we bear to the world, that God has sent his Son Jesus to die, to bring back the moral image of God in man: "By this shall all men know that ye are my disciples, if ye have love one to another." This love cultivated, becomes an abiding principle, and is effectual in rooting out dissensions and divisions among brethren. Where envying and jealousies are cherished, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for his people. But he cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he is right and his brother wrong. In the place of love there would be contention over the very blessings bestowed. In the place of acting like Christians, and guarding one another's interest, there would be a tearing and rending of one another, like brute beasts. Such a spirit is wholly in harmony with Satan, and is in accordance with his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then he obtains full control over their minds and affections. And while professing to be children of God, they are to all intents and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another. [Cf: RH 06-28-87 para. 7] p. 322, Para. 1, [1887MS].

"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." We have stated what kind of fruit the branches that are in the living Vine will bear,-- love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love, has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the

most of their differences of opinion, we would see harmony, love and unselfish workings, and the peace and power of God would be manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another." [Cf: RH 06-28-87 para. 8] p. 322, Para. 2, [1887MS].

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work, they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,--things which are hateful in the sight of a holy God, but well pleasing to the Devil. [Cf: RH 06-28-87 para. 9] p. 323, Para. 1, [1887MS].

"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." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skillfully, that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness,"--not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel and supplications to God, to bring him to see his danger and sin. [Cf: RH 06-28-87 para. 10] p. 323, Para. 2, [1887MS].

The original word means to *set in joint*, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin. [Cf: RH 06-28-87 para. 11] p. 323, Para. 3, [1887MS].

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." How



many have altogether too high an opinion of their own ability! lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely. [Cf: RH 06-28-87 para. 12] p. 324, Para. 1, [1887MS].

The exhortation of the apostle (Phil. 2:3) is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most un pitying, must be moved by these words the apostle urges upon them: "Fulfill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 06-28-87 para. 13] p. 324, Para. 2, [1887MS].

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. [Cf: RH 07-05-87 para. 1] p. 324, Para. 3, [1887MS].

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. [Cf: RH 07-05-87 para. 2] p. 325, Para. 1, [1887MS].

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." [Cf: RH 07-05-87 para. 3] p. 325, Para. 2, [1887MS].

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. [Cf: RH 07-05-87 para. 4] p. 325, Para. 3, [1887MS].

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own freewill. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the lifegiving energies that human beings will need and must receive. [Cf: RH 07-05-87 para. 5] p. 325, Para. 4, [1887MS].

Wondrous combination of man and God! He might have helped his human

nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility! [Cf: RH 07-05-87 para. 6] p. 326, Para. 1, [1887MS].

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. [Cf: RH 07-05-87 para. 7] p. 326, Para. 2, [1887MS].

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." [Cf: RH 07-05-87 para. 8] p. 327, Para. 1, [1887MS].

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you

will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike? [Cf: RH 07-05-87 para. 9] p. 327, Para. 2, [1887MS].

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for everyone who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! [Cf: RH 07-05-87 para. 10] p. 327, Para. 3, [1887MS].

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. [Cf: RH 07-05-87 para. 11] p. 327, Para. 4, [1887MS].

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. [Cf: RH 07-05-87 para. 12] p. 328, Para. 1, [1887MS].

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright

way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: RH 07-05-87 para. 13] p. 328, Para. 2, [1887MS].

We have the promise, "Draw nigh to God, and he will draw nigh to you." This is a precious promise to me for the reason I believe it. I believe God will do just as he said he would. And while we comply with the conditions to draw nigh to God, it is our privilege to claim the promise. Christ has said, "Without me ye can do nothing." It is useless to think that we can do anything unless Christ is abiding in our hearts. [Cf: RH 07-12-87 para. 1] p. 328, Para. 3, [1887MS].

It is our privilege to have Jesus with us at all times and in all places. In order to have this mighty Helper by our side, we must empty the soul of everything that would corrupt or tarnish it. This is our work; it is to keep the eye fixed upon the glory of God, and be constantly seeking to yoke up with Christ as our companion and friend. And this is what the cause of Christ requires, that the heart should be stirred with Christ's words and Christ's wisdom. It is to have a close connection with Jesus. We must acquaint ourselves with God, which is identification with God. It is not enough to have a theoretical knowledge; we must have a living experience in the things of God. Our life can be and should be made radiant with God's wisdom. We must be lifted up to a higher level. We must take in knowledge from God's word, from God's presence; take in light from heaven, reflect light, and let our hearts go out in gratitude to God for the light of truth he has given us, and then let this light shine to those around us in steady, bright rays. The law of God is to be brought into our life, and its principles are to be carried out in actions, just as the building needs the great cornerstones and the solid beams. The Lord sees how deficient we are, and he wants to put his Spirit into our hearts. He warns us to build on the solid foundation; then we can find access to the souls he came to save. It is our work to open this most glorious truth to them. Just as soon as we separate ourselves from God by sin, which is the transgression of his law, Satan takes control of our minds. We want to seek earnestly to draw near to God. [Cf: RH 07-12-87 para. 2] p. 328, Para. 4, [1887MS].

What does the text mean which says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"?--It means that some have been serving God with a divided heart. They esteem God some, but themselves more. We must not esteem ourselves more highly than we ought. Let not Christ's words and words of some finite being bear with equal weight upon your heart. Fill the whole heart with the words of God. They are the living water quenching your burning thirst. They are the living bread from heaven. We cannot have Christ's words dwelling in us richly, and at the same time have our thoughts centered upon ourselves, and think that we can do a great work, and that we have ability to reach the hearts of the people; for we can do nothing only as we have strength from Jesus Christ. We want to come into a place where we will surrender our souls to God. And it is not enough merely to surrender, but we must cling to Jesus, bring him into our life, and

work for him with all the powers of our being. And we want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to him, and at the same time surrendering ourselves to him, we shall find that Christ will come in. We shall have his presence abiding with us. He will give us access to souls, and success will attend our efforts. [Cf: RH 07-12-87 para. 3] p. 329, Para. 1, [1887MS].

Here in Europe we need much of the Spirit of God. There are a great many things that need a different mold, and we must be consecrated to God in order to do the work of reconstructing which he would have us do. We must be seeking to have Christ fashion us, and be molded as clay in the hands of the potter. Man may try to put his mold upon the work, but you will see that it is a perfect failure. Some have peculiar views and ideas, and none can approach them because of these peculiarities. They are not easily entreated. But what we want is for them to receive Christ's mold; we do not want to run anything after man's way; we want the fashioning hand of God to mold and direct us. And if the right hand is laid upon us to fashion us, we shall have a peculiar mold after the fashion of Christ, and shall pursue a course directed of Heaven. [Cf: RH 07-12-87 para. 4] p. 329, Para. 2, [1887MS].

In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey his orders. The walls of Jericho came down as the result of obeying orders. Joshua challenged the angel of Israel by asking, Whose side are you on? and the answer came, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." "As captain of the host of the Lord am I now come." [Cf: RH 07-12-87 para. 5] p. 330, Para. 1, [1887MS].

The Captain of the Lord's host must go before us, if we meet with success. There are difficulties that we shall meet, and our only hope of reaching the people in England is through Jesus Christ. The Captain of the Lord's host is just as ready to help us as he was to help Joshua. It is for us to obey orders, and it will be in our work as it was at Jericho. By obeying orders and marching round the city as the Lord had commanded, a mighty angel was sent to throw down the walls of Jericho, and the armies of Israel marched straight into the city. We must have much less self-confidence and much more of Jesus. We want now to place ourselves in right relation with Jesus; let self be sunk out of sight in Christ, who is acquainted with every heart, who can impress the workers with the right plans of labor, and also impress the hearts of those for whom we labor, which can reach these precious souls. [Cf: RH 07-12-87 para. 6] p. 330, Para. 2, [1887MS].

But we are not to feel that we are capable or sufficient of ourselves; that it is by any power which we possess that souls are reached, and begin to praise self, and feel that we are sufficient for everything that comes under our hands. If we have accomplished anything in the work, it has not been us, but God, that did the work; and we want that

our hearts shall be flowing out in constant gratitude to God. Is it not truth that human hearts are proud, and that we are so lifted up that we are ashamed to open our hearts in praise, and offer gratitude to God? The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren. God would have us elevated. We are free to talk of our difficulties and troubles, but when it comes to pouring out our hearts to God in earnest prayer, in gratitude and praise, how little there is of this! [Cf: RH 07-12-87 para. 7] p. 330, Para. 3, [1887MS].

Ours is the most solemn work that was ever given to mortals, and we are doing this work for eternity. We are to be a spectacle to angels and to men, and we want our spirits softened and subdued by the meekness and lowliness of Christ, and have his Spirit enshrined in the heart. We want that active, living faith that will take God at his word, and trust in his promises at all times. And as we on our part lay hold of the arm of infinite power, we must feel that it is an individual work; we must cling to the Mighty One; and if we seek God with all our hearts, we will find him, because he has promised to be found of us. He is the Captain of the Lord's host, and he will be with us; and if he gives us any measure of success, express thankfulness to him. "Whoso offereth praise glorifieth God." All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth. [Cf: RH 07-12-87 para. 8] p. 330, Para. 4, [1887MS].

This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, he will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of his own good pleasure, we are to cooperate with him while he works through us. We must guard against lifting up our souls in self-esteem. But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as we think they ought to go,--if then you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart. [Cf: RH 07-12-87 para. 9] p. 331, Para. 1, [1887MS].

Christ placed such a value upon man that he gave his own life to redeem him; and he requires every power and faculty of our being to be in perfect subjection to him. But we are not to esteem ourselves only in the light in which God esteemed us by the cross of Calvary. Let us not be afraid to show our humility by kindness, courteousness, and forbearance. Do not let self arise, and think, It is I they are trying to hurt by their false reports. God said to Samuel, "They have not rejected thee, but they have rejected me." Samuel looked to Himself, and felt that he was insulted and abused. So these things are not against you, but against Christ. What we want, dear brethren and sisters, is to be emptied of self; and when this is the case, you will feel that whatever is said or done that wounds and bruises the soul, is not against you, but against your Master, Jesus Christ. By Mrs. E. G. White. [Cf: RH 07-12-87 para. 10] p. 331, Para. 2, [1887MS].

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of me, but in the power of God." 1 Cor. 2:1-5. [Cf: RH 07-19-87 para. 1] p. 331, Para. 3, [1887MS].

Paul had been at Athens, and his spirit was stirred within him as he saw the city wholly given to idolatry. Therefore he disputed in the synagogues with the Jews, and with the devout persons, and in the marketplace daily with those with whom he came in contact. Certain philosophers of the stoics encountered him, and some said, What will this babblers say? Others said, He seems to be a setter-forth of strange gods; because he preached unto them Jesus Christ and the resurrection. Paul, standing in the midst of Mars' Hill, before the most educated and intellectual, met logic with logic, philosophy with philosophy, learning with learning, and oratory with oratory. At the end of his labors he looked at the result, and could see only three who had been benefited. He decided that henceforth he would maintain the simplicity of the gospel. He would preach Jesus Christ and him crucified. [Cf: RH 07-19-87 para. 2] p. 332, Para. 1, [1887MS].

He writes to his Corinthian brethren, "When I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." [Cf: RH 07-19-87 para. 3] p. 332, Para. 2, [1887MS].

Peter exhorts his beloved brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He seeks to impress upon them that there is a necessity of increased knowledge daily, and that there is to be with the gospel believers a growing up in Christ, their living head. The individual Christian will grow in grace in proportion as he depends upon and appreciates the messages from God in preaching the word of God, and habituates himself to meditate upon divine things. We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind, while the great adversary of souls, the Devil, and his angels are continually laboring to accomplish our destruction. [Cf: RH 07-19-87 para. 4] p. 332, Para. 3, [1887MS].

There would be an additional solemnity, order, and reverence in the place where Christians assemble to worship God, could they realize that there are besides those whom their eyes rest upon, also unseen divine agencies. We have in our midst those heavenly messengers who listen to every discourse. And not only do the listeners pass under the



inspection of these angels who keep up the communication between heaven and earth, but the minister, also, who preaches the word of God. And if the worshipers bear in mind that when assembled for worship they are in the company of beings who dwell in the presence of the holy God, earthly thoughts will be banished from their minds. To realize that these heavenly beings are in the midst of an assembly where the word of God is spoken by his messengers, solemnizes the heart. [Cf: RH 07-19-87 para. 5] p. 332, Para. 4, [1887MS].

The parable that Jesus gave of the sower was in these words: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Thus we see that Satan and his angels are also in every assembly where the gospel of the kingdom is preached. Then how important that we take heed how we hear! While the ministration of angels is in behalf of those who are assembled, the enemy is ever watching the effect that the truth has wrought upon minds and hearts, and with an earnestness only equaled by his malice, he labors to thwart the operation of the Spirit on the heart of the hearer; for he sees that if the truth is accepted in the heart, he has lost his control over the individual who accepts the word of life. [Cf: RH 07-19-87 para. 6] p. 333, Para. 1, [1887MS].

Evil angels are as verily present on this occasion as are good angels, working every device of which they are capable, to make the message of God sent through his delegated servants of none effect upon the hearts of his hearers. They are earnestly seeking to counteract the heavenly influence of good angels. We should not be indifferent to the fact that good angels are ever present to minister unto those who shall be heirs unto salvation, and at the same time we are to remember that there are contending forces under the guidance of their master, laboring to effect our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent; for we have on our side the armies of heaven to shield and protect us, and to press back the powers of evil that are constantly striving for the ascendancy over the minds and hearts of men. If we are dull, and think but little of the heavenly helps provided for us; if we are not striving with these angels to preserve purity of thought, and encourage the graces of the Spirit of God, thus working in unity with the holy angels in this contest, we shall not be aware of Satan's devices, and we shall not press close to the side of Jesus and of his holy angels; but we shall, through want of watchfulness and prayer, depreciate the power and evil designs of our most determined foes, and expose ourselves, and next there will be a falling under temptation, and then Satan will obtain the advantage. [Cf: RH 07-19-87 para. 7] p. 333, Para. 2, [1887MS].

We have not watched unto prayer as we should have done, but have worked many times in harmony with the enemy instead of vigorously resisting his insinuations. While the truth is being preached, Satan is waiting to drop in the seeds of questioning and of doubt. The truth is not treasured as a precious gem. The mind fastens upon the sentences, and the manner of the speakers does not exactly meet their ideas. There is not perfection in the language, and the defects are much dwelt upon. This is the work of the enemy, and the very truth you need, which God has graciously sent you, finds no entrance into your heart. But the seeds of doubt and criticism spring up in the soul, and Satan obtains a

hold upon the mind to counteract the work of the heavenly angels by catching away the precious seeds that have been sown in the heart. [Cf: RH 07-19-87 para. 8] p. 333, Para. 3, [1887MS].

Those who are exalting education above everything else, may become much more intelligent in regard to the work that is going forward in this high contest of the two opposing forces between the principalities and powers. They need not imagine a battle going on in some distant field with celestial pomp, in all the terribleness of superhuman strength, but bring the imagination down to the reality of the war and conflict in the domain of the human heart, and give this battle the character of a moral conflict, a struggle between principles supported by opposite parties which appear as combatants. They must consider they are either to become champions of falsehood or of truths. But this view of things is not poetical enough for the fancy of very many who are fighting with Satan the game of life for their souls. [Cf: RH 07-19-87 para. 9] p. 334, Para. 1, [1887MS].

This very place, this very assembly, is the scene of a hostile meeting of evil angels and the heavenly host. There is not an individual who does not furnish a field in his own heart for this strife between invisible powers. As the message of God comes to you, and sets before you your sins, and pleads for you to cease the transgression of the law of God, and points you to the provision made for your salvation by a sin-pardoning Saviour, and urges you to accept the truth, the words which God designs should reach the heart are the very weapons the evil angels love to seize, that they may, through their suggestions, blunt and throw away the very words of life, hope, and pardon; while the good angels are seeking to soften the soil of the heart, that the seed of truth may be planted in the understanding, and bring forth fruit to the glory of God. We are individually responsible for the result of this conflict. Neither good nor evil angels can reach their end successfully except they have the cooperation and the determined effort of the individual. [Cf: RH 07-19-87 para. 10] p. 334, Para. 2, [1887MS].

There is not the least excuse for any of us to remain in indifference, because angels of God are engaged in the warfare for our benefit, against the power of the adversary of God and of man for the soul. The light will gain no admission into the soul unless the door of the heart is open to welcome the Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love. If you open your heart to receive the suggestions of Satan, in criticising the language of the messenger you will give evidence that you do not value the truth which he brings to you as a precious jewel. There is prejudice, and your unsatisfied likes and dislikes bar the way, and prevent the entrance of the message God has sent you in warnings, admonitions, and reproofs, which if you do reject, it will be at the peril of your souls. [Cf: RH 07-19-87 para. 11] p. 334, Para. 3, [1887MS].

There is great need for close watchfulness and most earnest prayer, lest we make a mistake and grieve the Holy Spirit of God by questioning and criticism, and so lose the force of the precious message. It is the truth we need in the heart to sanctify the soul. Satan plants his seeds of unbelief, of picking flaws, and of finding fault, when you should be diligently listening to the message which God is addressing to every

one of you. He wants you to hear and obey, and so escape the snares which Satan has set for your feet. By cherishing doubts in thoughts, and expressing criticism, you can start a train of thought which will make the truth of God of none effect in the minds of those who have a constant struggle to cherish humility and faith, and they will give your words place in their heart, and thus lose the benefit of the message God has sent them. Anything like pride and wisdom of learning or science that you place between your soul and the words of truth spoken to you, will effectually close the door to the humble religion of Jesus Christ. The truth is a sanctifier of the life and character. [Cf: RH 07-19-87 para. 12] p. 335, Para. 1, [1887MS].

Our Redeemer did not come to our world with outward display. The people who rejected him saw nothing of heaven in his appearance. He was to them as a root out of a dry ground, without form or comeliness, that they should not desire him. They looked not upon a prince attended with armies and gorgeous display. They could not see hidden beneath the humble disguise of humanity the world's Redeemer. They saw before them a "man of sorrows, and acquainted with grief, . . . wounded for our transgressions. . . . bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed." Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God. [Cf: RH 07-19-87 para. 13] p. 335, Para. 2, [1887MS].

It is not the learning of the great men that unfolds to them the mysteries of redemption. Prophecy was open before these great men who claimed to be wise; but they knew not that Christ was the Prince of Light, with all their learning, and with all their wisdom, and with the plainest statement of facts concerning Christ and the manner of his first advent, his mission, and his work. Christ would receive the service of the learned, and of the great men, if they would join themselves to him, but Christ could not join himself to them; for they were not right. They were filled with self sufficiency and self esteem, seeking constantly for the supremacy, spurning everything that did not bear the appearance of worldly wisdom and national pride and religious exclusiveness. His work was to correct these evils, and attract men to virtue, to purity, to humility, and to God; to divest religion of the narrow, conceited formalism which made it a rigorous burden. He presents a complete, harmonious salvation to all. This salvation is great, because pardon to the transgressor of God's law is proffered; a righteousness is presented which will endure the scrutiny of the Omniscient, gain victory over the powerful adversary of God and man, and an eternal reward. It is the completeness of salvation which gives it its greatness. No man can measure it with the most thorough finite perception, nor can any contemplate it and continuously make it the matter of his study, without its reaching the untraceable majesty of its Author, and finite man becoming one with the Deity. The transformation has taken place. The child of sin, of transgression, and of wrath has become the child of God; he has passed from death unto

life. Divine wrath against the impenitent transgressor will be proportionate to the extensive preparation and infinite sacrifice made to redeem him. How shall we escape, if we neglect this great salvation? [Cf: RH 07-19-87 para. 14] p. 335, Para. 3, [1887MS].

But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? He has nothing but that which he has received from God the Redeemer. Learning of the very highest order cannot purchase heaven for any of us. The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments. And the king's thoughts found utterance in words, saying, "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 Lord heard the proud monarch, and while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years. [Cf: RH 07-19-87 para. 15] p. 336, Para. 1, [1887MS].

We would not demerit education. God designs we shall be students here as long as we remain in this world, ever learning and bearing the responsibility of teaching others by precept and example that which we have learned. But let no one place himself as a critic to measure the usefulness and the influence of his brother less educated than himself in book knowledge; for he may be much better educated in the practical knowledge of genuine godliness. "The entrance of thy word giveth light, it giveth understanding unto the simple." It is not merely the reading of the word or the theoretical knowledge of the Scriptures that gives the light and the understanding; for had this been the case, the Lord would not have said to the Jews, Ye are ignorant of the Scriptures and the power of God. The light and the understanding expressed here in inspired words mean, the Scriptures opened and applied to the heart by the Spirit of God which is brought into the practical life, and placed like solid timber in the character. [Cf: RH 07-19-87 para. 16] p. 336, Para. 2, [1887MS].

As the man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding, in becoming a man of obedience to God. The mind and will of God become his will, and by constantly looking to God for counsel, he becomes a man of increased understanding. There is a general development of the mind that is unreservedly placed under the guidance of the Spirit of God. This is not a one-sided education, which develops a one-sided character; but there is revealed a harmoniously developed character. Weaknesses that have been seen in the powerless, vacillating character are overcome, and continual devotion and piety bring the man in such close relation to Jesus Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle, and clearness of perception, which is that wisdom that comes from God, who is the source of all light and understanding. The grace of God has

fallen upon the humble, obedient, conscientious soul like the Sun of righteousness, strengthening the mental faculties, and in the most astonishing manner making those who long to use their capacity in the Master's service, small though it may be, strong continually by obedience and practice, and grow in grace and in the knowledge of Jesus Christ, and be bearers of much fruit to the glory of God, in good works. So that the men of learning and of high accomplishments have learned most precious lessons from the precepts and examples of the unlearned, as the world would call them. But could they have a deeper sight, it would be seen that they had obtained knowledge in the highest graded school, even the school of Jesus Christ. [Cf: RH 07-19-87 para. 17] p. 337, Para. 1, [1887MS].

Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by painstaking effort. Thus it was with Daniel. The fear of the Lord was to him the beginning of wisdom. Although he was in king's courts, surrounded by temptations, he refused to participate in selfish indulgence that would weaken physical and moral strength. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing. [Cf: RH 07-19-87 para. 18] p. 337, Para. 2, [1887MS].

We read that Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. There was a firm stand taken to resist every inducement to selfish indulgence. As to the result, let the word of inspiration speak: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: RH 07-19-87 para. 19] p. 337, Para. 3, [1887MS].

Now while these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do his own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruits we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place. [Cf: RH 07-19-87 para. 20] p. 338, Para. 1, [1887MS].

Of all the people upon the earth, the man whose mind is enlightened by the opening of God's word to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a more diligent study of the sciences; for his hope and calling are greater. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually, as well as spiritually, through his relation to God. He will have clearer views, unbiased by his own ideas and judgment. His views will be broadened, his discernment quickened, and his understanding enlarged to

contemplate the great truths of God's word; and the more he gains of heavenly knowledge, the better will he understand his own weakness, and the more humble will be his views of himself. [Cf: RH 07-19-87 para. 21] p. 338, Para. 2, [1887MS].

The opening of God's word is followed by remarkable opening in strengthening man's faculties; for the entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. He has genuine faith in the truth as it is in Jesus, and that faith works by love and purifies the soul. These are tried workers together with God, and God is to receive all the glory. Whatever progress we make, whatever good we accomplish comes from God, to be reflected upon others in good works, and reflected back to God, the great Source of light. It is the Spirit of God in the soul that quickens its otherwise lifeless faculties, and attracts the soul to God and to the truth. The intellectual talents owe all their advancement to God, and our religious life is dead and spiritless, unless the living Spirit is received from God the lifegiving power. Without the enlightenment of his Spirit, we cannot appreciate the things of the heavenly world, and cannot have a relish for communion with God. [Cf: RH 07-19-87 para. 22] p. 338, Para. 3, [1887MS].

Religion is not a mere form. Pure and undefiled religion is the life of God in the soul, the abiding of Jesus in the heart. The thoughts are cultivated and trained to think and act in reference to the glory of God. The questions will arise in the mind, Will this course of action please Jesus? Shall I be able to maintain my integrity if I enter into this arrangement? Thus God will be made the counselor, and the soul will be brought into obedience to the will of God, and we shall be led into safe paths; and if we follow on to know the Lord, we shall triumph with the truth and have eternal life. By Mrs. E. G. White. [Cf: RH 07-19-87 para. 23] p. 339, Para. 1, [1887MS].

"Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. [Cf: RH 07-26-87 para. 1] p. 339, Para. 2, [1887MS].

There are many who will bring into their business much tact, and skill, and zeal, and talent, but they do not feel the necessity of bringing all this, and with greater intensity, into the service of God. While they should be fervent in spirit in the service of God, they should not be slothful in business; they should not permit temporal and earthly things to so absorb all the powers of mind which God has given them that they will not manifest diligence in his service. The reason why there is not more spiritual strength and power with the little companies of believers that compose our churches in different places, is because the business cares of life are made their first and highest object, and absorb their time and their thoughts. [Cf: RH 07-26-87 para. 2] p. 339, Para. 3, [1887MS].

Brethren and sisters, this should not be thus, because of the greatness of the subject of present truth. God speaks in his word to man. It is truth revealed, to be carried as a light that burneth into the darkened chambers of the mind, bringing order out of that which was to the mind confusion. It is truth revealing the darkness of error. The truth should be exalted in every mind. And where there are small companies in different places, who have accepted the truth, it is

important that you who help compose their number should make their devotional services full of life and intensely interesting. There are many who do not seem to feel that spirituality must have food to give it sinew and muscle; that man must live "by every word that proceedeth out of the mouth of God." The word of God "liveth and abideth forever." It must be brought into the life, and then earnestness will be brought into the religious service. Everyone should feel that he is responsible to God for all the talent he has given him, and that he should use these entrusted talents to God's glory. Every true Christian is a missionary. While in this world, we are to consider ourselves in active service for the Master; and we should make this message of present truth which God has sent into our world of the highest importance. There are those who have an understanding of the Scriptures theoretically, and yet the religious meetings under their charge are spiritless and of no vital interest to the worshipers. God has given us tact; and if we have any power of influence, let us bring this power into active service for him. There are precious gems of truth revealed in the word of God which should awaken the deepest interest in the minds of all Bible believers. Then let him who opens the Scriptures cultivate fervency of spirit, that he may draw minds near to the Author of the word; and if there is a spirit of fervency encouraged in our hearts, we will not only have tact to interest others, but our own souls will be kept alive, our own hearts will feel the quickening influences of the life of his word. Everyone who is brought into the service of Jesus Christ should seek to his very utmost to present the truth as it is in Jesus. There will be diligence to bring zeal and earnestness into his work. The Lord wants us to learn the trade of serving him in the most acceptable manner. The one who is engaged in the work of putting up buildings, has to learn the carpenter's trade; and if he is a faithful worker, not slothful in business, he will show continual increase of knowledge, and a perfection in his work. Will our Heavenly Father be pleased with work done in his service in a careless, indolent manner? We must educate ourselves to do the very best work for our Master. [Cf: RH 07-26-87 para. 3] p. 339, Para. 4, [1887MS].

When I first felt the burden for souls, I was a little past fourteen years of age; but, oh! how I pleaded with God to know what I could say to my young associates that they might be led in the right way! I felt that I must have success; that I must do the work for the Master, and God would give me wisdom. When I was sixteen years old I commenced active labor in public. I felt that I must meet my work in the Judgment, and that the manner in which I did this work would be registered in the books of heaven. I wrestled and agonized with God that he would give me wisdom, that his work might not be marred in my hands, but be acceptable. For more than forty years I have been engaged in active work for my Master, and today I feel in just as much need to seek God for wisdom to present the truth to others as I did when I was sixteen years old. And every time I attempt to speak to the people, I feel deeply that I have not done the work as perfectly as it should have been done. I am deeply humbled because I do not reflect more light, and I plead with God that he will give me more grace, more wisdom, that I may do his work with greater completeness. [Cf: RH 07-26-87 para. 4] p. 340, Para. 1, [1887MS].

And this should be the anxiety of every worker, to reach a higher standard. We shall never graduate in this life, but should keep every power upon the stretch for more knowledge. You do not want to labor in

such a spiritless way that the people will go to sleep under your words, but you want to bring earnestness and fervency into your prayers, and into your Bible readings, and into your preaching, that you may leave the impression that the sacred truths you are presenting to others are to you a living reality. Whatever you do for Jesus, seek with all your powers to do it with earnestness. Never feel that you have attained to the highest point, and can therefore rise no higher. I often feel agony of spirit as I look over the wide field, and see so few to do the missionary work and open the word of God to those who are in darkness. The very work that is essential for every one who receives the present truth, is to aim at perfection of character, and thoroughness in winning souls to Christ. Be determined that you will advance and improve in your work, and then you will be continually progressing; for those who have received this light feel that they must bring more of the Spirit of Christ into their own life and character as they advance, else they cannot bring it into the lives of others. And you can make the most of every opportunity while in conversation with your friends, to make your words a blessing to them. Set your mind to task, that you may present the truth in a manner to interest them. Seize the most interesting portions of Scripture that you can bring before them, come right to the point, and seek to fasten their attention, and instruct them in the ways of the Lord. [Cf: RH 07-26-87 para. 5] p. 340, Para. 2, [1887MS].

There was a general superintendent of Sabbath schools, who, while addressing a Sabbath school upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also What did the minister say? Said the little girl, "He said, and he said, and he said, and he didn't say anything." Now we do not want any such account of our labor as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things that we have learned. We see the world is spreading out its attractions and allurements in this city, and how difficult to engage the attention of lovers of pleasure! The mania for pleasure is taking nearly the whole world; and if we become careless, and say the most commonplace things in the most uninteresting manner, we cannot expect to succeed in interesting the people and winning souls to the truth. [Cf: RH 07-26-87 para. 6] p. 341, Para. 1, [1887MS].

It is the duty of everyone who embraces the truth to be thoroughly converted and in earnest. Whether he is called to be a preacher or a colporter, or in whatever branch he is to work, he should feel that he must bring into the work all the fervency, earnestness, and zeal he can command. It is your duty to prove yourselves true soldiers of Jesus Christ, that you may bring under the banner of Prince Immanuel many faithful soldiers who will be an honor to the cause of God. I hope that everyone of us will feel that we are responsible to bring all our strength of intellect into the Master's service here, so that the religion of Jesus Christ will be exalted. We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the Most High God, and, although feeble instruments, as though we were handling most important



and interesting subjects, higher and more exalted than any temporal, worldly themes. [Cf: RH 07-26-87 para. 7] p. 341, Para. 2, [1887MS].

If Jesus is abiding in the heart, we will speak of him with tearful eyes and trembling lips. We are to carry the power of the Highest with us; show that we have a connection with God. Those who attempt to open the Scriptures to others, should make the most of their God-given abilities. They should grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They should be in earnest, and seek to progress in all their work. They should have a sense of the responsibility resting upon them, and remember that their words and their works are a savor of life unto life or of death unto death. It is the very Spirit and life of Jesus that we should have with us continually. Says the Great Teacher: "I give unto them eternal life; . . . neither shall any man pluck them out of my hand." Nothing can separate the living Christian from the living God. Are we Christians? [Cf: RH 07-26-87 para. 8] p. 342, Para. 1, [1887MS].

Would that every one of you could have a view that was presented to me years ago. When in my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came. "Look! ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. I saw then these little jets of light growing brighter, shining forth from the east and from the west, and from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of these lights would grow brighter and brighter, and increase in brilliancy; and their light was far reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world. [Cf: RH 07-26-87 para. 9] p. 342, Para. 2, [1887MS].

If you once would get the understanding that you are the light of the world, you would feel that a great responsibility rested upon you. Every jot and tittle of this light in the world was reflected from heaven; and I entreat of you who have a part to act in the work of God, not to feel satisfied until you bring all the power God has given you in trust into the work. You may have discouraged feelings and be despondent, but that should not lead you to neglect God's work. Can you expect anything else when Satan is trying to bring all the darkness around you possible, to surround your soul every moment? It is for you to say every moment, The Lord lives, and because he lives I shall live also. [Cf: RH 07-26-87 para. 10] p. 342, Para. 3, [1887MS].

Brethren and sisters, are we Christians? Are we transformed by the grace of God? Do not let unbelief come into your minds because you do not feel at all times all that assurance that you are a child of God.

If you have committed sins, repent of them, confess them, and then believe that God hears you, and come to his arms, and do not let your lips utter one word of unbelief. If we "sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have had my soul frequently weighed down like a cart beneath sheaves, but I have not allowed my lips to utter one word of discouragement, fearing I might cast a shadow upon the lives of others. I could bear the testimony of truth that Jesus has died for me. I will magnify him, and I will not dishonor God with my lips. I will trust him in the shadow as well as in the light. [Cf: RH 07-26-87 para. 11] p. 343, Para. 1, [1887MS].

May the Lord help every individual here to realize his accountability to God. I want to represent the religion of Jesus Christ as it is. Why, you are to feel that you are the most favored of all people upon the face of the earth. You are not to feel that you are the meanest of creation because you believe the truth. People may look upon you and despise you because you will not go with them in the path of transgression; but you must feel that you are the children of God, highly honored of him. With divine light let his praise be in your heart and upon your lips, and God will look upon you with favor, and you can keep your soul lifted up, triumphing in God. You can say, I love Jesus because he first loved me. He will save me because he has bought me with an infinite price. Then let us move right forward and upward, in the path that is cast up for the ransomed of the Lord to walk in, rejoicing at every step. By Mrs. E. G. White. [Cf: RH 07-26-87 para. 12] p. 343, Para. 2, [1887MS].

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things. [Cf: RH 08-16-87 para. 1] p. 343, Para. 3, [1887MS].

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. [Cf: RH 08-16-87 para. 2] p. 343, Para. 4, [1887MS].

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 08-16-87 para. 3] p. 344, Para. 1, [1887MS].

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 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 08-16-87 para. 4] p. 344, Para. 2, [1887MS].

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day or the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand. [Cf: RH 08-16-87 para. 5] p. 344, Para. 3, [1887MS].

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. [Cf: RH 08-16-87 para. 6] p. 345, Para. 1, [1887MS].

Those who think they must preach definite time in order to make an

impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. [Cf: RH 08-16-87 para. 7] p. 345, Para. 2, [1887MS].

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life or of death unto death. [Cf: RH 08-16-87 para. 8] p. 345, Para. 3, [1887MS].

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, with derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. [Cf: RH 08-16-87 para. 9] p. 345, Para. 4, [1887MS].

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepared for them. "As it was in the days of Noe, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them. [Cf: RH 08-16-87 para. 10] p. 346, Para. 1, [1887MS].

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 close companionship with Christ, and follow his example in all things--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. [Cf: RH 08-16-87 para. 11] p. 346, Para. 2, [1887MS].

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. [Cf: RH 08-16-87 para. 12] p. 346, Para. 3, [1887MS].

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. [Cf: RH 08-16-87 para. 13] p. 347, Para. 1, [1887MS].

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is "like apples of gold in pictures of silver." By Mrs. E. G. White. [Cf: RH 08-16-87 para. 14] p. 347, Para. 2, [1887MS].

Zurich is where Zwingli labored most earnestly with signal success during the Reformation. It was our privilege to make a short visit to this place on the 12th of May. Eld. Wilbur Whitney and my son had important business to transact in the city, and we wished also to consult on the general wants of the cause with Brn. Conradi and Ertzenberger, who had been laboring here a few weeks. And so we took this opportunity to view a part of this historical city. On leaving the cars, we visited the cathedral built by the Catholics, but now occupied by the Reform Church. One part of this church was built about three hundred years after Christ. The chapels in those days were built small,

without seats, the congregation standing. At a later date a cathedral was erected on much larger dimensions. This portion of the building is nine hundred years old. The seats are narrow and ill contrived, as if to produce discomfort to the occupants. The building is roomy, and has alcoves, just as it was constructed by the Catholics for their officiating priests and officers in the Church. [Cf: RH 09-27-87 para. 1] p. 347, Para. 3, [1887MS].

In this building Zwingle used to preach. The pulpit is the same that he occupied, but its position in the building is changed. There is a pipe organ, and we were informed that services are now held in this building. This cathedral was built by Charlemagne. We then visited a chapel, before which stands a lifesize monument of Zwingle. He has on his surplice, reaching to his feet. One hand holds the Bible, while the other rests upon the hilt of his sword. We entered the building, a part of which is now used as a library. Here were relics of antiquity,-- ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingle used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him. [Cf: RH 09-27-87 para. 2] p. 347, Para. 4, [1887MS].

These things were of special interest to us. We then dined with the family of Bro. Ertzenberger, who was the first one sent from Switzerland to America to become acquainted with the English language, and to obtain a better knowledge of missionary work, that he might return to Switzerland and impart light to those who were in the darkness of error. We had pleasant weather in the afternoon, and improved it, having a ride on Zurich Lake, in a rowboat. The lake where we were was narrow, the scenery grand on both sides. It is thirty-six miles in length. The water was smooth, and we had a fine view. We could get some little idea of the extent of Lake Zurich by the many cantons situated on its borders. This is a beautiful body of water, with swelling banks, covered with terraced vineyards and pine forests, from amid which hamlets and white villas gleam out, giving variety and beauty to the scenery, while in the far-off distance the glaciers are visible, their icy peaks seeming to touch the very heavens, blending with the blue sky and the golden clouds. On the right the region is walled in with craggy ramparts of the Alps. The mountains stand back from the shore, which permits the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artist cannot possibly describe. [Cf: RH 09-27-87 para. 3] p. 348, Para. 1, [1887MS].

The neighboring Lake of Zug is in marked contrast to Zurich Lake. Its placid waters and slumbering shore seem perpetually wrapped in the shadows of the grand old mountains. The cloudy heavens told us a storm was approaching. Our boat was turned about, and we reached the shore and hurried to a street car, when the rain came splashing down, pelting against the windows of the car, and making the surface of the lake look as if there were jewels dropping upon it. We were obliged to leave the car, and in the pelting rain ran as fast as we could a short distance, when we reached Bro. Ertzenberger's home. Here we met Bro. Perk, a Russian brother who was imprisoned in Russia with Bro. Conradi. We conversed with him through an interpreter. We had a season of prayer with our friends, and left for the depot. [Cf: RH 09-27-87 para. 4] p.

348, Para. 2, [1887MS].

At Chaux-de-Fonds.--We reached Basel at half-past nine P.M. In consultation that night, it was thought best for me to visit Chaux-de-Fonds, and spend Sabbath and Sunday with the church there. The next day, in company with Bro. Buel Whitney and his wife, we left Basel at 10 A. M. We were seven hours on the journey. We stopped one hour at Bienne, to see the lot there upon which our brethren designed to build them a chapel. We called on a sister who had been very sick for several weeks, said farewell, returned to the depot, and were again seated in the cars. [Cf: RH 09-27-87 para. 5] p. 348, Para. 3, [1887MS].

Our iron horse was tugging and blowing, urging its way up the steep ascent. We began to feel a chilliness in the atmosphere as we ascended among the mountains, when, lo! we entered a snowstorm. It was raining in the valleys, but here the landscape was white with snow. The atmosphere we breathed seemed like ice upon my throat and lungs. I found that wraps did not exclude this chilliness. We saw massive, giant rocks stretching up, up, up, where the tops could scarcely be seen. We saw wonderful cataracts pouring down their perpetual streams, wearing channels in the rocks. The powerful streams were beating against the projecting boulders in their descent, which sent out widespread spray, white as milk. We always loved to view these wonderful works of God's infinite power. We also looked far down a mountain ravine, hundreds of feet, to where a noisy stream was rushing and beating against the rocks, while the battlements of the same material rose hundreds of feet on either side. It was grand, awfully grand. The green-colored waters far, far below us in this narrow, deep gorge, were rushing and roaring as if mad. [Cf: RH 09-27-87 para. 6] p. 348, Para. 4, [1887MS].

On Sabbath, I spoke to the church in Chaux-de Fonds about one hour. The Spirit of the Lord was in our midst. The only hall the church could obtain in which to hold meetings, was like a private room. And if the windows were opened to obtain air, the atmosphere was loaded with the fumes of liquor casks and wine barrels; for directly across the narrow street was a manufactory of liquors. And the noise of hammering and pounding and clatter would not permit one to hear. The room was so packed that it was impossible to kneel down, so all stood while prayer was offered. [Cf: RH 09-27-87 para. 7] p. 349, Para. 1, [1887MS].

It is impossible for me to express the inconvenience experienced in worshiping God in such a place. Here were more than sixty persons assembled in a place so small that they could not find room to kneel, and the impossibility of securing proper ventilation made the atmosphere anything but healthful. I felt compelled twice, as I was speaking, to change the exercise, and have all arise and engage in singing; for a sleepy lethargy seemed to be upon the people, who were compelled to work hard during the week. The windows were thrown open as often as practicable, but the strong fumes of fermented wine were most offensive to the senses of those who were temperate. I spoke again on Sabbath, and then there was a social meeting. [Cf: RH 09-27-87 para. 8] p. 349, Para. 2, [1887MS].

Every building here that is appropriate, is converted into a dancing hall or place of amusement. These can be obtained for every purpose but that of preaching the gospel. We assembled together on this occasion to devise means whereby we could change somewhat the unfavorable condition

of things. For this little, inconvenient, disagreeable place, our brethren pay seventy five dollars per year. This is what we met everywhere in Europe. If a conference or a meeting is held in any of the cities, those who hire houses are not at liberty to entertain their friends; for the landlord can turn them out of their lodgings. Our brethren are felt wholly at the mercy of those from whom they rent buildings. We decided that the cause of God demanded that a building be erected which should contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience. [Cf: RH 09-27-87 para. 9] p. 349, Para. 3, [1887MS].

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building. A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected anywhere near them. [Cf: RH 09-27-87 para. 10] p. 350, Para. 1, [1887MS].

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"--let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing. [Cf: RH 09-27-87 para. 11] p. 350, Para. 2, [1887MS].

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control. [Cf: RH 09-27-87 para. 12] p. 350, Para. 3, [1887MS].

The next Sabbath I spoke for the last time in Basel, and in the



afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rainstorm, accompanied by W. C. White and Sr. Sarah Mccenterfer. [Cf: RH 09-27-87 para. 13] p. 350, Para. 4, [1887MS].

Second Visit to Zurich.--We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock P.M., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments. [Cf: RH 09-27-87 para. 14] p. 351, Para. 1, [1887MS].

Voh Winkel, Prussia.--Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social meeting, and the Spirit of the Lord was certainly in our midst. [Cf: RH 09-27-87 para. 15] p. 351, Para. 2, [1887MS].

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work. [Cf: RH 09-27-87 para. 16] p. 351, Para. 3, [1887MS].

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hindrance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires

stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer. [Cf: RH 09-27-87 para. 17] p. 351, Para. 4, [1887MS].

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible. [Cf: RH 09-27-87 para. 18] p. 352, Para. 1, [1887MS].

In consideration that all who embrace the truth, Bible truth, will be tempted, will be opposed by the world, by Satan, and by his host, these little companies who have had the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed. [Cf: RH 09-27-87 para. 19] p. 352, Para. 2, [1887MS].

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally: and upbraideth not; and it shall be given him." [Cf: RH 09-27-87 para. 20] p. 352, Para. 3, [1887MS].

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one,

whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be cooperating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world. [Cf: RH 09-27-87 para. 21] p. 353, Para. 1, [1887MS].

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches. [Cf: RH 09-27-87 para. 22] p. 353, Para. 2, [1887MS].

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My prayer is that the Lord may make this meeting one of great blessing to the church. By Mrs. E. G. White. [Cf: RH 09-27-87 para. 23] p. 353, Para. 3, [1887MS].

We left Voh Winkel, Prussia, at 7 A. M., for Gladbach. We found this to be a large city. We were met at the depot by Bro. Doerner, and took a hack which brought us to the home of Sr. Doerner, Bro. Doerner's mother. Her two daughters live with her, and all are in the faith. Breakfast was ready and waiting for our arrival, but I could not eat, and was relieved to find a place to lie down and rest; for I had scarcely strength to sit up. By invitation, we visited Bro. Doerner's family. On the way, the hack was strongly jerked about, and to all appearance there was a breakdown. We hastily got out, and found the fills had separated from the hack. These sudden movements caused us some little alarm at first, until we understood that nothing had broken, but that in preparing the hack for service, while the fills had been put in place, the linchpins had not been put in position to hold the fills firmly to the body of the hack. This neglect might have caused a serious accident. As it was, we only had some reflections. [Cf: RH 10-11-87 para. 1] p. 353, Para. 4, [1887MS].

How many in temporal things leave some little pin loose in machinery, or in conveyances, and the result is loss of life! For the little pins and screws keep the whole machinery together, so that all parts work harmoniously. What a wonderful piece of machinery is the human mind! Should it be loose and careless, doing things after a haphazard manner, how much suffering would be the result! how much mortality would ensue! How dependent mortals are upon God every moment, for thoughts at the right time to do the right things, in this busy world of ours! What could we do without the wisdom of our all-wise God in the everyday occurrences of life? I felt to thank God with my whole heart for his great love and care exercised continually for the children of men, and

to regret that so few recognize the hand of God in their life. [Cf: RH 10-11-87 para. 2] p. 354, Para. 1, [1887MS].

This accident may apply to spiritual life. How many are making mistakes in the religious life because they fail to do their work at all points with carefulness! And by the movements of the church, it is evident there are screws left out that ought to be in use. The result is, there are many mishaps and disasters constantly disturbing the tranquillity of the church,--many jerky movements, because someone did not think, and did not exercise wisdom and godliness and faith; and there is a separation from God, the source of all wisdom; when, if each one had acted his part with fidelity, done his work as unto the Lord, faithfully discharging his duty, the church would be a bright and shining light in the world. But these screws left out from where they should be in church discipline and church training, to keep things harmoniously adjusted, the placing of them in their proper position is not by many felt to be their individual work; and the first thing, like our conveyance, everything is separating and working apart. [Cf: RH 10-11-87 para. 3] p. 354, Para. 2, [1887MS].

Everything being united again by those two little screws, we went along smoothly. Sr. Doerner met us at the gate, with a welcome expressed in her kindly face, and her words full of happy welcome, which were interpreted to us by Eld. Conradi. We greeted the little ones, and thought of the words of Christ--"Of such is the kingdom of God" Pure and guileless, they were the treasures of the household. My heart offered a silent prayer to God, that they might be trained for him, kept pure and spotless from the corruptions of the world, and shine at last in the courts of the Lord above. That mother has a responsibility to mold and fashion these young minds, that they shall be the jewels of the household always, and finally be God's jewels, to shine in the paradise of God. The father and mother will have work to do, earnest, continuous work, to give line upon line, precept upon precept, here a little and there a little. If they do their part in faith, God will not fail to do his part fully. [Cf: RH 10-11-87 para. 4] p. 354, Para. 3, [1887MS].

Sister Doerner is the daughter of Bro. Lindermann, who has kept the Sabbath for twenty-five or thirty years. He is now living, and is eighty-three years of age. It is through his influence that the Doerner family received the Sabbath. There are three brothers who at the present time are observing the Sabbath. They are united owners of a large manufacturing establishment, in which cotton goods and cotton and woolen goods are made. [Cf: RH 10-11-87 para. 5] p. 354, Para. 4, [1887MS].

Connected with the dwelling of Bro. Doerner are well-kept grounds, ornamented with a variety of trees, shrubs, and flowers. We are to see and enjoy the works of God in the beauties of nature, and in them read the love of God to man, which should ever call forth from our hearts a response of gratitude and love to our Creator. As we look upon the things of natural loveliness, they have ever a softening, subduing influence upon the mind and character; and these things of nature are the expression of the love of God to man; for the Lord is a lover of the beautiful. The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God. Christ, the world's Redeemer, made these flowers of natural loveliness,

to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working for the happiness and benefit of his children--to teach them that God loves the beautiful. Jesus said: "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: RH 10-11-87 para. 6] p. 355, Para. 1, [1887MS].

If our minds are open to the impressions of the Spirit of God, we may learn lessons from the simple and beautiful things of nature. I feel oppressed in the crowded cities, where there is naught for the eyes to look upon but houses. The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers, and we are to consider the lessons which they teach us. [Cf: RH 10-11-87 para. 7] p. 355, Para. 2, [1887MS].

Just so has God given us the precious promises throughout his word. The Scriptures are open to us as the garden of God, and their promises are as fragrant flowers blooming all over that garden. God especially calls our attention to the very ones that are appropriate for us. In these promises we may discern the character of God, and read his love to us. They are the ground upon which our faith rests, the support and strength of our faith and hope; and through these we are to delight our souls in God, and breathe in the fragrance of heaven. Through the precious promises he withdraws the veil from the future, and gives us glimpses of the things which he has prepared for those who love him. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Cf: RH 10-11-87 para. 8] p. 355, Para. 3, [1887MS].

All these promises, all these assurances in the garden of God's word, are to us an expression of the love of God to man, and we should not regard them with carelessness or indifference; but as we would examine the precious flowers in our brother's garden, and inhale their fragrance, delighting our senses with their loveliness and fragrance, just so we should take the promises of God, one by one, and examine them closely on every side--take in their richness, and be soothed, comforted, encouraged, and strengthened by them. God has provided for all the comforts the soul needs. They are suited to the friendless, the poverty stricken, the wealthy, the sick, the bereaved,--all may have their appropriate help if they will see and take hold upon these by faith. God scatters blessings all along our path, to brighten the rugged way of life; and we want to be receiving all the comfort and tokens of God's love with grateful hearts. [Cf: RH 10-11-87 para. 9] p. 355, Para. 4, [1887MS].

But here in this beautiful spot were thoughts of the woes of mortality. We were sad to learn that the threefold cord that had united these brothers in faith and in their temporal interests, was soon to be severed. The eldest of the three was suffering under great affliction, and to all human appearances could never be well again in this life. But how precious to those who are losing their loved of this world are their faith and hope in the promises of God, which open before them the future immortal life! Their hopes may fasten upon unseen realities of the future world. Christ has risen from the dead the firstfruits. Hope

and faith strengthen the soul to pass through the dark shadows of the tomb, in full faith of coming forth to immortal life in the morning of the resurrection. The paradise of God, the home of the blessed! There all tears shall be wiped from off all faces! When Christ shall come the second time, to be "admired in all them that believe," death shall be swallowed up in victory, and there shall be no more sickness, no more sorrow, no more death! A rich promise is given to us: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise rich and comforting to those who love God? And the promise is found in the garden of God's word: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." [Cf: RH 10-11-87 para. 10] p. 356, Para. 1, [1887MS].

May 3 was a holy day, the second day of Pentecost. No work in the factories was done on that day, colors were flying from many buildings, and the people in crowds were making their way to the churches. A great account is made throughout Europe of the holy days, and they have many of them. [Cf: RH 10-11-87 para. 11] p. 356, Para. 2, [1887MS].

At 5 P. M., I spoke to those assembled, from St. John 15:1-3. Bro. Conradi interpreted in German. The truth was to me a reality, and I felt that God indeed gave me special strength and imparted to me of his Holy Spirit while speaking. I saw before me an intelligent company, who had had but few privileges and little labor from the ministering brethren. We hope and pray that this meeting may prove a blessing to those who were present. Bro. Conradi mentioned a request that had been made for the afflicted brother, for the prayers in his behalf of those assembled who had faith. We sent up our humble petitions for the sick and afflicted one, who was losing his hold on this life. As we presented this case before the Lord, we felt the assurance of the love of God even in this affliction. We felt that God loved him, and that he would do that which would be for the best good of the suffering one and his afflicted family, and for his own name's glory. We could only leave the case in the hands of God; for he loves his suffering children, and apports his grace to every trial. [Cf: RH 10-11-87 para. 12] p. 356, Para. 3, [1887MS].

Tuesday, May 31, about eleven o'clock, we were seated in the cars for Hamburg, on our way to Copenhagen, Denmark, where we were to hold several meetings. At Dusseldorf we changed cars, and were obliged to wait two hours in the depot. Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror, in order to arrange their outward apparel to their satisfaction, for the purpose of appearing their best when looked upon by human eyes. I thought of the law of God, the great moral looking glass into which the sinner is to look to discover the defects of his character. If all would study the law of God--the moral standard of character--as diligently and critically as many do their outward appearance by means of the looking glass, with a purpose to

correct and reform every defect of character, what transformations would most assuredly take place in them: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." [Cf: RH 10-11-87 para. 13] p. 357, Para. 1, [1887MS].

There are many who view themselves as defective in character when they look into God's moral mirror, his law; but they have heard so much of "All you have to do is to believe, only believe that Jesus has done it all, and you have nothing to do in the matter," that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all." These are represented by the figure that James has marked out--the man beholding himself and going away and forgetting what manner of man he was. "Be ye doers of the word, and not hearers only, deceiving your own selves." James has told what is to be done: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Faith and works are the two oars that must be used to urge the bark against the current of worldliness, pride, and vanity; and if these are not used, the boat will drift with the current downward to perdition. God help us to take care of the inward adorning; to set the heart in order as carefully as we arrange the outward apparel. [Cf: RH 10-11-87 para. 14] p. 357, Para. 2, [1887MS].

We were glad when we could get away from the confusion, and be seated quietly in our compartment of the car which was to take us on our route to Copenhagen, to make no change of cars until we arrived at Altona, one half hour's ride beyond Hamburg. We saw, as we neared Hamburg, that there was a great fire, the flames seemingly reaching to the sky above us, lighting up everything around. It was a grand scene. We learned that the ships and warehouse were in flames from petroleum which had exploded. [Cf: RH 10-11-87 para. 15] p. 358, Para. 1, [1887MS].

The last change of cars was made at Altona, and we were not again disturbed until after three o'clock A. M., when we changed again for another car, which took us to the boat. We remained thirty minutes on the boat, and again took the cars. We rode on the island two hours, then changed for a boat again. We had a very smooth passage for about two hours, then made another change for the cars, when we were favored with a compartment to ourselves, and had no further changes to make. [Cf: RH 10-11-87 para. 16] p. 358, Para. 2, [1887MS].

The crown prince of Denmark was on the train, with his escort, in a special car. When we arrived at Copenhagen there were men dressed in special uniform of scarlet as attendants, to receive the prince, and the coachmen were dressed in scarlet throughout. The brilliantly trimmed regimentals, with flashing gold and silver and heavily plumed hats, made them conspicuous everywhere. A Brussels carpet was laid down from the car to the depot, where the prince passed through an arched door to the hack. When he passed, many hacks were waiting to escort him to the palace. [Cf: RH 10-11-87 para. 17] p. 358, Para. 3, [1887MS].

I do not remember once of reading of Jesus, the Majesty of heaven,

receiving any such special honors when he was in our world. He was the Lord of glory, and yet he traveled from place to place on foot, weary and dusty and travel-stained, unrecognized and unhonored except by a little handful of loyal disciples. But he is coming again, the second time, with power and with great glory. By Mrs. E. G. White. [Cf: RH 10-11-87 para. 18] p. 358, Para. 4, [1887MS].

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine grace fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel. [Cf: RH 11-08-87 para. 1] p. 358, Para. 5, [1887MS].

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he could be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power. [Cf: RH 11-08-87 para. 2] p. 359, Para. 1, [1887MS].

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul, because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But those little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end. [Cf: RH 11-08-87 para. 3] p. 359, Para. 2, [1887MS].

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty



to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God. [Cf: RH 11-08-87 para. 4] p. 359, Para. 3, [1887MS].

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,--this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary. [Cf: RH 11-08-87 para. 5] p. 359, Para. 4, [1887MS].

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness. [Cf: RH 11-08-87 para. 6] p. 360, Para. 1, [1887MS].

Self confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to our, Heavenly Guide. [Cf: RH 11-08-87 para. 7] p. 360, Para. 2, [1887MS].

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God. [Cf: RH 11-08-87 para. 8] p. 360, Para. 3, [1887MS].

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize, as he agonized, if we would conquer as he conquered. [Cf:

RH 11-08-87 para. 9] p. 360, Para. 4, [1887MS].

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom. [Cf: RH 11-08-87 para. 10] p. 360, Para. 5, [1887MS].

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole. [Cf: RH 11-08-87 para. 11] p. 361, Para. 1, [1887MS].

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake." By Mrs. E. G. White. [Cf: RH 11-08-87 para. 12] p. 361, Para. 2, [1887MS].

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins. [Cf: RH 11-15-87 para. 1] p. 361, Para. 3, [1887MS].

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God. [Cf: RH 11-15-87 para. 2] p. 361, Para. 4, [1887MS].

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light. [Cf: RH 11-15-87 para. 3] p. 361, Para. 5, [1887MS].

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul. [Cf: RH 11-15-87 para. 4] p. 362, Para. 1, [1887MS].

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour. [Cf: RH 11-15-87 para. 5] p. 362, Para. 2, [1887MS].

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel. [Cf: RH 11-15-87 para. 6] p. 362, Para. 3, [1887MS].

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth. [Cf: RH 11-15-87 para. 7] p. 362, Para. 4, [1887MS].

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But

if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes. [Cf: RH 11-15-87 para. 8] p. 362, Para. 5, [1887MS].

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him. [Cf: RH 11-15-87 para. 9] p. 363, Para. 1, [1887MS].

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" [Cf: RH 11-15-87 para. 10] p. 363, Para. 2, [1887MS].

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only be observing the conditions which he has himself laid down. [Cf: RH 11-15-87 para. 11] p. 363, Para. 3, [1887MS].

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us. [Cf: RH 11-15-87 para. 12] p. 363, Para. 4, [1887MS].

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus--who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ

proffers,--"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"? [Cf: RH 11-15-87 para. 13] p. 363, Para. 5, [1887MS].

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 11-15-87 para. 14] p. 364, Para. 1, [1887MS].

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God. By Mrs. E. G. White. [Cf: RH 11-15-87 para. 15] p. 364, Para. 2, [1887MS].

Our Saviour represents his requirements as a yoke, and the Christian life as one of burden bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin, he declares, "My yoke is easy, and my burden is light." [Cf: RH 11-29-87 para. 1] p. 364, Para. 3, [1887MS].

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy laden, "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him. [Cf: RH 11-29-87 para. 2] p. 364, Para. 4, [1887MS].

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or other cherished sin, destroys their peace and joy. My fellow Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I believe him. I have proved the truth of his words. [Cf: RH 11-29-87 para. 3] p. 364, Para. 5, [1887MS].

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten

every burden. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above. [Cf: RH 11-29-87 para. 4] p. 365, Para. 1, [1887MS].

We cumber ourselves with needless cares and anxieties, and weigh ourselves down with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed? [Cf: RH 11-29-87 para. 5] p. 365, Para. 2, [1887MS].

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless. [Cf: RH 11-29-87 para. 6] p. 365, Para. 3, [1887MS].

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise. [Cf: RH 11-29-87 para. 7] p. 365, Para. 4, [1887MS].

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit. [Cf: RH 11-29-87 para. 8] p. 365, Para. 5, [1887MS].

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, unwavering. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their

works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ. [Cf: RH 11-29-87 para. 9] p. 366, Para. 1, [1887MS].

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: RH 11-29-87 para. 10] p. 366, Para. 2, [1887MS].

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: RH 11-29-87 para. 11] p. 366, Para. 3, [1887MS].

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. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong. [Cf: RH 11-29-87 para. 12] p. 366, Para. 4, [1887MS].

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing. By Mrs. E. G. White. [Cf: RH 11-29-87 para. 13] p. 366, Para. 5, [1887MS].

A great work is committed to those who present the truth in Europe. "No branch of our work has a more important field than the Central European Mission. There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, freed from Romish tyranny, and opened to the word of God--opened to receive the last message of warning to the world. There are Holland, Austria, Roumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time. The population comprised within the limits of this mission alone is four times that of the United States. [Cf: RH 12-06-87 para. 1] p. 366, Para. 6, [1887MS].

A good work has already been done in these countries. There are those who have received the truth, scattered as lightbearers in almost every land. We have nearly three hundred Sabbathkeepers in Switzerland. There are little companies in France, Germany, and Italy, and two hundred souls in Russia, who are obeying God's law; and there is a church of forty members away in the far east, almost to the line of Asia. The foundation has been laid for a church in Holland. In Roumania and

Corsica there are a few who are seeking to keep God's commandments, and to wait for his Son from heaven. [Cf: RH 12-06-87 para. 2] p. 367, Para. 1, [1887MS].

But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life giving influences. The laborers in this mission are striving to the utmost of their ability, to meet the wants of the cause. But money is needed to sustain and extend the work. The call is coming in from different countries, "Send us a minister to preach the truth." How shall we answer this call? [Cf: RH 12-06-87 para. 3] p. 367, Para. 2, [1887MS].

Our printing house at Basel needs help to carry forward its great and good work of translating and publishing books on the present truth, in the different languages of Europe. Colporteurs are meeting with encouraging success in the sale of our books. The light is thus brought to the people, while the colporter--who in many cases has been thrown out of employment by accepting the truth--is enabled to support himself, and the sales are a financial help to the office. In the days of the Reformation, monks who had left their convents, and who had no other means of support, traversed the country, selling Luther's works, which were thus rapidly circulated throughout Europe. Colportage work was one of the most efficient means of spreading the light then, and so it will prove now. But the work of translating and publishing is necessarily difficult and expensive. The office must be supplied with funds. [Cf: RH 12-06-87 para. 4] p. 367, Para. 3, [1887MS].

In the Scandinavian Mission, in the face of poverty and great difficulties, many have heard and believed the warning. There are twenty-three churches and nearly 1,000 Sabbath keepers in these countries. Nine ministers and licentiates, and about thirty colporteurs, are now in the field. It is only by self-denial and the closest economy that this has been gained. There is great need of financial help to send out laborers and publications to these Northern peoples. [Cf: RH 12-06-87 para. 5] p. 367, Para. 4, [1887MS].

The mission in London, that great city of 5,000,000 inhabitants, demands a place in our thoughts, our prayers, and our gifts. A great work must be done there, and as yet it is scarcely begun. Think of the many cities of England, Scotland, and Ireland, all speaking the same language as our own, that have never yet been entered by the truth. [Cf: RH 12-06-87 para. 6] p. 368, Para. 1, [1887MS].

There will be obstacles to retard this work. These we have had to meet wherever missions have been established. Lack of experience, imperfections, mistakes, unconsecrated influences, have had to be overcome. How often have those hindered the advancement of the cause in America! We do not expect to meet fewer difficulties in Europe. Some connected with the work in these foreign fields, as in America, become disheartened, and, following the course of the unworthy spies, bring a discouraging report. Like the discontented weaver, they are looking at the wrong side of the web. They cannot trace the plan of the Designer; to them all is confusion, and instead of waiting till they can discern



the purpose of God, they hastily communicate to others their spirit of doubt and darkness. [Cf: RH 12-06-87 para. 7] p. 368, Para. 2, [1887MS].

But we have no such report to bring. After a two years' stay in Europe we see no more reason for discouragement in the state of the cause there than at its rise in the different fields in America. There we saw the Lord testing the material to be used. Some would not bear the proving of God. They would not be hewed and squared. Every stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were laid aside, and other material was brought in, to be tested in like manner. All this occasioned delay. Every fragment broken away was regretted and mourned over. Some thought that these losses would ruin the building; but, on the contrary, it was rendered stronger by the removal of these elements of weakness. The work went steadily forward. Every day made it plainer that the Lord's hand was guiding all, and that a grand purpose ran through the work from first to last. So we see the cause being established in Europe. [Cf: RH 12-06-87 para. 8] p. 368, Para. 3, [1887MS].

One of the great difficulties there is the poverty that meets us at every turn. This retards the progress of the truth, which, as in earlier ages, usually finds its first converts among the humbler classes. Yet we had a similar experience in our own country, both east and west of the Rocky Mountains. Those who first accepted this message were poor, but as they set to work in faith to accomplish what they could with their talents of ability and means, the Lord came in to help. In his providence he brought men and women into the truth who were willing-hearted; they had means, and they wanted to send the light to others. So it will be now. But the Lord would have us labor earnestly in faith till that time comes. [Cf: RH 12-06-87 para. 9] p. 368, Para. 4, [1887MS].

The word has gone forth to Europe, "Go forward." The humblest toiler for the salvation of souls is a laborer together with God, a co-worker with Christ. Angels minister unto him. As we advance in the opening path of his providence, God will continue to open the way before us. The greater the difficulties to be overcome, the greater will be the victory gained. [Cf: RH 12-06-87 para. 10] p. 369, Para. 1, [1887MS].

The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Everyone can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. 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 there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded. [Cf: RH 12-06-87 para. 11] p. 369, Para. 2, [1887MS].

Every dollar and every dime that we can spare is needed now, to aid in carrying the message of truth to other lands. At the holiday season much is spent by our own people upon gifts and various gratifications which are not only useless but often hurtful. Appetite is indulged, pride and self-love are fostered, and Christ is forgotten. If the money usually devoted to these objects were all brought into the mission treasury, our foreign missions would be lifted above embarrassment.

Shall we not this year consecrate to God not merely a part but *all* our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming? [Cf: RH 12-06-87 para. 12] p. 369, Para. 3, [1887MS].

Did those who profess to be looking for Christ but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Those who had money or possessions freely sacrificed them to the existing emergency. The believers had one common interest--the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith, and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than they had? Have we not far less time than they in which to accomplish our work? [Cf: RH 12-06-87 para. 13] p. 369, Para. 4, [1887MS].

For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,--to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." That which we give to the cause of God becomes our own forever. Says Christ, "Lay up for yourselves treasures in heaven." These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." [Cf: RH 12-06-87 para. 14] p. 370, Para. 1, [1887MS].

The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist: "All things come of thee, and of thine own have we given thee." Yet God permits us to show our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other. [Cf: RH 12-06-87 para. 15] p. 370, Para. 2, [1887MS].

Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children's gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness and grateful appreciation.

So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him. [Cf: RH 12-06-87 para. 16] p. 370, Para. 3, [1887MS].

In every effort to benefit others, we benefit ourselves. When we invest our means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success. [Cf: RH 12-06-87 para. 17] p. 370, Para. 4, [1887MS].

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellowmen. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"--the man who for the sake of selfish indulgence ignores the wants of his fellowmen, the miser who heaps up his treasures here,--is withholding from himself the richest blessing that God can give him. [Cf: RH 12-06-87 para. 18] p. 370, Para. 5, [1887MS].

Brethren, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." As we recount the numberless mercies of our God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe. By Mrs. E. G. White. [Cf: RH 12-06-87 para. 19] p. 371, Para. 1, [1887MS].

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: RH 12-13-87 para. 1] p. 371, Para. 2, [1887MS].

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit bearing; the other, fruitless. The one are often subjected to the pruning knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine. [Cf: RH 12-13-87 para. 2] p. 371, Para. 3, [1887MS].

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. [Cf: RH 12-13-87 para. 3] p. 371, Para. 4, [1887MS].

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us. [Cf: RH 12-13-87 para. 4] p. 371, Para. 5, [1887MS].

When this intimacy of connection and communication is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted through the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself. [Cf: RH 12-13-87 para. 5] p. 372, Para. 1, [1887MS].

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence should be withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol. [Cf: RH 12-13-87 para. 6] p. 372, Para. 2, [1887MS].

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true Vine. As a nation prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me." [Cf: RH 12-13-87 para. 7] p. 372, Para. 3, [1887MS].

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness--fruit that will honor and bless men, and glorify God. [Cf: RH 12-13-87 para. 8] p. 372, Para. 4, [1887MS].

The Father is the vinedresser. He skillfully and mercifully prunes every fruit bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed

to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a mother may forget her child, "yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me." [Cf: RH 12-13-87 para. 9] p. 372, Para. 5, [1887MS].

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are widespread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. [Cf: RH 12-13-87 para. 10] p. 372, Para. 6, [1887MS].

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols. [Cf: RH 12-13-87 para. 11] p. 373, Para. 1, [1887MS].

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. [Cf: RH 12-13-87 para. 12] p. 373, Para. 2, [1887MS].

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience. [Cf: RH 12-13-87 para. 13] p. 373, Para. 3, [1887MS].

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus the truest freedom. The law of

God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. [Cf: RH 12-13-87 para. 14] p. 373, Para. 4, [1887MS].

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. [Cf: RH 12-13-87 para. 15] p. 373, Para. 5, [1887MS].

Such experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while Mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness. [Cf: RH 12-13-87 para. 16] p. 374, Para. 1, [1887MS].

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" [Cf: RH 12-13-87 para. 17] p. 374, Para. 2, [1887MS].

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling, and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague." [Cf: RH 12-13-87 para. 18] p. 374, Para. 3, [1887MS].

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace. [Cf: RH 12-13-87 para. 19] p. 374, Para. 4, [1887MS].

This living faith is our great need today. We must know that Jesus is indeed ours; that his Spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God! By Mrs. E. G. White. [Cf: RH 12-13-87 para. 20] p. 374, Para. 5, [1887MS].

Cautions About Making Doctrinal Differences Prominent; Contemplating the Marvels and Mysteries of the Incarnation (Written February 18,

1887, from Basel, Switzerland, to E. J. Waggoner and A. T. Jones.) I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years. [Cf: 1888 Mtl. p. 21 para. 01] p. 374, Para. 6, [1887MS].

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet. [Cf: 1888 Mtl. p. 21 para. 02] p. 375, Para. 1, [1887MS].

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the Signs. Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent. [Cf: 1888 Mtl. p. 21 para. 03] p. 375, Para. 2, [1887MS].

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them. [Cf: 1888 Mtl. p. 22 para. 01] p. 375, Para. 3, [1887MS].

It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced

that presenting it has been not only untimely, but deleterious. [Cf: 1888 Mtl. p. 22 para. 02] p. 375, Para. 4, [1887MS].

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error. [Cf: 1888 Mtl. p. 23 para. 01] p. 376, Para. 1, [1887MS].

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of. [Cf: 1888 Mtl. p. 23 para. 02] p. 376, Para. 2, [1887MS].

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance. [Cf: 1888 Mtl. p. 24 para. 01] p. 376, Para. 3, [1887MS].

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background. [Cf: 1888 Mtl. p. 24 para. 02] p. 376, Para. 4, [1887MS].

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion. [Cf: 1888 Mtl. p. 24 para. 03] p. 376, Para. 5, [1887MS].

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in



the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference. Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. [Cf: 1888 Mtl. p. 24 para. 04] p. 376, Para. 6, [1887MS].

Elder Waggoner has loved discussions and contention. I fear that E. J. W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E. J. W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people. [Cf: 1888 Mtl. p. 25 para. 01] p. 377, Para. 1, [1887MS].

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose. [Cf: 1888 Mtl. p. 25 para. 02] p. 377, Para. 2, [1887MS].

The *Sickle* was started in Battle Creek, but it is not designed to take the place of the *Signs*, and I cannot see that it is really needed. The *Signs of the Times* is needed and will do that which the *Sickle* cannot. I know if the *Signs* is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the *Sickle*. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad. [Cf: 1888 Mtl. p. 25 para. 03] p. 377, Para. 3, [1887MS].

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this. [Cf: 1888 Mtl. p. 26 para. 01] p. 377, Para. 4, [1887MS].

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness. [Cf: 1888 Mtl. p. 26 para. 02] p. 377, Para. 5, [1887MS].

There has been a door thrown open for variance and strife and

contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls. [Cf: 1888 Mtl. p. 26 para. 03] p. 378, Para. 1, [1887MS].

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy. [Cf: 1888 Mtl. p. 26 para. 04] p. 378, Para. 2, [1887MS].

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known. [Cf: 1888 Mtl. p. 27 para. 01] p. 378, Para. 3, [1887MS].

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker, and if his words are sublime they are delighted; tears flow as the love of Christ is the theme brought before them. [Cf: 1888 Mtl. p. 27 para. 02] p. 378, Para. 4, [1887MS].

But with the close of the discourse the spell is broken. Enter the homes and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done, and the impression gone like the morning dew before the sun. [Cf: 1888 Mtl. p. 27 para. 03] p. 378, Para. 5, [1887MS].

What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. Is it then any marvel that the truth is so powerless, that with a larger number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper? [Cf: 1888 Mtl. p. 28 para. 01] p. 378, Para. 6, [1887MS].

There is altogether too much sermonizing. There is too little listening and hearing the voice of God, but hearing only the voice of

man; and the hearers go to their homes with souls unnourished but empty as before, and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. "Let this mind be in you, which was also in Christ Jesus." Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels. [Cf: 1888 Mtl. p. 28 para. 02] p. 379, Para. 1, [1887MS].

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?--Divinity, the Eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man. [Cf: 1888 Mtl. p. 28 para. 03] p. 379, Para. 2, [1887MS].

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point. [Cf: 1888 Mtl. p. 29 para. 01] p. 379, Para. 3, [1887MS].

I know that Satan's work will be to set brethren at variance. Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave. [Cf: 1888 Mtl. p. 29 para. 02] p. 379, Para. 4, [1887MS].

Our Redeemer liveth to make intercession for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is one with the Father, He who declared Himself actually straitened while in the days of His humiliation because He had many things to say to His disciples which they could not bear now. The wonders of redemption are dwelt upon altogether too lightly. [Cf: 1888 Mtl. p. 29 para. 03] p. 379, Para. 5, [1887MS].

We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless. [Cf: 1888 Mtl. p. 29 para. 04] p. 379, Para. 6, [1887MS].

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will

be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin. [Cf: 1888 Mtl. p. 30 para. 01] p. 380, Para. 1, [1887MS].

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. [Cf: 1888 Mtl. p. 30 para. 02] p. 380, Para. 2, [1887MS].

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points. [Cf: 1888 Mtl. p. 31 para. 01] p. 380, Para. 3, [1887MS].

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.--Letter 37, 1887. [Cf: 1888 Mtl. p. 31 para. 02] p. 380, Para. 4, [1887MS].

Giving Exposure to Differing Doctrinal Viewpoints; Disapproval of D. M. Canright's Actions--(Written April 5, 1887, from Basel, Switzerland, to "Dear Brethren Butler and [Uriah] Smith.") I have sent copies of letters written to Brethren Waggoner and Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent

subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. [Cf: 1888 Mtl. p. 32 para. 01] p. 381, Para. 1, [1887MS].

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion. [Cf: 1888 Mtl. p. 32 para. 02] p. 381, Para. 2, [1887MS].

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. [Cf: 1888 Mtl. p. 32 para. 03] p. 381, Para. 3, [1887MS].

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. Now, my brother, things that you have said, many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner. [Cf: 1888 Mtl. p. 32 para. 04] p. 381, Para. 4, [1887MS].

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to. [Cf: 1888 Mtl. p. 33 para. 01] p. 381, Para. 5, [1887MS].

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower. [Cf: 1888 Mtl. p. 33 para. 02] p. 381, Para. 6, [1887MS].

And then someone said, "We have had enough of this. All this is as the shadow of night; it is the work of Satan." [Cf: 1888 Mtl. p. 33 para. 03] p. 381, Para. 7, [1887MS].

Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces." [Cf: 1888 Mtl. p. 33 para. 04] p. 381, Para. 8, [1887MS].

The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest." [Cf: 1888 Mtl. p. 33 para. 05] p. 382, Para. 1, [1887MS].

I thought he said, "I am going on that boat if I perish with it." [Cf:

1888 Mtl. p. 34 para. 01] p. 382, Para. 2, [1887MS].

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the Review such a mass of matter as though he were bishop of the Methodist Church. [Cf: 1888 Mtl. p. 34 para. 02] p. 382, Para. 3, [1887MS].

And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him? [Cf: 1888 Mtl. p. 34 para. 03] p. 382, Para. 4, [1887MS].

It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself. [Cf: 1888 Mtl. p. 34 para. 04] p. 382, Para. 5, [1887MS].

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer. [Cf: 1888 Mtl. p. 34 para. 05] p. 382, Para. 6, [1887MS].

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people. [Cf: 1888 Mtl. p. 34 para. 06] p. 382, Para. 7, [1887MS].

And after his apostasy, why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another. [Cf: 1888 Mtl. p. 34 para. 07] p. 382, Para. 8, [1887MS].

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ. [Cf: 1888 Mtl. p. 35 para. 01] p. 382, Para. 9, [1887MS].

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it. [Cf: 1888 Mtl. p. 35 para. 02] p. 382, Para. 10, [1887MS].

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us,

for the days of peril are upon us. [Cf: 1888 Mtl. p. 35 para. 03] p. 383, Para. 1, [1887MS].

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days. [Cf: 1888 Mtl. p. 35 para. 04] p. 383, Para. 2, [1887MS].

My brethren, we want self and pride in us to die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ. [Cf: 1888 Mtl. p. 35 para. 05] p. 383, Para. 3, [1887MS].

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions. [Cf: 1888 Mtl. p. 36 para. 01] p. 383, Para. 4, [1887MS].

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ. [Cf: 1888 Mtl. p. 36 para. 02] p. 383, Para. 5, [1887MS].

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims. [Cf: 1888 Mtl. p. 36 para. 03] p. 383, Para. 6, [1887MS].

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches. [Cf: 1888 Mtl. p. 36 para. 04] p. 383, Para. 7, [1887MS].

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly. [Cf: 1888 Mtl. p. 36 para. 05] p. 383, Para. 8, [1887MS].

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty. [Cf: 1888 Mtl. p. 36 para. 06] p. 383, Para. 9, [1887MS].

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other. [Cf: 1888 Mtl. p. 36 para. 07] p. 383, Para. 10, [1887MS].

The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to

grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.--Letter 13, 1887. [Cf: 1888 Mtl. p. 37 para. 01] p. 384, Para. 1, [1887MS].

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: Bible Echo & Signs of the Times 01-01-87 para. 01] p. 384, Para. 2, [1887MS].

"God is love." His matchless love for fallen man, expressed in the gift of his beloved Son, amazed the holy angels. Christ was the heir of all things, by whom also the worlds were made. He was the brightness of the Father's glory, and the "express image of his person." He upheld "all things by the word of his power." In himself he possessed divine excellence and greatness; for it pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: Bible Echo & Signs of the Times 01-01-87 para. 02] p. 384, Para. 3, [1887MS].

The Son of God volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law, which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, the death of God's beloved Son on the cross justified the claims of the divine law, and proclaimed the justice of his Father in punishing the transgressor, in that he consented to suffer the penalty in his own person, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." [Cf: Bible Echo & Signs of the Times 01-01-87 para. 03] p. 384, Para. 4, [1887MS].

In becoming man's substitute, and bearing the curse which should have fallen upon him, Christ pledged himself in behalf of the race to maintain the sacred claims and the exalted honor of his Father's law. The Father has given the world into the hands of his Son, that through his mediatorial work he may completely vindicate the holiness and the binding claims of every precept of the divine law. This is the work of Christ, to convince men of sin, which is the transgression of the law, and through his mediation to bring them back to the path of obedience. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 04] p. 384, Para. 5, [1887MS].

The plan of redemption, embracing the good news of salvation through Christ, was first preached to Adam. It was to him the star of hope, lighting up the dark and dreaded future. Adam saw that the promised Redeemer was the only means by which he could have life. The plan of saving sinners has been the same in every generation. The patriarchs, prophets, and all the holy men of old, looked forward to a coming Saviour, in whom they showed their faith by sacrificial offerings. The blood of animals had shadowed forth the sinless offering made on Calvary; but at the crucifixion type met antitype, and the typical system was done away by the great antitypical offering. [Cf: Bible Echo



& Signs of the Times 01-01-87 para. 05] p. 384, Para. 6, [1887MS].

Christ is the center of the great plan of redemption, a plan which is a unit, and covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." [Cf: Bible Echo & Signs of the Times 01-01-87 para. 06] p. 385, Para. 1, [1887MS].

The gospel was preached to Adam, Noah, Abraham, and Moses, and was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for that which was faith to the patriarchs and prophets who lived before Christ, is assurance to us, as we see that Christ has come just in the manner that inspired men of old had foretold that he would come. It is just as essential that we have faith in a Redeemer who has come and died our sacrifice, as it was for the holy men of old to believe in a Redeemer to come, whom they represented by their typical sacrifices, but no more so. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 07] p. 385, Para. 2, [1887MS].

In order to fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of Christ, many place a low estimate on the great work of atonement. They think that Christ suffered only a small portion of the penalty of the law of God. They know that the wrath of God was felt by his dear Son; but they suppose that through all his painful sufferings he had the evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 08] p. 385, Para. 3, [1887MS].

There are many whose hearts are no more deeply stirred by the humiliation and death of Christ than by the death of the martyrs of Jesus. Many have suffered death by slow tortures, and some by crucifixion. In what does the death of God's dear Son differ from these? It is true that he died upon the cross a most cruel death; yet others for his sake have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? Had his suffering consisted in bodily pain alone, then his death was no more painful than that of some of the martyrs; but bodily pain was only a small part of the agony of the beloved Son of God as he hung upon the cross. The sins of the world were upon him, and also the sense of his Father's wrath against the sinner, as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a feeling that his own dear Father had forsaken him as he drank the cup which the sinner so richly merited, that brought despair to his soul. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness, and had not one ray of light to brighten the future. His mental agony on this account was so great that man can have but a faint conception of it. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 09] p. 385, Para. 4, [1887MS].

In his last conflict, Jesus felt the power of Satan, who declared himself superior in strength to the Son of God. He suggested that God had disowned his Son, that he was no longer in the divine favor, but was now in the hands of his great enemy. Christ yielded not to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about him; yet the holy angels were bidden not to break their ranks, and engage in conflict with the taunting, railing adversary, nor were they permitted to minister to the anguished spirit of the divine sufferer. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that from his pale lips were wrenched the words, "My God, my God, why hast thou forsaken me?" [Cf: Bible Echo & Signs of the Times 01-01-87 para. 10] p. 386, Para. 1, [1887MS].

When the atonement is viewed correctly, when we realize the great price that has been paid to rescue sinful man from eternal death, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life, everything else sinks into insignificance. But how have the counsels of our loving Saviour been despised. In many cases the heart's devotions are given to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and love of gain, envy, malice, and passion, have so filled the heart that Christ can have no room. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 11] p. 386, Para. 2, [1887MS].

We should take larger, broader, and deeper views of the life, sufferings, and death of the Son of God. He was eternally rich; yet for our sakes he became poor, that we through his poverty might be made rich. He was clothed with light and glory, surrounded with hosts of heavenly angels waiting to execute his commands; yet he put on our nature, and came to sojourn among sinful men. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 12] p. 386, Para. 3, [1887MS].

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express, the love of the Father and the Son, which should thrill our souls, and fill them with gratitude, and love, and joy. "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect in some degree the divine love that has been manifested toward them, and by and by they may unite with the redeemed host in ascribing "Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-01-87 para. 13] p. 386, Para. 4, [1887MS].

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught

their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 01] p. 386, Para. 5, [1887MS].

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 02] p. 387, Para. 1, [1887MS].

Have these persons forgotten the claim of infallibility, for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages? [Cf: Bible Echo & Signs of the Times 02-01-87 para. 03] p. 387, Para. 2, [1887MS].

Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 04] p. 387, Para. 3, [1887MS].

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 05] p. 387, Para. 4, [1887MS].

In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known to mortals, Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The internal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 06] p. 387, Para. 5, [1887MS].

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities

in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 07] p. 387, Para. 6, [1887MS].

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in ages past exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 08] p. 388, Para. 1, [1887MS].

Popery is just what prophecy declared that she would be,--the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? [Cf: Bible Echo & Signs of the Times 02-01-87 para. 09] p. 388, Para. 2, [1887MS].

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 10] p. 388, Para. 3, [1887MS].

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 11] p. 388, Para. 4, [1887MS].

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid

a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 12] p. 388, Para. 5, [1887MS].

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 13] p. 389, Para. 1, [1887MS].

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 14] p. 389, Para. 2, [1887MS].

In the movement now in progress in America to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,--a custom which originated with Rome, and which she claims as the sign of her authority. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 15] p. 389, Para. 3, [1887MS].

The spirit of the papacy,--the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God,--is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which

Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 16] p. 389, Para. 4, [1887MS].

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 17] p. 389, Para. 5, [1887MS].

Marvelous in her shrewdness and cunning is the Romish Church. And the Christian world will learn what Romanism really is, when it is too late to escape the snare. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-01-87 para. 18] p. 390, Para. 1, [1887MS].

Our accountability extends as far as our influence reaches, and that is constantly affecting others, either for good or for evil. In a pre-eminent degree is this true of parents. Fathers and mothers who gratify inclination and appetite at the expense of health, not only work against their own physical health and moral advancement, but leave to their children their perverted appetite and enfeebled moral power. Liquor drinkers and tobacco devotees transmit to their offspring their own insatiable craving, their irritable nerves, and their inflamed, corrupted blood. The licentious hand down as an inheritance to their children their own weakness and wickedness, with a host of vile and loathsome diseases the result of their transgressions. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 01] p. 390, Para. 2, [1887MS].

The violation of God's law lies at the foundation of all the misery that flesh is heir to. It is intemperance, transgression of the laws of life and health, that has shortened the years of men, and made these few years full of sorrow and pain. In consequence of sinful habits, the world has become a vast lazarus. And while Satan exults at the success of his devices, society is demoralized, the church is cursed, and God is dishonored. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 02] p. 390, Para. 3, [1887MS].

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body will affect the mind also. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As reason is set aside, and loses the reins of control, the animal passions bear sway. And the more freely these poisons are used, the more sensual and brutish will become the nature and disposition of man. [Cf: Bible Echo

& Signs of the Times 03-01-87 para. 03] p. 390, Para. 4, [1887MS].

The efforts of temperance workers are not sufficiently far-reaching to banish the curse of intemperance from society. The principles of true temperance extend to our tables, to the quality and quantity of the food that we eat. Parents who indulge appetite by eating to excess, even of wholesome food, place a needless tax upon the system. Such parents transmit their own perverted appetites to their offspring, who have far less moral power than had the parents, and they will be disposed to self-indulgence and gluttony. Habits once formed are hard to overcome; and many times, parents, instead of seeking to cure the evil which they have wrought, by their own example educate their children to indulge appetite regardless of reason. Many children die before reaching maturity; while many are ruined for time and for eternity by tempers and appetites inherited in consequence of the sinful indulgences of the parents. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 04] p. 390, Para. 5, [1887MS].

It should be the constant effort of every mother to conform her habits to the will and law of God, that she may preserve her children from the health-and-life-destroying vices of the present day. Her thoughts and feelings have a powerful influence upon her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received, as a birthright, almost unconquerable tendencies to evil. Our great enemy understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that through her he can affect the child. The mother's only hope is in God. She may go to him for strength and grace, and she will not seek in vain. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 05] p. 391, Para. 1, [1887MS].

It is a deplorable fact that there is a widespread neglect of those precepts of the Bible which have a bearing upon life and health. Many make the subject a matter of jest. They claim that the Lord does not concern himself with such minor matters as our eating and drinking. But if the Lord had had no care for these things, he would not have revealed himself as he did to the wife of Manoah, giving her definite instructions respecting her habits of life, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that the Lord is not indifferent in regard to these matters, and does not look upon them as unimportant? [Cf: Bible Echo & Signs of the Times 03-01-87 para. 06] p. 391, Para. 2, [1887MS].

About the time of Christ's first advent, the angel Gabriel was sent from the heavenly courts with a message to Zacharias similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness, and many shall rejoice at his birth. 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." [Cf: Bible Echo & Signs of the Times 03-01-87 para. 07] p. 391, Para. 3, [1887MS].

Thus according to the directions of the angel, this child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ.

Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke of the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 08] p. 391, Para. 4, [1887MS].

Reform should begin with the mother; her responsibility is great. Mothers should without delay place themselves in right relations to their Creator, that by his assisting grace they may build around their children a bulwark against dissipation and intemperance. If they would but follow such a course, if the instructions which God has given were faithfully obeyed, intemperance would cease to exist, and they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments; they would be firm and decided for the right, and would become a blessing to society and an honor to their Creator. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 09] p. 391, Para. 5, [1887MS].

Fashionable vices are debilitating and debasing the race. Had parents for years past studied the Scriptures more, and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist. We are responsible for the good we might have done, but failed to perform because by our own act we have placed ourselves in a condition of mental and physical inefficiency. The cause of reform is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safeguard to our youth. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 10] p. 392, Para. 1, [1887MS].

Can we look upon the unbelief, intemperance, and crime that seem to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers, and of nations that have forsaken God and been forsaken by him, will ere long rend the heavens. What can hinder the crime, what stay the woe, that is upon all nations? This evil might have been prevented, had previous generations been trained to obey, love, and reverence God. Let us now do what we can as individuals to bring about these changes. Explicit instructions have been given in the word of God. Let these principles be carried out by the mother, with the cooperation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetite, but to honor God and do good to their fellow-men. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 11] p. 392, Para. 2, [1887MS].

Fathers and mothers, labor earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth, and our daughters as



cornerstones, polished after the similitude of a palace." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-01-87 para. 12] p. 392, Para. 3, [1887MS].

"Who can understand his errors? Cleanse thou me from secret faults. Keep thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." [Cf: Bible Echo & Signs of the Times 06-01-87 para. 01] p. 392, Para. 4, [1887MS].

No man can gain eternal life without holiness; hence the question of deepest interest with each of us should be, "Am I meeting the requirements of God? Am I doing his will? Am I forming a character that he can approve?" And where shall we find the will of God expressed, except in the moral law, that law which has been given to us as the standard of righteousness, to reveal to us the defects in our moral character; that law which Paul declares to be holy, just, and good? Of this law the psalmist says: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." [Cf: Bible Echo & Signs of the Times 06-01-87 para. 02] p. 392, Para. 5, [1887MS].

"The fear of the Lord is clean." It uproots evil from the soul, and leads to holy watchfulness and diligence. The commandments of the Lord are exceeding broad; their principles extends to our words, our actions, and our most secret thoughts, and we should examine our lives in the light of the divine law. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 03] p. 393, Para. 1, [1887MS].

The more closely the Scriptures are studied, the more clearly will men understand their true character. This book tells us in what various forms the malignant passions of the human heart break forth on various occasions. Ahab, the wicked king of Israel, hated Micaiah, because, said he, "he doth not prophesy good concerning me, but evil." And thousands dislike the Bible for the same reason. The Lord is a witness to all our works; he is acquainted with our motives and purposes. His word "is a discerner of the thoughts and intents of the heart." It reproves sin, and denounces judgments against the sinner. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 04] p. 393, Para. 2, [1887MS].

Men who love sin are very willing to claim that they find contradictions in the Scriptures, the word that condemns their practices. These men often pretend to great liberality. They profess to be open to conviction, when they are completely encased in prejudice, and will not receive plain evidence. They see no beauty in the character of God, and will not accept the truths plainly revealed in his word. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 05] p. 393, Para. 3, [1887MS].

Some are deluded, deceived in themselves. They imagined themselves dressed in the garments of Christ's righteousness, while their hearts

are in no way inclined to yield obedience to his requirements. Jesus referred to this class when he said: "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." He calls attention to that great day when all shall be judged, not according to their profession, but according to their works: "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: Bible Echo & Signs of the Times 06-01-87 para. 06] p. 393, Para. 4, [1887MS].

"Ye shall know them by their fruits," said the Saviour. "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." To be a Christian is to possess and cherish the various graces of the soul, and the adornments of character recommended and enforced by Christ. A cold assent to the truth is not enough; we must go farther. Storm and tempest will not move the souls that are grounded on Christ, the eternal Rock. But it is the doers of his word, and not the hearers only, who will stand secure in the evil time. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 07] p. 393, Para. 5, [1887MS].

Faith in Christ is something more than belief in him as the world's Redeemer; it accepts him as our Redeemer, our Saviour. Our will is to be governed by his will. We are to purify the affections, and regulate the temper, and shape the life, after the model given us in the life and character of Christ. This is an intelligent confession of Christ. This is a faith that is shown by works, and it is the only genuine, saving faith. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 08] p. 394, Para. 1, [1887MS].

Religion is not designed merely to prepare us for admission into heaven; one object is to fit us for the proper discharge of the duties of daily life. It will make us better in all the relations of life, whether at home or as members of society; for it requires faithfulness in the discharge of every duty. If our wills are strong, it will lead us to see that they are not overbearing, self-serving wills. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 09] p. 394, Para. 2, [1887MS].

The cross of Christ is not designed to make us uncomfortable, but happy and contented. Confiding in Jesus, at peace with him, we shall find the truest rest and joy. But a selfish, self-sufficient, self-serving disposition will make a man thoroughly unhappy. We may reasonably be suspicious of those who are always complaining that they are not treated well. There are some who are always looking out for slights. In the family they seize upon some unfortunate word that has been spoken, and take offense at it; they are sure it was designed to hurt and disparage them. They meet a friend or acquaintance who is so occupied with other matters that he does not have time to visit as they desire, and they take this as a personal affront. But the unrestful, unhappy spirit was in them, waiting for an excuse to manifest itself. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 10] p. 394, Para. 3, [1887MS].

These persons often flatter themselves that they are superior to

others; that they have talent and education, and should be respected accordingly. In many cases a power of will is manifested that if exercised in a right direction would make the life good and useful. But whatever their gifts and graces, while their hearts are destitute of the principle of unselfish love, they are at best like a beautiful flower possessing no fragrance. The fragrant flower, though simple and unpretending, is much to be preferred. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 11] p. 394, Para. 4, [1887MS].

Christian love is not fitful. If we have this divine love, it will kill selfishness out of the heart. It does not say, "I will love my brethren if they love me; but I will not love those who do not love me;" for "charity suffereth long, and is kind." [Cf: Bible Echo & Signs of the Times 06-01-87 para. 12] p. 394, Para. 5, [1887MS].

On the part of some there is a desire to be thought highest. This feeling must be put away. The heart must be meek and lowly, not ambitious and aspiring. If we would follow Christ, we must cast "down imaginations, and every high thing that exalteth itself against the knowledge of God," and bring into "captivity every thought to the obedience of Christ." Outward forms of worship, or activity in religious work, cannot be substituted for inward piety, and a conformity of the will to the will of Christ. This is a subject that requires careful and prayerful meditation. In no other way can we honor our Redeemer, and render to him the service that is his due. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 13] p. 394, Para. 6, [1887MS].

Christianity is an active principle. It subdues evil tempers and propensities. It requires us to exercise the same spirit that Christ possessed, and to do as he would have done under our circumstances; for a life of piety is simply a self-denying following of Christ, obeying his requirements even against our natural inclinations. The heart, while reaching up to God in its ardent desires, hungering and thirsting for righteousness, must be actuated by a pure benevolence, and enlarged and elevated by a true and holy principle. The senses will thus become so refined, a reverence for divine things will be so inwrought into the whole being, that the heart will love that which God loves, and eternal and heavenly truths will be appreciated. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 14] p. 395, Para. 1, [1887MS].

The Lord understands our secret faults. It is impossible to deceive him, or to hide our ways from him; for an accurate account is kept of the conduct of every person, in his relations both to God and his fellow-men. Every act of our lives is before him, and will be brought into judgment. We are each of us building a structure which will be subjected to the scrutiny of the Judge of the whole earth. This structure which is going up daily, is our individual character; and every act--yes, every thought and word of our lives--is a stone in the building. If day by day we are carefully building into our lives noble, upright deeds, pure thoughts, and kind words, we shall not be ashamed when the structure is criticised by the Lord Jehovah; for it will be as a fair temple which will stand fast forever. *Basel, Switzerland.* By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-01-87 para. 15] p. 395, Para. 2, [1887MS].

"God saw that the wickedness of man was great in the earth, and that

every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: Bible Echo & Signs of the Times 07-01-87 para. 01] p. 395, Para. 3, [1887MS].

This is inspired testimony respecting the state of society in the days of Noah,--an accurate description of the generation that perished in the waters of the flood. "God saw that the wickedness of man was great," and that the "earth was filled with violence." The fear of God had well-nigh died out of the hearts of the children of men. Lawlessness was rife, and almost every conceivable sin was practiced. The wickedness of men was open and daring, and the cries of the oppressed reached to heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 02] p. 395, Para. 4, [1887MS].

The wickedness of man was great; but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 03] p. 395, Para. 5, [1887MS].

Many flatter themselves that in this enlightened age men are superior in knowledge and talent to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. In those early ages, growth was slow and firm. Men did not, as at the present time, flash into maturity early, and quickly exhaust their vital forces. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which he gave them being. But they failed to do this. "All flesh had corrupted his way on the earth." There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 04] p. 396, Para. 1, [1887MS].

These antediluvians had received many and rich gifts from God; but they used the bounties granted them by Divine Providence to minister to their own selfish desires, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance; but they used these also to gratify the desires of their own proud hearts. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 05] p. 396, Para. 2, [1887MS].

These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds and

call them to account. They delighted to put him out of their minds. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires, and destitute of principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice; and they neither looked nor cared for a heaven beyond this world. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 06] p. 396, Para. 3, [1887MS].

Yet the whole world was not corrupt. There were a few faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that his Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from his creation; and these faithful ministers of righteousness gave the warning message. But the light was not heeded, and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, had not sufficient moral power to stand against the corrupting influences of the age, and were beguiled into sin by the bewitching allurements that were constantly before them. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 07] p. 396, Para. 4, [1887MS].

But at length the patience of God was exhausted. By their obstinate resistance to the reproofs of conscience and the warnings of God's messengers, that generation filled up the measure of their iniquity, and became ripe for destruction. Because mankind had perverted his gifts, God would deface and destroy the things with which he delighted to bless them; he would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin. And guilty man should utterly perish in the overthrow of the world upon which he had set his affections. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 08] p. 396, Para. 5, [1887MS].

Is not this picture of the antediluvian world reproduced in our time? Man has not grown more pure and holy since the days of Noah. His heart has not changed; it is still "deceitful above all things, and desperately wicked." The intense worldliness of that generation is exceeded by that of the generation now living. Money is lavishly spent for costly houses, fine horses and carriages, and other expensive articles of luxury and display, while the poor suffer for food and clothing. The fear of God is banished from the hearts of the children of men, and his law is treated with indifference and neglect. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 09] p. 397, Para. 1, [1887MS].

Said Christ: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." God did not condemn the antediluvians for eating and drinking; he had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 10] p. 397, Para. 2, [1887MS].

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions had been forgotten, and marriage had been perverted to minister to passion. The godly mingled with the depraved, and became like them in spirit and in deeds. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." [Cf: Bible Echo & Signs of the Times 07-01-87 para. 11] p. 397, Para. 3, [1887MS].

A similar state of things exists now in relation to marriage. Marriages are formed between the godly and the ungodly, because inclination governs in the selection of husband or wife. The parties do not ask counsel of God, nor have his glory in view. Christianity ought to have a controlling, sanctifying influence upon the marriage relation; but husband and wife are not united by Christian principle; uncontrolled passion lies at the foundation of many of the marriages that are contracted at the present time. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 12] p. 397, Para. 4, [1887MS].

In Noah's day there were men who laughed to scorn his words of warning. They said that nature was governed by fixed laws which made a flood impossible, and that if there were any truth in what he said, the great men, the wise and prudent, would understand the matter. There was total disbelief in Noah's testimony in regard to the coming judgments; but this unbelief did not prevent or hinder the gathering storm. At the appointed time, "the fountains of the great deep were broken up, and the windows of heaven were opened," and the earth was washed of its corruption. Only those who found shelter in the ark were saved. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 13] p. 397, Para. 5, [1887MS].

Reader, another storm is coming. The earth will again be swept by the desolating wrath of God, and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Then read some of the utterances of the prophets in reference to the day of God: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." [Cf: Bible Echo & Signs of the Times 07-01-87 para. 14] p. 398, Para. 1, [1887MS].

But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy

ways." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-01-87 para. 15] p. 398, Para. 2, [1887MS].

Christ had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory, as he reviews the ingratitude of the people he came to save, will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him, and wait to do his bidding? --No; his promise to those loved ones whom he leaves on earth is, "Lo, I am with you always, even unto the end of the world." Before his conflict, he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 01] p. 398, Para. 3, [1887MS].

Jesus led the way to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 02] p. 398, Para. 4, [1887MS].

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 03] p. 398, Para. 5, [1887MS].

All heaven waited to welcome the Saviour to the celestial courts. As he ascended, he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escort him upward. At the portals of the city of God an innumerable company of angels await his coming. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 04] p. 399, Para. 1, [1887MS].

As they approach the gates of the city, the angels escorting the Majesty of heaven, in triumphant tones address 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!" 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: Bible Echo & Signs of the Times 08-01-87 para. 05] p. 399, Para. 2, [1887MS].

With the deepest adoration and joy, 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 honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming: "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!" [Cf: Bible Echo & Signs of the Times 08-01-87 para. 06] p. 399, Para. 3, [1887MS].

He is seated by the side of his Father on his throne. 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: Bible Echo & Signs of the Times 08-01-87 para. 07] p. 399, Para. 4, [1887MS].

The disciples returned to Jerusalem, not mourning, but full of joy. When last they looked upon their Lord, his countenance shone with heavenly brightness, and he smiled lovingly upon them. Those hands that had so often been stretched forth in the act of blessing the sick and the afflicted, and in rebuking demons,--those hands which had been bruised by the cruel nails,--were mercifully extended, as though in the disciples they embraced the whole world, and called down a blessing upon all the followers of Christ. Beams of light seemed to emanate from those dear hands, and to fall upon the watching, waiting ones. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 08] p. 400, Para. 1, [1887MS].

The most precious fact to the disciples in the ascension of Jesus was that he went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; who had sought retirement with them in the groves; and who had that very day toiled with them up the steep ascent of Olivet,--had ascended to heaven in the form of humanity. And the



heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven should come again in like manner as he had ascended. This assurance has ever been, and will be till the close of time, the hope and joy of all true lovers of Christ. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 09] p. 400, Para. 2, [1887MS].

The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence. He had said: "If ye loved me, ye would rejoice because I said, I go unto the Father." They rejoiced because Jesus had wrought out salvation for man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to heaven to carry forward the work of atonement begun on earth. He was man's Advocate, his Intercessor with the Father. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 10] p. 400, Para. 3, [1887MS].

When the disciples returned to Jerusalem alone, people looked at them, expecting to see in their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. They did not wail over disappointed hopes, but were continually in the temple praising and blessing God. The priests and rulers were at a loss to understand this mystery. After the discouraging events connected with the trial, condemnation, and ignominious death of their Master, the disciples were supposed to be defeated and ashamed; but they now came forth with buoyant spirits, and countenances beaming with a joy not born of earth. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 11] p. 400, Para. 4, [1887MS].

They told the wonderful story of Christ's glorious resurrection and ascension to heaven, and many believed their testimony. The disciples had no longer a vague distrust of the future; they knew that Jesus was in heaven; that his sympathies were unchanged; that he was identifying himself with suffering humanity, receiving the prayers of his people; that he was pleading with God the merits of his own precious blood, showing his wounded hands and feet, as a reminder of the price he had paid for his redeemed. They knew that he would come again, escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity, but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation: "Crown him Lord of all!" They knew that he had ascended to heaven to prepare mansions for his obedient children, and that he would return and take them unto himself. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 12] p. 400, Para. 5, [1887MS].

With joy the disciples related to their brethren the news of their Lord's ascension. They now felt that they had a Friend at the throne of God, and were eager to prefer their requests to the Father in the name of Jesus. They gathered together in solemn awe and bowed in prayer, repeating to each other the assurance of the Saviour: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they, with one accord, devoted the time to prayer and praise, waiting for the descent

of the Holy Ghost. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: Bible Echo & Signs of the Times 08-01-87 para. 13] p. 401, Para. 1, [1887MS].

He who considered it not robbery to be equal with God, once trod the earth, bearing our suffering and sorrowing nature, and tempted in all points like as we are; and now he appears in the presence of God as our great High Priest, ready to accept the repentance and to answer the prayers of his people, and, through the merits of his own righteousness, to present them to the Father. He raises his wounded hands to God, and claims their blood-bought pardon. I have graven them on the palms of my hands, he pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of Omnipotence. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 14] p. 401, Para. 2, [1887MS].

What a source of joy to the disciples, to know that they had such a friend in heaven to plead in their behalf! Through the visible ascension of Christ, all their views and contemplations of heaven were changed. Now heaven was connected with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in his resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon his lips, had been taken up before their eyes, the tones of his voice coming back to them as the cloudy chariot of angels received him: "Lo, I am with you always, even unto the end of the world." *Basel, Switzerland.* By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-01-87 para. 15] p. 401, Para. 3, [1887MS].

The heart belongs to Jesus. He has paid an infinite price for the soul; and he intercedes before the Father as our Mediator, pleading not as a petitioner, but as a conqueror who would claim that which is his own. He is able to save to the uttermost, for he ever lives to make intercession for us. A young heart is a precious offering, the most valuable gift that can be presented to God. All that you are, all the ability you possess, comes from God a sacred trust, to be rendered back to him again in a willing, holy offering. You cannot give to God anything that he has not first given you. Therefore when the heart is given to God, it is giving to him a gift which he has purchased, and is his own. [Cf: The Youth's Instructor 01-05-87 para. 01] p. 401, Para. 4, [1887MS].

There are many claimants to the time, the affections, and the strength, of youth. Satan claims the youth as his property, and a vast number render to him all the ability, all the talent, they possess. The world claims the heart; but that heart belongs to the one who redeemed it. If given to the world, it will be filled with care, sorrow, and disappointed hopes; it will become impure and corrupted. It would be the worst kind of robbery to give to the world your heart's affections and service, for they belong to God. You cannot with profit give your heart to pleasure seeking. The enemy of righteousness has every kind of pleasure prepared for youth in all conditions of life; and they are not presented alone in crowded cities, but in every spot inhabited by human beings. Satan loves to secure the youth in his ranks as soldiers. The arch fiend well knows with what material he has to deal; and he has

displayed his infernal wisdom in devising customs and pleasures for the youth which will separate their affections from Jesus Christ. The various amusements of society have been the ruin of thousands and tens of thousands who, had it not been for these attractions, would have been obedient children, respectful to their parents, upright, pure, and noble in their pursuits and in their character. In order to break away from the fascinations of pleasure, they will have to make a desperate effort. They will have to arise in all their strength, taking hold by faith of the Divine power in their efforts to be Christ's only. [Cf: The Youth's Instructor 01-05-87 para. 02] p. 402, Para. 1, [1887MS].

The lesson of the prodigal is given for the instruction of youth. In his life of pleasure and sinful indulgence, he expends his portion of the inheritance in riotous living. He is friendless, and in a strange country; clad in rags, hungry, longing even for the refuse fed to the swine. His last hope is to return, penitent and humbled, to his father's house, where he is welcomed, forgiven, and taken back to a father's heart. Many youth are doing as he did, living a careless, pleasure loving, spendthrift life, forsaking the fountain of living waters, the fountain of true pleasure, and hewing out to themselves broken cisterns, which can hold no water. [Cf: The Youth's Instructor 01-05-87 para. 03] p. 402, Para. 2, [1887MS].

God's invitation comes to each youth, "My son, give me thine heart; I will keep it pure; I will satisfy its longings with true happiness." God loves to make the youth happy, and that is why he would have them give their hearts into his keeping, that all the God given faculties of the being may be kept in a vigorous, healthful condition. They are holding God's gift of life. He makes the heart beat; he gives strength to every faculty. Pure enjoyment will not debase one of God's gifts. We sin against our own bodies, and sin against God, when seeking pleasures which separate our affections from God. The youth are to consider that they are placed in the world on trial, to see whether they have characters that will fit them to live with angels. [Cf: The Youth's Instructor 01-05-87 para. 04] p. 402, Para. 3, [1887MS].

When your associates urge you into paths of vice and folly, and all around you are tempting you to forget God, to destroy the capabilities God has intrusted to you, and to debase all that is noble in your nature, *resist them*. Remember that you are the Lord's property, bought with a price, the suffering and agony of the Son of God. [Cf: The Youth's Instructor 01-05-87 para. 05] p. 402, Para. 4, [1887MS].

God says, "My son, give me thy heart." Will you refuse him that which you cannot give with merit because it is his already, that which you cannot refuse without ruin to your own soul? He asks your heart; give it to him, it is his own. He asks your intellect; give it to him, it is his own, lent you in trust. He asks your money; it is his own, give it to him. "Ye are not your own; ye are bought with a price." [Cf: The Youth's Instructor 01-05-87 para. 06] p. 403, Para. 1, [1887MS].

The Lord Jesus claims your service. He loves you. If you doubt his love, look to Calvary. The light reflected from the cross shows you the magnitude of that love which no tongue can tell. "He that keepeth my commandments, he it is that loveth me." We are to become acquainted by diligent study with the commandments of God; and then show that we are his obedient sons and daughters. [Cf: The Youth's Instructor 01-05-87

para. 07] p. 403, Para. 2, [1887MS].

The mercies of God surround you every moment; and it would be profitable for you to consider how and whence your blessings come every day. Let the precious blessings of God awaken gratitude in you. You cannot number the blessings of God, the constant lovingkindness expressed to you, for they are as numerous as the refreshing drops of rain. Clouds of mercy are hanging over you, and ready to drop upon you. If you will appreciate the valuable gift of salvation, you will be sensible of daily refreshment, of the protection and love of Jesus; you will be guided in the way of peace. [Cf: The Youth's Instructor 01-05-87 para. 08] p. 403, Para. 3, [1887MS].

Look upon the glorious things of God in nature, and let your heart go out in gratitude to the Giver. There is in nature's book profitable study for the mind. Be not thankless and reckless. Open the eyes of your understanding; see the beautiful harmony in the laws of God in nature, and be awed, and reverence your Creator, the supreme Ruler of heaven and earth. See him, by the eye of faith, bending over you in love, saying with compassion, "My son, my daughter, give me thy heart." Make the surrender to Jesus, and then with grateful hearts you can say, "I know that my Redeemer liveth." Your faith in Jesus will give strength to every purpose, consistency to the character. All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God. This faith will prompt true obedience to the commandments of God. Your knowledge and faith in God is the strongest restraint from every evil practice, and the motive to all good. Believe in Jesus as one who pardons your sins, one who wants you to be happy in the mansions he has gone to prepare for you. He wants you to live in his presence; to have eternal life and a crown of glory. Mrs. E. G. White. [Cf: The Youth's Instructor 01-05-87 para. 09] p. 403, Para. 4, [1887MS].

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. [Cf: The Youth's Instructor 08-03-87 para. 01] p. 403, Para. 5, [1887MS].

We know the dangers and temptations that beset the youth at the present time are not few, nor small; and we understand that every means that can be employed to repress sin and to encourage righteousness should be entered into most earnestly by the youth themselves. We live in an age when to resist evil calls for constant watchfulness and prayer. God's precious word is the standard for youth who would be loyal to the King of heaven. Let them study the Scriptures. Let them commit text after text to memory, and acquire a knowledge of what the Lord has said; and then let his word be strictly obeyed. When tested, and in trial, let the youth spread out the word of God before them, and with humble hearts, and in faith, seek the Lord for wisdom to find out his way, and for strength to walk in it. The Lord loves his children, and with a devotion stronger than that of a mother for her child; for in response to the question, "Can a woman forget her child?" the Lord, by his prophet, says, She "may forget, yet will I not forget." [Cf: The Youth's Instructor 08-03-87 para. 02] p. 403, Para. 6, [1887MS].

Yesterday, in company with Mrs. M. K. White and her two children, I rode from Basel, Switzerland, into a portion of Germany. During the ride, we witnessed a painful scene, which I could not get out of my

mind, even in the night season. It was a woman running after her five-year-old child, which, when she reached it, she struck several severe blows upon the head. Afterward she grasped her little one by the hair of its head, twitched it back and forth repeatedly, at the same time continuing to strike it; and finally, seizing the little girl again by her hair, she shook her violently; and lifting her from her feet, threw her with great force into the house. All this time the child was screaming at the top of its voice. The thought that here was a woman, a mother, in a hurricane of passion, having the control of children, was painful in the extreme. What will be the effect upon children brought up in such an atmosphere? It was the first exhibition of the kind we had witnessed since coming to Europe. [Cf: The Youth's Instructor 08-03-87 para. 03] p. 404, Para. 1, [1887MS].

But though the woman may forget, the Lord assures us he will not. Isaiah 49:15, 16 reads: "Can a woman forget her sucking child, that she should not have compassion on" him? "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." [Cf: The Youth's Instructor 08-03-87 para. 04] p. 404, Para. 2, [1887MS].

Christ bears the cruel prints of the nails into heaven, and can he forget the purchase of his blood? Will he leave the children and youth a prey to the temptations of the enemy? No, he has made ample provision for every youth, that when they call upon him in perplexity and trial, he will listen to their prayer, and will, with every temptation, make a way for their escape. [Cf: The Youth's Instructor 08-03-87 para. 05] p. 404, Para. 3, [1887MS].

The Lord never corrects except in love and compassion. Jesus was himself a child, and knows the temptations and trials of childhood. He was himself a youth, and he understands the perplexities and disappointments of youth. He pities and sympathizes with the erring. He received the cruel wounds on the cross of Calvary, that left the marks in his hands, that he might bless and save the children and youth. He knows your conflicts; he knows, too, the desires of the enemy. He knows your heart sorrows for sins and your purposes to be right and do right, and he stands ready always to give you needed help when you shall call upon him. [Cf: The Youth's Instructor 08-03-87 para. 06] p. 404, Para. 4, [1887MS].

You may have pure, noble characters, a rich experience in the service of Jesus Christ. But you must, like Joseph, set your hearts resolutely to resist the first insinuation from the tempter to do evil. Your only safety is in making the word of God your study. If you will hide his word in the heart, you will not mistake the path of duty and of safety. That blessed book will teach you to be honest, temperate in all things, frugal, industrious, truthful, and upright. Its counsels heeded will make you a faithful companion of youth, giving you an influence that will ever lead upward, to purity of character; an influence that will lead away from sin, into paths of righteousness. [Cf: The Youth's Instructor 08-03-87 para. 07] p. 404, Para. 5, [1887MS].

Will such a life be without enjoyment? Ah, no! It will be full of comfort, full of satisfaction, because you are bringing heaven into your life, peace into your soul, and leaving a testimony that "the law of the Lord is perfect, converting the soul." "The entrance of thy word

giveth light; it giveth understanding to the simple." [Cf: The Youth's Instructor 08-03-87 para. 08] p. 405, Para. 1, [1887MS].

I would that all the young could understand how precious is the offering of a youthful heart to God. How lovingly the angels guard the steps of God fearing, God loving youth. Jesus knows them by name, and their example is helping other youth to do right. The youth who has hidden within the heart and mind a store of God's words of caution and encouragement, of his precious pearls of promise, from which he can draw at any time, will be a living channel of light. He has connection with the Source of all light. The Sun of Righteousness sends its light and healing beams into his soul, irradiating rays of light to all around him. [Cf: The Youth's Instructor 08-03-87 para. 09] p. 405, Para. 2, [1887MS].

I counsel the youth not to devote to the reading of storybooks or fictitious tales the precious moments now given them in which to make preparation for eternity. Such reading will surely unfit the mind for the enjoyment of solid reading, which strengthens the intellect and improves the morals. Storybook reading creates an appetite for exciting stories, leads the mind away from the Scriptures, and disqualifies for duty; it makes the precious words of God, which should be of the highest value, dry and uninteresting. The mind must be fed with pure food if the heart be pure. The moral taste is perverted by fictitious reading. [Cf: The Youth's Instructor 08-03-87 para. 10] p. 405, Para. 3, [1887MS].

Let our young men institute a warfare against every habit that has the least danger of leading the soul from duty and devotion. Let them have stated seasons for prayer, never neglecting them if it can possibly be avoided. If they go out to battle with their vicious habits indulged as before they professed fellowship with Christ, they will soon fall an easy prey to Satan's devices. But armed with the word of God, having it treasured in heart and mind, they will come forth unharmed by all the assaults of the foes of God or man. [Cf: The Youth's Instructor 08-03-87 para. 11] p. 405, Para. 4, [1887MS].

I appeal to our youth never to be found without the spiritual armor, wherewith they will be able to quench all the fiery darts of the adversary. In the name of God, lift your banner for truth and righteousness, the commandments of God and the faith of Jesus. You need the perfect armor of truth now, the sword of the Spirit, whose edge will never be blunted, but will cut its way through sin and unrighteousness. I repeat, The Bible is the standard for the young who would be loyal to the King of heaven. "Thy word have I hid in mine heart, that I might not sin against thee." Mrs. E. G. White. [Cf: The Youth's Instructor 08-03-87 para. 12] p. 405, Para. 5, [1887MS].

This injunction is from the eternal Son of God. Neglect of the study of God's word leads many to neglect the great salvation, and proves the ruin of thousands. When this command was given, reference was had to the Old Testament Scriptures only, but we now have the New Testament Scriptures besides. If God has done for us the utmost that Deity could do; if all the divine attributes, unlimited as they are, have combined and even exhausted themselves in the great plan of redemption, then every child and youth should make the Scriptures their study, that they may not be ignorant of this wonderful scheme. You should open the

Scriptures with a solemn interest to hear what the voice of God bids you do and be in order to be saved. [Cf: The Youth's Instructor 08-31-87 para. 01] p. 406, Para. 1, [1887MS].

The subject of redemption is plainly revealed in the Scriptures. Nature and the Bible agree perfectly: but the minds of finite beings are not agreed in their suppositions as to what these teach, and hence there are many erroneous theories concerning religion. We see God in nature; he is speaking to our senses continually. The heavens declare his glory; and if our faculties of observation were awake, we could see the impress of God everywhere. [Cf: The Youth's Instructor 08-31-87 para. 02] p. 406, Para. 2, [1887MS].

When you open the Guide Book, and there hear God's voice speaking to your senses, it is then you should open the understanding to take in his instruction. You read there the plan for saving a lost world. You can but tax your mind to the utmost to become acquainted with this greatest of subjects. It is wonderful! The mystery of godliness is unsearchable as well to angels as to men. [Cf: The Youth's Instructor 08-31-87 para. 03] p. 406, Para. 3, [1887MS].

The world's Redeemer has said, "Search the Scriptures." In them is laid open the bounteous provisions for human necessities, and the strongest motives are set forth to influence to repentance and obedience. Here the seeker for truth may read, contemplate, and be stirred to the very depths of his being by that which a good and gracious God has done and is continually doing for him. He will be amazed that he should ever have treated with indifference the marvelous love and pardon proffered; for in redeeming man, God gave the greatest that he could offer. And if the objects of so great a love neglect salvation, there is nothing that Heaven can do more in their behalf. [Cf: The Youth's Instructor 08-31-87 para. 04] p. 406, Para. 4, [1887MS].

If you neglect so great salvation, is it not certain that the magnitude of that which you turn away from and are indifferent to is a sure proof that the one who neglects so great salvation must be lost? You need to study, to contemplate these great themes, lest you cherish indifference and become too hardened to yield to the conditions of the wonderful plan of salvation, and too proud to be humbled by a realization of your own fallen conditions. [Cf: The Youth's Instructor 08-31-87 para. 05] p. 406, Para. 5, [1887MS].

There are many who are easily amused with storybooks. The mind is filled with a cheap kind of food for meditation, so that it becomes powerless to search and comprehend the very things which concern eternal interests. The Lord enjoins upon children and youth to search for truth as for hidden treasure, and to be attracted and fascinated by that which unites the human with the divine. Storybooks are read with assiduity; fictitious tales are eagerly devoured; and a large class, not only of children and youth, but of men and women of mature age, are mental inebriates. They seem more or less indifferent upon religious matters, for their moral taste is perverted; and as they give their mind cheap food, it becomes enfeebled, just as the body becomes weak when deprived of healthful nourishment. As the mind becomes habituated to contemplate subjects which do not draw upon its powers, the sensibilities of the mind become dwarfed, and grow cold and

unimpressible. The mind then has no appetite for serious and divine contemplation, and takes no interest in the study of the deep, hidden truths of God's word. There is need for penetrating minds to dig for the truth as for hidden treasure. The mind that is allowed to read storybooks and novels, will not be interested in searching the Scriptures. The heart will be too cold to burn with the compassion of Him who loved us and gave his life for us that we might be saved. [Cf: The Youth's Instructor 08-31-87 para. 06] p. 406, Para. 6, [1887MS].

My heart is sad when I think how many will miss the way to heaven because they did not study the guide God has given them. There is no possible arrangement whereby these souls can be saved who, having the voice of God speaking to them in his word, have not interest sufficient to search and become acquainted with the directions God has given them, pointing out the only path that leads heavenward. Well may the apostle ask, "How shall we escape if we neglect so great salvation?" Our youth should be presented with a pledge to sign that they will not touch idle tales, but that they will make diligent search of the Scriptures, that they will give their minds the most nourishing, wholesome food, in order to become strong in contemplating the works of Christ who became surety for the fallen race. [Cf: The Youth's Instructor 08-31-87 para. 07] p. 407, Para. 1, [1887MS].

The power of an angel could not make an atonement for our sins. The angelic nature united to the human could not be as costly, as elevated, as the law of God. It was the Son of God alone who could present an acceptable sacrifice. God himself became man, and bore all the wrath that sin had provoked. This problem, How could God be just and yet the justifier of sinners? baffled all finite intelligence. A divine person alone could mediate between God and man. Human redemption is a theme which may well tax the faculties of the mind to the utmost. The reason that Christianity is not more elevated is because there is so little effort put forth in the great, grand, holy work of struggling for immortality. Satan is constantly trying to make the salvation of the soul an indifferent matter, that man has but little to do to secure this priceless treasure. This is why eternal things are not discerned; this is why there is a cheap, spurious article passed off as religion. There are many who say, "I am saved; I am sanctified; I have nothing to do, Jesus has done it all," and they care not to search the Scriptures or to hear the voice of God in his word, or to be doers of the word. This belief is like a building erected on sliding sand. It is a refuge of lies, and the storm and tempest sweep it away, and "great," says Christ, "is the fall of it;" because the false hopes were built so high, and the builder felt so perfectly secure. It was a delusive hope. Our faith, the hope we claim of one day obtaining immortality, calls for the stretch of every muscle, and the strain of every nerve. We cannot be saved in sin and in transgression of God's law. We cannot be saved in indolence and inactivity. We must search the Scriptures if we would have spiritual enlightenment. We have to wrestle against pride and against the human passions, which the light of God's word reveals. Every soul saved will present unwearied petitions for the assistance of Jesus Christ, and will use thankfully and appreciate all the helps which God has provided for them. [Cf: The Youth's Instructor 08-31-87 para. 08] p. 407, Para. 2, [1887MS].

There can no such evil as idleness exist in the heart, mind, or character of the champion of faith who is actuated by the consciousness



that he cannot repent or be pardoned without Christ. But the task, to the soul seeking for heaven, is prescribed, that he go under all and every circumstance to Christ for help. And though the path is obstructed through existing inclination, he must *press*, he must *urge* his way; he must abase his will, his desires; he must feel his helplessness, his nothingness, and look alone to the Author and finisher of his faith. It is noble to seek repentance and salvation through the merits of Jesus Christ. We cannot say to the youth or those of mature age, You have nothing to do yourself in this great work. We urge to constant effort. You must be diligent to make your calling and election sure, else you will be found without God and without hope. The youth must become intelligent in the Scriptures; they may, if sanctified through the truth, become living channels of light, and they must strive for the mastery. There will be a work done in the hearts by the Spirit of God, a change wrought in the character. "I thought on my ways, and turned my feet to Thy Testimonies." The great danger with many of our youth is, they do not study the Scriptures and meditate, like David, upon His testimonies. So far as eternity is concerned, they seldom think of it. If they will make the Scriptures the subject of careful study, they will make it a subject of meditation. Once make them anxious for their souls, and they will labor to be saved; and when this point is reached, angels in heaven sweep their harps in exultation that a soul is saved. Mrs. E. G. White. [Cf: The Youth's Instructor 08-31-87 para. 09] p. 408, Para. 1, [1887MS].

[Address given March 7, 1887, before the Institute at Basel, Switzerland.] It is important that all who design to labor in the cause of God should learn the very best manner of prosecuting their work. There never was a more solemn and important period for us than the present. Our hearts are pained exceedingly when we see that there are so few laborers who can be depended upon to go into the field, and who are seeking wisdom of God that they may know how to work. [Cf: Sermons and Talks, Volume 2 p. 40 para. 01] p. 408, Para. 2, [1887MS].

I have been shown that many efforts which have been made at great expense to present the truth have been in a large measure unsuccessful, because the very kind of labor that is required has not been done. We have tried for years to present before our people the necessity of working more intelligently. There is need of our coming very close to God and not feeling at rest unless we have the burden of souls upon us. [Cf: Sermons and Talks, Volume 2 p. 40 para. 02] p. 408, Para. 3, [1887MS].

The powers of our intellects must be brought into active exercise in planning ways and means by which our labor shall accomplish the most good. We are not excusable for taking hold of the work in a listless, indolent, careless manner. It requires all the powers that God has given us, intellectually and physically, to do this important work. [Cf: Sermons and Talks, Volume 2 p. 40 para. 03] p. 409, Para. 1, [1887MS].

When the discourses are given in the desk, the work is just entered upon. Then the minister should by personal effort, if possible, become acquainted with every one of his hearers. If they have interest enough to come out and hear what you have to say, you should respond to it by a decided interest on your part to make their personal acquaintance. [Cf: Sermons and Talks, Volume 2 p. 40 para. 04] p. 409, Para. 2,

[1887MS].

If our ministering brethren have not decided to put all there is of them into the work of God, it would be better for them not to be numbered among the laborers, as only failure and disappointment will attend their efforts. Satan and his agents are sharper than our workers. While he is planning and devising, and laying his nets to take souls unawares, our brethren are frequently taking things in a very easy manner, and Satan outgenerals them almost every time. Now, if they would have the field preoccupied by God and by heavenly angels, and their own efforts, they must throw their whole being, soul, body, and spirit, into the work of God, and not make a pretense of doing the work, when it is not half done. [Cf: Sermons and Talks, Volume 2 p. 40 para. 05] p. 409, Para. 3, [1887MS].

While there should be an earnest interest for those in far off fields, there should be fully as great an interest for fields close at home. The great desire with some to go to far off fields, while there are fields right around you that need the truth, and that will not call for so large drafts from the treasury, is not prompted by the direct influence of the Spirit of God. I have been shown that there was much loss by neglecting missions close around us, where the fields are all ripe for the harvest. [Cf: Sermons and Talks, Volume 2 p. 41 para. 01] p. 410, Para. 1, [1887MS].

When you enter a place to present the truth, seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay right open before the minister the fact that you want to call his attention to precious truths in the word of God. Ministers have been treated by some of our laborers very much as though they were heathen, and they feel it. Some of them who have rejected the light may be dishonest, critical, and sharp, and may look upon you as the Jews looked upon the apostles, as disturbers of the churches, but there are others who have lived up to the best light they had upon the Scriptures. [Cf: Sermons and Talks, Volume 2 p. 41 para. 02] p. 410, Para. 2, [1887MS].

If our ministers go into a place and first come to the shepherds of the flock, and are friendly and sociable and kind with them, it may have an excellent effect upon them, and leave a favorable impression in regard to the truth, upon their minds. At any rate it is fair and right to give them an opportunity to be favorable and kind if they will. If by earnest, prayerful, Christlike efforts you can bring one minister into the truth, [you through his influence may be able] to convert a score of souls. We have not one point of truth that we need be ashamed of, and therefore we should be perfectly fair and open in laying these things before those who are intelligent and who are in responsible positions. Treat them as honest men. You can speak with them in regard to matters of general religious interest, perhaps seeking information on some points, without coming directly and pointedly to the subject of the truth itself. Leave that for another interview. To have the wisdom of a serpent and the harmlessness of a dove, is a very wonderful acquirement. [Cf: Sermons and Talks, Volume 2 p. 41 para. 03] p. 410, Para. 3, [1887MS].

We should not upon entering a place build up unnecessary barriers

between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us. And just according to their willingness to stand the testing, of whatever character it may be, will be their accountability before God. From that which God has shown me, a great number will be saved from among the Catholics. There has been but little done for them except to make them appear in the worst light. [Cf: Sermons and Talks, Volume 2 p. 41 para. 04] p. 411, Para. 1, [1887MS].

We are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depends very much upon our words, deportment, and manner of labor, whether these souls shall be saved or not. There are many who engage in the work who need a different mold of character in order to make a success in any department of the work. Now, it depends very much on the way we take hold to labor whether we shall have souls as the result of our efforts. [Cf: Sermons and Talks, Volume 2 p. 42 para. 01] p. 412, Para. 1, [1887MS].

There has not been the effort made that there should have been made to reach the higher classes. While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those who have ability and talent, and make far more wise, determined, God-fearing efforts than have hitherto been made, to win them to the truth. [Cf: Sermons and Talks, Volume 2 p. 42 para. 02] p. 412, Para. 2, [1887MS].

But in order to do this all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for the poor and ignorant classes. They will have to sharpen up, and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher, and show greater strength and clearness. [Cf: Sermons and Talks, Volume 2 p. 42 para. 03] p. 412, Para. 3, [1887MS].

You should be determined to dig for truth as for hid treasure, and you will have a treasurehouse to draw from constantly. More than this, in your very diligence to search the Scriptures in order to meet the sharp and critical objections that are raised, you are obtaining a better understanding of the truth. None need to feel that the Catholics are beyond their reach, because it is a duty we owe to God to sow the seed beside all waters. It is God who gives the increase, not man. [Cf: Sermons and Talks, Volume 2 p. 42 para. 04] p. 412, Para. 4, [1887MS].

The discourse given from the desk should not be lengthy, for this not only wearies the people but so draws upon the time and strength of the minister that he is not able to engage in the personal labor which should follow. He should go from house to house and labor with families, calling their attention to eternal truths in the Word of God. If he does this labor in the meekness of Christ, he will surely have the angels of God to work with his efforts. But we are altogether too

faithless and too narrow in our ideas and in our plans. What we want is to have the Spirit of Christ in us. We want living faith; and we want a faith that will hold us to direct our labors for the higher and more intelligent. This is God's plan. And if we make narrow plans and narrow efforts, we shall see very little accomplished. [Cf: Sermons and Talks, Volume 2 p. 42 para. 05] p. 413, Para. 1, [1887MS].

One reason why efforts have not heretofore been made for the higher classes as I have presented before you, is a lack of faith and real courage in God. It is not always best to labor for the most wealthy; these are sometimes the most ignorant, and they have made this world their God, so that it would be very difficult to introduce the wedge of truth and separate them from the world. Nevertheless, there are men of wealth who will embrace the truth here in Europe if the right kind of labor is put forth. The Lord has agents here whom He has trusted with means to carry forward His work in these countries. When those who are poor embrace the truth and do to the very best of their ability, our heavenly Father will see when they have gone to the extent of their ability, and He will bring in other talents in order to carry forward His work. There is a wonderful work to be done for the Master yet, and we want to act like living soldiers of the cross of Christ. [Cf: Sermons and Talks, Volume 2 p. 43 para. 01] p. 413, Para. 2, [1887MS].

Some things were presented to me in a very impressive dream, September 29, 1886, which I wish here to relate: [Cf: Sermons and Talks, Volume 2 p. 43 para. 02] p. 414, Para. 1, [1887MS].

I dreamed that I was walking with a large company of men and some women. We were looking to find fruit of some kind to gather. A large wagon containing provisions went before us to supply our necessary wants. There were many young men and women in the company to help in the work of gathering the fruit. We seemed to be in a city, for there was not much space which was not occupied with houses; but out of the city were open fields, beautiful groves, and cultivated lands. [Cf: Sermons and Talks, Volume 2 p. 43 para. 03] p. 414, Para. 2, [1887MS].

Soon the wagon halted, and the party began to scatter in every direction to find fruit. Just within their reach were bushes bearing large quantities of beautiful whortleberries; but they did not look close enough to see them. The ripe fruit was so mingled with the green that we could pick only one or two berries from a cluster. I commenced to gather the fruit very carefully for fear of picking the green berries, but my pail, which held two quarts, was quickly filled. Some of the nice large fruit had fallen from the bushes to the ground, and was half consumed by birds and insects. "Oh," thought I, "if this field had only been entered before, all this precious fruit might have been gathered and saved. But it is too late now. I will, however, pick these from the ground, and see if there is any good in them. If the berry is spoiled and tasteless, I can at least show the brethren what they might have found had they not been too late." [Cf: Sermons and Talks, Volume 2 p. 43 para. 04] p. 414, Para. 3, [1887MS].

Just then one or two of the party came sauntering around where I was. They were chatting, and seemed to be much occupied in visiting together. Seeing me, they said, "We have looked everywhere, and can find no fruit." They looked with astonishment at the quantity I had gathered. I said, "There is plenty more to be gathered from these

bushes." They commenced picking, but soon stopped, saying, "It is not fair for us to pick here; you found this spot, and the fruit is yours." Said I, "That makes no difference. Gather wherever you can find anything to gather. This is God's field, and these are God's berries; and it is your privilege to pick them." [Cf: Sermons and Talks, Volume 2 p. 44 para. 01] p. 415, Para. 1, [1887MS].

But soon I seemed to be alone again. At a little distance I heard voices talking and laughing. I looked up, and saw that great preparations were being made at the wagon. I called out to the brethren, "What are you doing there?" They answered, "We could find no berries, and as we were tired and hungry, we thought we would come to the wagon and take a lunch. After we have rested a while we will go out again." [Cf: Sermons and Talks, Volume 2 p. 44 para. 02] p. 415, Para. 2, [1887MS].

"But," said I, "I cannot eat now. There is too much fruit to be picked. You did not find it because you did not look close enough. It does not hang on the outside of the bushes. You must search for it. True, you cannot pick it by handfuls, but by picking one by one from among the green ones, you will find very choice fruit." [Cf: Sermons and Talks, Volume 2 p. 44 para. 03] p. 416, Para. 1, [1887MS].

I then took my berries and went to the wagon. Said I, "This is the nicest fruit that I ever picked, and I gathered it close by, while you have wearied yourselves by searching at a distance without success." Then all came to look at my fruit. Said they, "These are high-bush berries, firm and good. We did not think we could find anything on the high bushes, so hunted only for low-bush berries, and we have found only a few of these." I then said, "Will you take care of these berries, and then go with me to look for more fruit on the high bushes?" [Cf: Sermons and Talks, Volume 2 p. 44 para. 04] p. 416, Para. 2, [1887MS].

But they had made no preparation for caring for any fruit. There were dishes and sacks in abundance, but these had to be used to hold food, and they had to be emptied. There was spoiled meal, rancid butter, and tainted meat; and I became tired of waiting. Said I, "Did you not come to gather fruit? Then why are you not prepared to take care of it?" [Cf: Sermons and Talks, Volume 2 p. 44 para. 05] p. 416, Para. 3, [1887MS].

They responded, "Sister White, we did not really expect to find any fruit where there were so many houses and so much going on. But we thought as you seemed so anxious to gather fruit, we would come with you. We would have enough along to eat, and would enjoy it as a recreation if we did not gather any fruit." [Cf: Sermons and Talks, Volume 2 p. 44 para. 06] p. 416, Para. 4, [1887MS].

Said I, "I cannot understand this kind of work. I shall go to the bushes again at once. The day is already far spent; soon the night will be here, in which we can gather no fruit." Some went with me; others remained by the wagon to eat. In one place a little company had collected. They were busy talking about something in which they seemed much interested. I drew near, and found it was a little child that a woman held in her arms that had attracted their attention. I said to them, "You have but little time; you had better work while you can."

[Cf: Sermons and Talks, Volume 2 p. 45 para. 01] p. 417, Para. 1, [1887MS].

The attention of many was also attracted by a young man and a young woman who were running a race to see which would reach the wagon first. When they had finished running, they were so tired that they had to sit down and rest. Others also had wearily thrown themselves on the grass to rest. All through the day the wagon was frequently visited for supplies. [Cf: Sermons and Talks, Volume 2 p. 45 para. 02] p. 417, Para. 2, [1887MS].

Said I, "Brethren, you say that this is an unsuccessful expedition. If this is the way you work, I do not wonder. Your success or failure depends upon the way in which you take hold of the work. There are berries here, for I have found them; and there are more to be found. While some of you have been vainly searching for berries on the low bushes, others have found a few. But the high bushes have been passed by, simply because you did not expect to find fruit upon them. [Cf: Sermons and Talks, Volume 2 p. 45 para. 03] p. 417, Para. 3, [1887MS].

"You see that the fruit which I have gathered is large, and nice, and ripe, and after we have gone over the bushes once, other berries will soon ripen, and we can go over them again. This is the way that I was taught to gather fruit. If you had commenced to pick close by the wagon, where the berries are, you might have found fruit as well as I. But now you have little time in which to work. The lesson that you have this day given to those of our company who are just learning how to do this kind of work will be copied by them. [Cf: Sermons and Talks, Volume 2 p. 45 para. 04] p. 418, Para. 1, [1887MS].

"You came into the field without an earnest determination to consecrate your efforts to gathering fruit. The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating and amusing yourselves. You must work with more zeal and earnestness, and with altogether a different object in view. By thus working, you will teach the younger members that the smaller matters, such as eating and recreating, are of minor importance. [Cf: Sermons and Talks, Volume 2 p. 45 para. 05] p. 418, Para. 2, [1887MS].

"It has been hard work to bring the wagon of supplies on the ground, but you have thought more of the supplies than of the fruit you were to bring as the result of your labors. You should be diligent to first pick the berries nearest you, and then search for those farther away. After that you can come back and work nearby again, and thus you will be successful." [Cf: Sermons and Talks, Volume 2 p. 46 para. 01] p. 418, Para. 3, [1887MS].

I do not know as I need to put an interpretation upon this. I think anyone of intelligence could trace out its true meaning. We want in the first place to consecrate ourselves to God without reserve. We want to be in season and out of season. We want to sow the seed of truth wherever we can do so, and wherever the laborers go they are to go in the strength of God. [Cf: Sermons and Talks, Volume 2 p. 46 para. 02] p. 418, Para. 4, [1887MS].

There is a lesson to be learned from Gideon's army. It was not because of their great numbers that they prevailed, but because they were willing to follow the special directions of God by living faith. Those that were soon to press on to the battle, and who would scoop up the water and drink as they went, were the ones whom God accepted to engage in this enterprise; but those who prepared to have a good time, and bowed down leisurely and drank, were sent back to their homes. [Cf: Sermons and Talks, Volume 2 p. 46 para. 03] p. 419, Para. 1, [1887MS].

The Lord God of Israel looks upon us individually, and He sees whether we are in earnest in this matter. He sees whether we carry the burden of souls upon our hearts. He sees whether or not we touch these living interests with the tip ends of our fingers. If we have the interest that Knox had when he pleaded before God for Scotland, we shall have success. He cried, "Give me Scotland, Lord, or I die." And when we take hold of the work and wrestle with God, saying, "I must have souls; I will never give up the struggle," we will find that God will look upon our efforts with favor. He sees that if He gives you souls as the result of your ministry, it will not make you proud or lifted up. You will not be in a position where you will feel for an instant that someone else will get the credit for these souls; but you will feel so grateful to God that they are saved, that His praise will be in your hearts and on your lips day and night. It is such men that God will make mighty instruments to do His work. I feel in earnest upon these points. [Cf: Sermons and Talks, Volume 2 p. 46 para. 04] p. 419, Para. 2, [1887MS].

Those who have associated with them, those who are trying to learn how to do the work of God, should feel a constant burden on their souls as to what education they are giving these workers. Eternity will tell what kind of mold they are giving those who are connected with them in this work. If they have the Spirit and Power which Paul had, the Spirit of God working in them mightily to present every man perfect in Jesus Christ, they will ever seek, both by precept and example, to build them up in the most holy faith. The mold which these workers receive, they will in turn give to others. The influence is far-reaching, even to eternity. [Cf: Sermons and Talks, Volume 2 p. 46 para. 05] p. 420, Para. 1, [1887MS].

I am about to leave this field, and I feel intensely for all the workers who shall enter the Master's vineyard. Will you bear in mind the points which I have tried to present before you today, and work in those fields and among that company where your labors will tell if souls come into the truth? [Cf: Sermons and Talks, Volume 2 p. 47 para. 01] p. 420, Para. 2, [1887MS].

Do not labor for those whose characters are cast in an inferior mold, for their influence will not build up; it will not be cast upon the Lord's side, and your work will be almost lost. Men and women who are so weak in mind and principle that it is necessary for someone to be right with them to keep them in the faith, will not reflect light upon others. You want to keep constantly in view that you are to build up the interests of the cause and the work of God, and make the work in that place self-sustaining if possible. [Cf: Sermons and Talks, Volume 2 p. 47 para. 02] p. 420, Para. 3, [1887MS].

The work of the third angel is very extensive. An interest is to be

established in every part of the world. If you do your work, laying the foundation all right, then the structure of truth can be built upon that foundation, and it will stand the tempest and storm. [Cf: Sermons and Talks, Volume 2 p. 47 para. 03] p. 421, Para. 1, [1887MS].

When Christ was upon earth, the foundation of the Christian work was laid by only two or three. These were minds that could be molded by the precious influences of Christ. After He had planted the foundation principles of truth in their minds, they could gather more, and in connection with Christ could be educating and molding others as they should increase in numbers. The number first swelled to twelve, and then to seventy; and thus the work was carried forward. [Cf: Sermons and Talks, Volume 2 p. 47 para. 04] p. 421, Para. 2, [1887MS].

Now God wants us to work as Christ worked, because there is but little money among us. Our brethren in America have been drawn upon for thousands and thousands of dollars. It is now the duty of the workers to make use of the very best of their ability and talent to build up the cause in these various fields so that it shall be self-sustaining. If you enter a new field and work at a very great expense to get out a few of the poorer classes who cannot possibly stand alone themselves, your labor will amount to very little. Those who need props on every side to hold them up are an additional care rather than a blessing. [Cf: Sermons and Talks, Volume 2 p. 47 para. 05] p. 421, Para. 3, [1887MS].

God wants us to agonize with Him that His power may unite with our efforts, that we may bring those into the truth who shall be an honor to His cause. However poor they may be, if they have root in themselves, they can have an influence upon others. There are fields where there are souls who will respond to the truth, who will be shining lights. I have felt that it was best for us to pray and have living faith that God would direct us as to the manner of our labors. "It is not by might, nor by power, but by My Spirit, saith the Lord." It is a living connection with heaven which brings the light and power by which we can bring souls to Christ. [Cf: Sermons and Talks, Volume 2 p. 48 para. 01] p. 422, Para. 1, [1887MS].

Brethren, we want to act like living men and women. We want to put on the armor of righteousness, and to know that as an army of workers we have God as our Captain. We are then prepared to meet principalities and powers and spiritual wickedness in high places. Let us not sleep on the field of battle. [Cf: Sermons and Talks, Volume 2 p. 48 para. 02] p. 422, Para. 2, [1887MS].

May God help us to be wide-awake, earnest, and energetic in the precious cause of truth.--Ms 14, 1887 (MR 900.58). [Cf: Sermons and Talks, Volume 2 p. 48 para. 03] p. 422, Para. 3, [1887MS].

File No. MS.-22- Sanitarium Battle Creek, Mich. Sept. 1887 I have received letters from different states asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated, and where there could be a right influence exerted, to point sick souls to Jesus, who is the great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with "Yes" or "No." There are many sides to the question. [Cf: Paulson Collection p. 20 para. 02]



p. 422, Para. 4, [1887MS].

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one that is able to run such an institution. There was monied men, I have been told, who would put thousands into this institution, but could not be induced to invest means in our home or foreign missions. I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened, and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury, and a want of qualified men who had experience to do a good work in wisdom, presenting the truth as it is in Jesus. I attended camp-meetings. I tried to set the condition of things before the people, and besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means were invested in the Sanitarium in Ohio, and he could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred dollars. [Cf: Paulson Collection p. 20 para. 03] p. 422, Para. 5, [1887MS].

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful, thoughtful investigation of the subject, and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon, or not. [Cf: Paulson Collection p. 20 para. 04] p. 423, Para. 1, [1887MS].

Have these brethren in Ohio unselfishly looked to God for light and wisdom how to invest as wise stewards the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord. [Cf: Paulson Collection p. 20 para. 05] p. 423, Para. 2, [1887MS].

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and peoples, beginning at Jerusalem, and He gave them promise: "Lo, I am with you always, even to the end of the world." [Cf: Paulson Collection p. 21 para. 01] p. 423, Para. 3, [1887MS].

I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character, but who are weak as children in other points. Plenty of physicians can be obtained who ceased to be students

when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing, and what they do not know is not worth knowing. But this class are not the ones we want. When a physician enters upon his work as a practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. If self-sufficient, he will read articles written in regard to disease and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. This is murder, actual murder. He did not do this work with evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind to carry the burden a physician should carry in learning his trade thoroughly. Every physician who has received a thorough education will be modest in his claims. It will not do for him to run any risk upon experimenting on human life, lest he be guilty of murder, and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken, It is true, it kills, if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause. [Cf: Paulson Collection p. 21 para. 02] p. 423, Para. 4, [1887MS].

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that are now in existence. All these cannot be prepared upon a large scale, involving large expense; but the question is, will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medications? There could be many hygienic institutions in all parts of our world, if there were plenty of means and plenty of persons who had the qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge, but a practical experience to understand disease and its causes, and will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome. The first labors of a physician should be to educate the sick and suffering the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death; but those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved. [Cf: Paulson Collection p. 21 para. 03] p. 424, Para. 1, [1887MS].

A physician who has the moral courage to peril (imperial) his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice

of resorting to drugs, will have an up-hill business, but he will live and let live. He will not use his powerful drug medication, because of the knowledge he has acquired by studying books. He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating and drinking, in overtaking to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers. Knowledge is what is needed. Drugs are too often promised to restore health, and the poor sick are so thoroughly drugged with quinine, morphine, or some strong health-and life-destroying (word illegible), that nature may never make sufficient protest, but give up the struggle; and they may continue their wrong habits with hopeful impunity. Right and correct habits, intelligently and perseveringly practiced will be removing the cause of disease, and the strong drugs need not be resorted to. Many go on from step to step with their natural indulgences, which is bringing in just as unnatural condition of things as possible. [Cf: Paulson Collection p. 22 para. 01] p. 424, Para. 2, [1887MS].

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill-health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh meats, would place a large number of the sick and suffering ones in a fair way of recovering their health, without the use of drugs. But if the physicians encourage a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies,--pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room, if possible, in the house, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, they will, in nine cases out of ten, recover from their ailments. [Cf: Paulson Collection p. 22 para. 02] p. 425, Para. 1, [1887MS].

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little, and there a little, until they will have respect for, and live in obedience to, the law that God has made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug-dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts. The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws and cease their

health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order, they are doing a good work to enlighten our world. [Cf: Paulson Collection p. 22 para. 03] p. 425, Para. 2, [1887MS].

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts, that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear, in the place of one. She has two serious difficulties to overcome, in the place of one. There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which can not be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed in such to prevent disease. Especially if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals,--he loves meat, he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients, flesh-meats, when it is the very worst diet that they can have; it stimulates, but does not give strength. They do not inquire into their former habits of eating and drinking, and take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in the right relation to the laws of life and health. When from an enlightened conscience they do the very best they know how to do, to preserve themselves in health, then in faith they may look to the great Physician, who is a healer of the body as well as of the soul. We are health reformers. Physicians should have wisdom and experience, and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs. For they well know that the use of drugs may produce for the time being favorable results, but which will implant in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed, and opportunity given her to exert her healing forces, which she will surely do, if every abuse is removed from her, and she has a fair chance. [Cf: Paulson Collection p. 23 para. 01] p. 426, Para. 1, [1887MS].

The sick should be educated to have confidence in nature's great blessings which God has provided, and the most effective remedies for disease are pure soft water; the blessed god-given sunshine coming into the rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking in foods that are prepared in the most healthful manner. To resort to the drugging process lays upon nature a most fearful, merciless burden from which they may never recover. There are many laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when an intelligent knowledge that they are indulging in unnatural appetites which explains to them the cause of their suffering, if Christians, they would place themselves in a position as health reformers. They would change the cause which produces this sure result. [Cf: Paulson Collection p. 24 para. 01] p. 427, Para. 1, [1887MS].

There are many, many afflicted in our world with tobacco poison, but the physicians who are summoned to treat their patients under painful afflictions brought upon them by tobacco using,--are not instructed by these worldly physicians to let the poisons alone, in order that they may recover health; for many of these physicians use these poisons themselves. How can they, then, consistently enlighten the understanding of those who indulge in the poisonous narcotic, tobacco? The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise the tobacco users to take less of this narcotic; but he does not say to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one. [Cf: Paulson Collection p. 24 para. 02] p. 427, Para. 2, [1887MS].

Thousands need to be educated patiently, kindly, tenderly, but decidedly, that nine-tenths of their complaints are created by their own course of action. The more they introduce drugs into the system, the more certainly do they interfere with the laws of nature and bring about the very difficulties they drug themselves to avoid. Let everyone who contemplates erecting an institution, carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land. If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way. The managers will require moral backbone, as well as superior educated skill. Lectures need to be given in such an institution every day upon some points connected with the custom and habits of the people, of disease and its causes, and the only true course to be taken to prevent disease. All connected with our health institutions as managers and helpers should possess the very best ability, should have abundance of Christian courtesy, should practise universally Christian politeness, should be tender, pitiful, courteous. This is positively essential in order to leave the right impression upon the minds of sick people. While trying to educate them away from the habits and customs of the world, many will fashionable, health-destroying indulgences will

be offended, and make it very unpleasant for those who wish to do them good; and some have not the moral courage to keep right on in the fear of the Lord. There is even among those who have intelligence in regard to the laws of life and health, a constant selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating, and in the many varieties of food taken at one meal. In the preparation of food, there are unhealthful mixtures which ferment in the stomach, and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they would save large expense in doctor bills, and avoid great sufferings. [Cf: Paulson Collection p. 24 para. 03] p. 427, Para. 3, [1887MS].

There are many who spend their money for that which is not bread--for tea, coffee, the large use of flesh meats. All of these produce their sure results in painful affliction. Many animals have been butchered, when their blood was in a high state of fever, apparently boiling with madness. Those who eat of these meats are subject to inflammation and blood-poisoning. Some have distressing spasms, some have great distress of the bowels. It is the work of the physician to educate those who are ignorant in regard to these things. There should be training-schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful foods. [Cf: Paulson Collection p. 25 para. 01] p. 428, Para. 1, [1887MS].

We must not go to work in building our institutions, until we shall carefully look the ground over and see whether we can complete that which we have in our mind to undertake. There is danger of making rash moves which will not bear the sanction of heaven, of erecting large buildings, and binding up a large amount of God's means that is needed at the very time in other branches of the work in sustaining our poverty-stricken missions that are directly engaged in the salvation of souls. This means invested in this important work may not bring the greatest honor and flattering praise to the one who invests it; but in the heavenly records every dollar is placed to their account as treasures laid up that they will come into possession of when Christ shall come. Let none flatter themselves that it is an easy way to erect and conduct an institution upon health reform principles. It is not an easy matter to run an institution where the sick of all classes shall be treated. Every such institution should have as its managers and helpers the very best talents that the world can produce. Then they will have an educating school and be thoroughly disciplined and fitted, that representatives shall be sent out to any part of the world to impart their knowledge to those who are ignorant, and who greatly need it. This drill is to be kept up, until men and women are prepared to do the very best kind of work as educators, as well as all the time to be learning themselves, disciplining their powers to obtain increased knowledge, that they may as stewards of God have wisdom and light, that they can impart, too, that they are connected with in any branch of the work. [Cf: Paulson Collection p. 25 para. 02] p. 428, Para. 2, [1887MS].

In all our institutions there are many who are deficient in knowledge, who might be fitted to do a much better work, if they made the best use of the opportunities and privileges which God has given them. These will boast of their knowledge, when they are very ignorant of the things which they ought to know. If they knew themselves better, they would have a sense of their inefficiency; they would grasp the higher rounds of the ladder, without climbing with painstaking efforts round after round to reach this elevation. It is much easier to boast than to execute. In these institutions we have it (illegible corrections) a most puzzling question how to keep managers and helpers in harmonious working order. The very best kind of material is needed for the upbuilding of institutions for the sick. We have had an experience from the first establishment of the institution in the city of Battle Creek, and in the institution at St. Helena, and we feel compelled to say that it has cost much time and great amount of perplexity, and quite an amount of money, to get these institutions in working order. There have been counsels and painful reproofs given, most earnest entreaties and appeals made; one set of workmen discharged because inefficient, and others have been placed in their place. Step by step a little has been gained here and there. There has been much said in order to keep out licentious practices and improper familiarity between men and women. This has be to be met and reproved, and constantly guarded against, and the ones that are corrected become angry; in the place of reforming, they try to work their revenge upon the faithful workers in the institution. My own soul has been weighed down with burdens that are inexpressible, as I have tried in the fear of God to do my duty to all parties and to the institution. [Cf: Paulson Collection p. 26 para. 01] p. 429, Para. 1, [1887MS].

Basle, Switzerland, February 18, 1887 Dear Brethren Waggoner and A. T. Jones: I have some things to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to *the added law*. I read this to Elder Waggoner; I stated then to him that I had been shown his position in regard to the law was *incorrect*, and from the statements I made to him he has been silent upon the subject for many years. [Cf: Paulson Collection p. 131 para. 01] p. 429, Para. 2, [1887MS].

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have an understanding of anyone's ideas and views; and that not a mould of any man's theories should have any connection with that which I write. [Cf: Paulson Collection p. 131 para. 02] p. 429, Para. 3, [1887MS].

I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg. I am well aware, but it has not come as yet. I have much writing many years old on the law; but the special article that I read to Elder Waggoner has not come to me yet. [Cf: Paulson Collection p. 131 para. 03] p. 429, Para. 4, [1887MS].

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s teachings in regard to *the two laws* I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. [Cf: Paulson Collection p. 131 para. 04] p. 430, Para. 1, [1887MS].

If you, my brethren, had the experience that my husband and myself have had in regard to this known difference being published in articles in our papers, you would never have pursued the courses you have, either in your ideas advanced before our students at the College, neither would it have appeared in the *Signs* . [Cf: Paulson Collection p. 131 para. 05] p. 430, Para. 2, [1887MS].

Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent. I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and *only harm will be the result* . [Cf: Paulson Collection p. 131 para. 06] p. 430, Para. 3, [1887MS].

This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. *This will bring in a state of things that you have not dreamed of* . [Cf: Paulson Collection p. 131 para. 07] p. 430, Para. 4, [1887MS].

I have wanted to get out articles in regard to the law, but I have been moving about so much my writings are where I cannot have the advantage of them. It is no small matter for you to come out in the *Signs* as you have done, and God has plainly revealed that *such things should not be done* . We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are *not vital points* . [Cf: Paulson Collection p. 131 para. 08] p. 430, Para. 5, [1887MS].

I have not read Elder Butler's pamphlet, or any articles written by any of our writers, and do not mean to; but *I did see* years ago that Elder Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely but deleterious. [Cf: Paulson Collection p. 132 para. 01] p. 430, Para. 6, [1887MS].

Elder Butler has had such an account of burdens he was not prepared to do this subject justice. Brother E. J. W. has had his mind exercised on this subject, but *to bring these differences into our General Conferences is a mistake. It should not be done* . [Cf: Paulson Collection p. 132 para. 02] p. 431, Para. 1, [1887MS].

There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence, yet it may not be truth. And to take differences into our Conferences where the differences become widespread, and sending forth all through the fields various ideas, one in opposition to the other, is not God's plan; but at once arise questionings, doubts, whether we have the truth, whether after all we are not mistaken and in error. [Cf: Paulson Collection p. 132 para. 03] p. 431, Para. 2, [1887MS].



The Reformation was greatly retarded by making prominent differences on some points of faith, and each party holding tenaciously to these things where they differed. We shall see eye to eye ere long. But to become firm, and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. [Cf: Paulson Collection p. 132 para. 04] p. 431, Para. 3, [1887MS].

Begin to draw apart, and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of. [Cf: Paulson Collection p. 132 para. 05] p. 431, Para. 4, [1887MS].

My husband had some ideas on some points, differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren, and create differences of ideas. While he might hold these views, subordinate himself, if they were once made public other minds would seize upon them, and just because others believed differently would make these differences the whole burden of this message, and get up contention and variance. [Cf: Paulson Collection p. 132 para. 06] p. 431, Para. 5, [1887MS].

There are the main pillars of our faith, subjects which are of vital interest. The Sabbath, the keeping of the commandments of God, and speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not believe, and argue and attract everything to that one point, and urge that point, magnifying that point when it is really a matter which is not of vital importance, and will be understood differently. [Cf: Paulson Collection p. 132 para. 07] p. 431, Para. 6, [1887MS].

Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background. Christ did not reveal many things that were truth because it would create a difference of opinion and get up disputations. But young men, who have not passed through this experience we have had, would have as soon a brush as not. Nothing would suit them better than a sharp discussion. [Cf: Paulson Collection p. 133 para. 01] p. 432, Para. 1, [1887MS].

If these things come into our Conference, I would refuse to attend one of them for I have had so much light upon this subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. [Cf: Paulson Collection p. 133 para. 02] p. 432, Para. 2, [1887MS].

Too late in the day, brethren; too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul; confessing his sins, humbling his heart before God and getting ready for the great conflict. [Cf: Paulson Collection p. 133 para. 03] p. 432, Para. 3, [1887MS].

When these contentions come in before the people they will think one has the argument, and then that another directly opposed has the argument. Thus the poor people become confused, and the Conference will

be a dead loss, worse than if they had had no Conference. [Cf: Paulson Collection p. 133 para. 04] p. 432, Para. 4, [1887MS].

Now when everything is dissension and strife there must be decided efforts to publish with pen and voice these things that will reveal only harmony. [Cf: Paulson Collection p. 133 para. 05] p. 432, Para. 5, [1887MS].

Elder Waggoner has loved discussions and contention. I fear that E. J. W. has cultivated a love for the same. We need *now good humble religion*. E. J. W. needs humility and meekness, and Brother Jones can be a power for good if he will constantly cultivate practical Godliness that he may teach this to the people. But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, - that they are one, that no variance should be seen in these two instrumentalities for God. They are one, and they must remain one, breathing the same spirit exercised in the same work to prepare a people to stand in the day of the Lord, - one in faith and one in purpose. [Cf: Paulson Collection p. 133 para. 06] p. 432, Para. 6, [1887MS].

(Then follows remarks concerning the *Gospel*, *Sickle*, etc., but nothing further on this.) (Signed) E. G. White [Cf: Paulson Collection p. 133 para. 07] p. 432, Para. 7, [1887MS].

Divine and Human Agencies in the Work of Saving Souls--Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in His glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! [Cf: Notebook Leaflets, Volume 1 p. 115 para. 01] p. 432, Para. 8, [1887MS].

Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the Word of God. [Cf: Notebook Leaflets, Volume 1 p. 115 para. 02] p. 433, Para. 1, [1887MS].

In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to be a light to the world. God has done His part in the great work, and is waiting for the co-operation of His followers. The plan of salvation is fully developed. [Cf: Notebook Leaflets, Volume 1 p. 115 para. 03] p. 433, Para. 2, [1887MS].

The blood of Jesus Christ is offered for the sins of the world, the Word of God is speaking to man in counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. [Cf: Notebook Leaflets, Volume 1 p. 115 para. 04] p. 433, Para. 3,

[1887MS].

Messengers of Mercy--Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation? The people whom God has blessed with light and truth are to be the messengers of mercy. Their means is to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self-denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through His poverty might be made rich. . . . [Cf: Notebook Leaflets, Volume 1 p. 115 para. 05] p. 433, Para. 4, [1887MS].

Has God enlightened you with a knowledge of Himself? Have the treasures of His Word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. [Cf: Notebook Leaflets, Volume 1 p. 115 para. 06] p. 433, Para. 5, [1887MS].

And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? [Cf: Notebook Leaflets, Volume 1 p. 116 para. 01] p. 433, Para. 6, [1887MS].

Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundredfold more might have been done than has been done. [Cf: Notebook Leaflets, Volume 1 p. 116 para. 02] p. 434, Para. 1, [1887MS].

A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into co-operation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? [Cf: Notebook Leaflets, Volume 1 p. 116 para. 03] p. 434, Para. 2, [1887MS].

God has honored them with the privilege of being colaborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master.-- *R. & H., March 1, 1887.* [Cf: Notebook

Leaflets, Volume 1 p. 116 para. 04] p. 434, Para. 3, [1887MS].

Teach Steps in Conversion.--Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. [Cf: Notebook Leaflets, Volume 2 p. 154 para. 04] p. 434, Para. 4, [1887MS].

Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of His word, will be able to draw from the treasure house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus.-- *R. & H., Feb. 22, 1887.* [Cf: Notebook Leaflets, Volume 2 p. 154 para. 05] p. 434, Para. 5, [1887MS].

*Beware Haphazard Advice!* No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. There is a time for much praying and less talking. This subject [relating to advice to our colored people regarding working on Sunday] is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. While all Sabbath-keepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will be ever danger of going to extremes. Christ says, "Ye are My friends, if ye do whatsoever I command you." (John 15:14) Then [go] to your knees in prayer, have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour. [Cf: Unpublished Manuscripts, Volume 1 p. 44 para. 1] p. 434, Para. 6, [1887MS].

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to extremes and

furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God; a man that prays and does not pray in vain: "Hold up my goings in thy paths, that my footsteps slip not." (Psalm 17:5). -*Letter 37, 1887. [Cf: Unpublished Manuscripts, Volume 1 p. 44 para. 2] p. 435, Para. 1, [1887MS].*

Enoch, we read, walked with God 300 years. That was a long time to be in communion with Him. . . . He communed with God because it was agreeable to him, . . . and he loved the society of God.--*Manuscript 16, 1887, p. 5. [Cf: Unpublished Manuscripts, Volume 1 p. 99 para. 1] p. 435, Para. 2, [1887MS].*

God Himself appeared to the wife of Manoaah and told her that she should have a son, and that he should be a great man and should deliver Israel. Then He gave her special instructions regarding her diet. . . . Let us regard this as instruction given to every mother in our world. If you want your children to have well balanced minds, you must be temperate yourselves. Keep your own heart and affections sound and healthful, that you may impart to your offspring a healthful mind and body.--*Manuscript 18, 1887, p. 4. [Cf: Unpublished Manuscripts, Volume 1 p. 103 para. 2] p. 435, Para. 3, [1887MS].*

WITH MINISTERS WHO HAVE BROKEN THE SEVENTH COMMANDMENT.--(Extracts from a letter written from Europe to George I. Butler, the General Conference President, concerning several ministers in the U.S. who had transgressed the seventh commandment.) [Cf: Unpublished Manuscripts, Volume 2 p. 81 para. 4] p. 436, Para. 1, [1887MS].

Dear Brother: Your last letter is received and the questions asked in reference to O and Brother N, I cannot answer further than I have done. I am inclined to the same opinion that I had when I wrote N. The counsel that I gave him, I think, was safe, and if my good brethren had acted in concert with that counsel [that he should go to \_\_\_\_\_ to labor. See *Letter 41, 1886,*] I think they would have done that which was pleasing to the Lord. I think matters have now come in a bad shape for him. He has been entrusted with responsibilities which will have a tendency to elevate him. And it may be that he is not in as good a condition to go forth to labor in some far off field as he was months ago. [Cf: Unpublished Manuscripts, Volume 2 p. 82 para. 1] p. 436, Para. 2, [1887MS].

I have not changed my mind in his case. I do not think that it has been managed wisely, taking his soul into consideration. He proposed to prove himself, on his own responsibility, without expense to the Conference, and he should have had this chance. [Cf: Unpublished Manuscripts, Volume 2 p. 82 para. 2] p. 436, Para. 3, [1887MS].

*Brother F to Have a Chance for His Life.*--In regard to Brother F, I do not think your management the wisest. I think he should have a chance for his life. If the man is willing and desirous of coming to Europe on his own responsibility, perhaps that would be wisdom. He will never recover himself where he is under present circumstances. I did have a dream many months ago, which showed him restored with the blessing of God resting upon him; but he was not brought to this position by the help of yourself or Elder Haskell, but would have as far as you both were concerned, the attitude you assumed toward him, have ever remained

in the dark, and his light would have gone out in darkness. [Cf: Unpublished Manuscripts, Volume 2 p. 82 para. 3] p. 436, Para. 4, [1887MS].

That dream prompted the letter that W. C. White wrote him asking him in reference to coming to Europe, which your conference had voted one year ago that he should do, and made a mistake in sending him to Oakland instead of Europe. He should have come here at once. [Cf: Unpublished Manuscripts, Volume 2 p. 83 para. 1] p. 436, Para. 5, [1887MS].

We shall not urge anything more in his case, but shall do the uttermost in our power to save his soul from death and hide a multitude of sins. I am in great perplexity at times, and have about come to the conclusion when a case of error and grievous sin is presented before me, to say nothing to my ministering brethren if they do not know the matter themselves, but labor earnestly for the erring one, and encourage him to hope in God's mercy, and cling to the merits of a crucified and risen Saviour, look to the Lamb of God in repentance and contrition and live in His strength. [Cf: Unpublished Manuscripts, Volume 2 p. 83 para. 2] p. 436, Para. 6, [1887MS].

"Come and let us reason together, though your sins be as scarlet I will make them as white as wool, though they are as crimson, I will make them as snow." [Cf: Unpublished Manuscripts, Volume 2 p. 83 para. 3] p. 437, Para. 1, [1887MS].

*Justice, Mercy and the Love of God.*--There is not the mingling of the elements of character that brings justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren. [Cf: Unpublished Manuscripts, Volume 2 p. 83 para. 4] p. 437, Para. 2, [1887MS].

I am compelled to deal plainly and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ, to labor in faith, in tender sympathy and compassion for the erring. I will not let them alone, I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls as is represented by Joshua and the Angel. Souls cost the price of my Redeemer's blood. [Cf: Unpublished Manuscripts, Volume 2 p. 83 para. 5] p. 437, Para. 3, [1887MS].

When men, themselves liable to temptation, erring mortals, shall be free to pronounce upon another's case, who is humbled in the dust, and shall take it on themselves to decide by their own feelings or the feelings of their brethren just how much feeling the erring one should manifest to be pardoned, [they are] taking on themselves that which God has not required of them. [Cf: Unpublished Manuscripts, Volume 2 p. 84 para. 1] p. 437, Para. 4, [1887MS].

When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterwards accepted their labors, when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. ... [Cf: Unpublished Manuscripts, Volume 2 p. 84 para. 2] p. 437, Para. 5,

[1887MS].

My mind is greatly perplexed over these things, because I cannot harmonize them with the course that is being pursued. I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him. I think if our hearts were more fully imbued with the spirit of Christ, we should have His melting love, and should work with spiritual power to restore the erring and not leave them under Satan's control. [Cf: Unpublished Manuscripts, Volume 2 p. 84 para. 3] p. 437, Para. 6, [1887MS].

We need good heart religion that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour. [Cf: Unpublished Manuscripts, Volume 2 p. 84 para. 4] p. 437, Para. 7, [1887MS].

*So Little Aptitude to Save Souls.*--I am more pained than I can express to see so little aptitude and skill to save souls that are ensnared by Satan. I see such a cold Pharisaism, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think what if Jesus treated us in this way. Is this spirit to grow among us? If so, my brethren must excuse me, I cannot labor with them. I will not be a party to this kind of labor. [Cf: Unpublished Manuscripts, Volume 2 p. 84 para. 5] p. 438, Para. 1, [1887MS].

I call to mind the shepherd hunting the lost sheep and the prodigal son. I want those parables to have their influence upon my heart and my mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man, and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation, and my heart becomes sick. I see the iron in hearts, and think we should pray for hearts of flesh. ... [Cf: Unpublished Manuscripts, Volume 2 p. 85 para. 1] p. 438, Para. 2, [1887MS].

I wish that we had much more of the spirit of Christ and great deal less self and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing.-- *Letter 16-1887.* (To G.I. Butler, April 21, 1887, written in Europe.) [Cf: Unpublished Manuscripts, Volume 2 p. 85 para. 2] p. 438, Para. 3, [1887MS].

COUNSEL TO MISSIONARIES EN ROUTE TO AFRICA. Moss, Norway. June 18, 1887. Dear Brethren on Your Way to a Distant Field of Labor: I have desired to talk with you, but dared not, because I have not felt that I had strength to do justice to any subject in private conversation. When before the people I am always sustained by the Lord. [Cf: Unpublished Manuscripts, Volume 2 p. 92 para. 1] p. 438, Para. 4, [1887MS].

There is great importance attached to the starting in right at the beginning of your work. I have been shown that the work in \_\_\_\_\_ has been bound about without making that decided advancement that it might have made if the work had commenced right. [Cf: Unpublished Manuscripts, Volume 2 p. 92 para. 2] p. 438, Para. 5, [1887MS].

Far more might have been done with different modes of management, and

there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us. We are glad that there are men who will enter into our mission fields who are willing to work with small remuneration to open the truth to those who are in the darkness of error in far-off countries for the love of Christ and their fellow men. Money does not weigh with them in the scale against the claims of conscience and duty. [Cf: Unpublished Manuscripts, Volume 2 p. 92 para. 3] p. 438, Para. 6, [1887MS].

The men who will give themselves to the great work of teaching the truth are not the men who will be bribed with wealth or frightened by poverty. But God would have His delegated servants constantly improving. In order for the work to be carried forward with efficiency, the Lord sent forth His disciples two and two. God has a church, and these churches are organized on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone. [Cf: Unpublished Manuscripts, Volume 2 p. 92 para. 4] p. 439, Para. 1, [1887MS].

No one man's ideas, one man's plans, are to have a controlling power in carrying forward the work. One is not to stand apart from the others and make his plans and ideas the criterion for all the workers. There is to be with the individual members sent forth together, a board for counsel together. One is not to stand apart from the others and argue his own ways and plans, for he may have an education in a certain direction and possess certain traits of character which will be detrimental to the interests of the work if allowed to become a controlling power. [Cf: Unpublished Manuscripts, Volume 2 p. 93 para. 1] p. 439, Para. 2, [1887MS].

The workers are not to stand apart from one another, but work together in everything that interests the cause of God. And one of the most important things to be considered is self-culture. There is too little attention given to this matter. There should be a cultivation of all the powers to do high and honorable work for God. Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained. There are men who have narrow ideas, narrow plans, and work in a narrow groove. [Cf: Unpublished Manuscripts, Volume 2 p. 93 para. 2] p. 439, Para. 3, [1887MS].

This will be the danger in entering a new field,--to plan and bring all the powers to bear to get along in the most inexpensive manner. Now, while the state of the treasury demands that there should be constant economy, there is danger of an economy which results in loss rather than gain. Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth. [Cf: Unpublished Manuscripts, Volume 2 p. 93 para. 3] p. 439, Para. 4, [1887MS].

There are other truths, such as the non-immortality of the soul, and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar



the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore, great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they necessarily involved more outlay of means, there would have been far better results. [Cf: Unpublished Manuscripts, Volume 2 p. 93 para. 4] p. 439, Para. 5, [1887MS].

At some places there should be a slow beginning. This is all they can do. But in many places the work can be entered into in a more thorough and decided manner from the very first. But there must be no haphazard, loose, cheap manner of work done in any place. The work in Old England might have been much farther advanced now than it is if our brethren had not tried to move in so cheap a way. If they had hired good halls, and carried forward the work as though they had great truths which would be victorious and as though God would have them start in to make the very first impression the very best that could be made, as far as they go, the work would have advanced more than it has. [Cf: Unpublished Manuscripts, Volume 2 p. 94 para. 1] p. 440, Para. 1, [1887MS].

Keep up the elevated character of the missionary work. Let the inquiry of both men and women associated in the missionary work be, What am I? and what ought I to be and do? Let each worker consider that he cannot give to others that which he does not possess himself. Therefore, he should not settle down into his own set ways and habits, and make no change for the better. Paul says, "Not as though I had already attained,... but I follow after. ... I press toward the mark." Phil. 3:12, 14. It is constant advancement and improvement, and reformation that is to be made with individuals to perfect a symmetrical, well-balanced character. [Cf: Unpublished Manuscripts, Volume 2 p. 94 para. 2] p. 440, Para. 2, [1887MS].

Please remember the words of caution that I now give you. You will need a more perfect and symmetrical character than you now have. No one has ways and habits that do not need improvement, and if this improvement is not made with you all individually, if you are not constantly seeking for higher attainments in every way, you will greatly hinder the work of each other. There must be a continual advancement with ever-varying changes. New duties will arise, new fields of labor open before you, and thoroughly organized effort will bring success. [Cf: Unpublished Manuscripts, Volume 2 p. 95 para. 1] p. 440, Para. 3, [1887MS].

There is little that any of you can do alone. Two or more are better than one, if there will be that humility that you will esteem each other better than yourselves. If any of you consider your plans and modes of labor perfect, you greatly deceive yourselves. Counsel together with much prayer and humbleness of mind, willing to be entreated and advised. This will bring you where God will be your Counselor. The work you are engaged in cannot be done except by forces which are the result of well-understood plans. If you undertake the work in a narrow, cheap plan, as they have done in [the British] mission, it will be no more in place in Africa than in any British territory and will not be wisdom in any large city. [Cf: Unpublished Manuscripts, Volume 2 p. 95 para. 2] p. 440, Para. 4, [1887MS].

There must be something ventured, and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort. There is much that will have to be planned for. Therefore, the necessity for perfect unity among yourselves. As a people we must march under our own standard. [Cf: Unpublished Manuscripts, Volume 2 p. 95 para. 3] p. 441, Para. 1, [1887MS].

Wherever, in the reforms, we can connect with others in the countries to which we go, it will be advisable to do so, but there are some things you must do within yourselves, working in the armour which God has given you--not the armour of any one individual, but working together in Christian charity and love. Let not any one of you belittle the importance of your mission, and lower the work by a cheap, inferior way of planning to get the truth before the people. [Cf: Unpublished Manuscripts, Volume 2 p. 96 para. 1] p. 441, Para. 2, [1887MS].

Work intelligently, wisely, unitedly. Let no special effort be made to magnify the men, but magnify the Lord, and let Him be your fear, your dread, and your sufficiency. Bring your minds up to the greatness of the work. Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will discern something of the character of the work, although they have not the courage to lift the cross, and to bear the reproach that attends unpopular truth. First reach the high classes if possible, but there should be no neglect of the lower classes. [Cf: Unpublished Manuscripts, Volume 2 p. 96 para. 2] p. 441, Para. 3, [1887MS].

But it has been the case that the plans and the efforts have been so shaped in many fields that the lower classes only are the ones who can be reached. But methods may be devised to reach the higher classes who need the light of truth as well as the lower classes. These see the truth, but they are, as it were, in the slavery of poverty, and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes. There is altogether too much of putting the light under the bed or under the bushel, and not on a candle-stick, that it may give light to all that are in the house. May the Lord give the workers true wisdom, and much of His Holy Spirit, that they may work in God's order, and may stand as high as possible in favor with God and with the people. [Cf: Unpublished Manuscripts, Volume 2 p. 96 para. 3] p. 441, Para. 4, [1887MS].

The Lord gave special directions in the arrangement of the encampment of the Israelites in regard to how the camp should be arranged. All was to be done with perfect order. Each man had his appointed work. No one man was to do it all, but each man had a specified work and was to attend to that work faithfully and critically, that the order and harmony and exalted character of the work should make decided impressions on the nations around them, showing to these nations that Israel had a Governor who was the Lord Himself. Thus the work and

character of God would not stand inferior or belittled in the eyes of the nations who served other Gods. [Cf: Unpublished Manuscripts, Volume 2 p. 97 para. 1] p. 441, Para. 5, [1887MS].

The one object to be kept before the mind is that you are reformers, and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness, for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him." But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others, especially those not of our faith; and the precious cause of truth bears the stamp of this defect. [Cf: Unpublished Manuscripts, Volume 2 p. 97 para. 2] p. 442, Para. 1, [1887MS].

We are not to make the world's manner of dealing ours. We are to give to the world a nobler example, showing that our faith is of a high and elevated character. Do unto others as you would that others should do unto you. Let every action reveal the nobility of truth. Be true to your faith, and you will be true to God. Come close to the Word, that you may learn what its claims really are. When God speaks, it is your duty to listen and obey. Remember that everything in the world is judged by appearances; therefore, study carefully the Word of God, and see that the words of instruction given to ancient Israel affect your arrangements and plans. While you shall not conform to the world, remember that our faith bears the stamp of singularity, and makes us a peculiar people. Therefore, all odd notions and individual peculiarities and narrow plans that would give false impressions of the greatness of the work, should be avoided. None of the workers should manufacture crosses and duties; for the Bible has given the rule, the cross, the way. [Cf: Unpublished Manuscripts, Volume 2 p. 98 para. 1] p. 442, Para. 2, [1887MS].

Let none of you feel that you are above temptation, that you have good principles, and need fear nothing from yourselves or the work which you have to do. Be jealous of yourselves. You need to humble your hearts constantly before God, that human depravity shall not neutralize your work. Do not cultivate habits of singularity, but obtain Christ's mold every day you live. Study the Pattern. [Cf: Unpublished Manuscripts, Volume 2 p. 98 para. 2] p. 442, Para. 3, [1887MS].

Every one of you united in this missionary work, both our brethren and sisters who act a part in it, are men and women of strong wills. This is as it should be, if each has practiced equal self-control. But this lesson has not been learned as thoroughly as it should be. If you are willing to learn meekness and lowliness of heart in Christ's school, He will surely give you rest and peace. It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every work an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of

Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind. [Cf: Unpublished Manuscripts, Volume 2 p. 98 para. 3] p. 443, Para. 1, [1887MS].

Again I would urge upon [you] the necessity from the very first establishment of your work, to commence in a dignified, God-like manner, that you may give character to the influence of the truth which you know to be of heavenly birth. But remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth. You will obtain the confidence of the people by working to obtain acquaintance with them. But keep up the elevated character of the work. Let the publications, the papers, the pamphlets, be working among the people, and preparing the minds of the reading class for the preaching of the truth. Let no stinted efforts be made in this line, and the work, if commenced wisely, and prosecuted wisely, will result in success. But do be humble and teachable, if you will teach others, and lead others in the way of truth and righteousness.--Letter 14, 1887. [Cf: Unpublished Manuscripts, Volume 2 p. 99 para. 1] p. 443, Para. 2, [1887MS].

LETTER TO A MINISTER AND HIS WIFE BOUND FOR AFRICA. Stockholm, Sweden. June 25, 1887. Dear Brother \_\_\_\_: There are some things I wish to address particularly to yourself and to your wife. You both need to be guarded; you both have strong wills, and are not wanting in self-confidence... [Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 1] p. 443, Para. 3, [1887MS].

In your association with others, there is danger of your both being over-bearing and exacting. You will also be in danger of this in your own married life, unless you daily humble your hearts before God, and individually feel the great need of learning in the school of Christ the lessons of meekness, humility, and lowliness of heart. [Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 2] p. 443, Para. 4, [1887MS].

Your ways seem to be right in your own eyes, when they may be far from right. God would have you less self-confident, self-sufficient. ... [Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 3] p. 444, Para. 1, [1887MS].

Your ideas and plans should be closely and critically examined, for you are in danger of circumscribing the work, of placing your own mold upon it, and of using your narrow ideas and cheap plans, which generally prove to be the dearest in the end. You belittle the work by so doing. While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity. [Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 4] p. 444, Para. 2, [1887MS].

As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor. Do not throw about the truth the peculiarities of your own character, or your own manner of labor. ...

[Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 5] p. 444, Para. 3, [1887MS].

Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. It is not safe to allow your own ideas and judgment, your set ways, your peculiar traits of character, to be a controlling power. There is a great need of breadth in your calculations in order to place the work high in all your plans, proportionate to its importance. [Cf: Unpublished Manuscripts, Volume 2 p. 100 para. 6] p. 444, Para. 4, [1887MS].

Much has been lost through following the mistaken ideas of some of our good brethren. Their plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth--some stray offshoot of religious theory entirely beneath their notice. Much also has been lost through want of wise methods of labor. Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, not by sacrificing even one principle of truth or righteousness, but by simply giving up our own ways and manner of approaching the people. [Cf: Unpublished Manuscripts, Volume 2 p. 101 para. 1] p. 444, Para. 5, [1887MS].

Much more would be effected if more tact and discretion were used in the presentation of the truth. Through the neglect of this many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more favorable. [Cf: Unpublished Manuscripts, Volume 2 p. 101 para. 2] p. 444, Para. 6, [1887MS].

It is our duty to get as close to the people as we can. This kind of labor will not have an influence to exclude the poorer and lower classes, but both high and low will have an opportunity to be benefited by the truths of the Bible; both will have a chance to become acquainted with you and to understand that the religion of the Bible never degrades the receiver. They will perceive the duties and responsibilities resting upon them to be representatives of Jesus Christ upon the earth. [Cf: Unpublished Manuscripts, Volume 2 p. 101 para. 3] p. 444, Para. 7, [1887MS].

The truth received in the heart is constantly elevating, refining, and ennobling the receiver. This is not a worldly wisdom, but a God-given wisdom, the ways and means of which the believers in the truth should study, so that the truth may reach those classes who can exert an influence in its favor, and who will sustain its advancement with their means. The duty we owe to our fellow men places us under moral obligation of putting out our talents to the exchangers so that we may double them by winning many souls to Jesus Christ,--souls who have influence, whom God has seen fit to entrust with large capacity for doing good. [Cf: Unpublished Manuscripts, Volume 2 p. 101 para. 4] p. 445, Para. 1, [1887MS].

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrines held by Seventh-day Adventists, for this would close their

ears at the very onset. You will be inclined to do this, for it would please your inclination and be in harmony with your character. God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practising deception; it is working as Paul worked. He says, "Being crafty, I caught you with guile." Your method of labor would not have that effect. [Cf: Unpublished Manuscripts, Volume 2 p. 102 para. 1] p. 445, Para. 2, [1887MS].

You must vary your labor, and not think there is only one way which must be followed at all times and in all places. Your ways may seem to you a success, but if you had used more tact, more of the heavenly wisdom, you would have seen much more good results from your work. Paul's manner was not to approach the Jews in a way to stir up their worst prejudice and run the risk of making them his enemies by telling them the first thing that they must believe in Jesus of Nazareth. But he dwelt upon the prophecies of the Old Testament Scriptures that testified of Christ, of His mission, and of His work. Thus he led them along step by step, showing them the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that Christ was the One who instituted the whole Jewish economy in sacrificial service. And after dwelling upon these things and showing that he had a clear understanding of these matters, then he brought them down to the first advent of Christ, and showed that in the crucified Jesus every specification had been fulfilled. [Cf: Unpublished Manuscripts, Volume 2 p. 102 para. 2] p. 445, Para. 3, [1887MS].

This is the wisdom Paul exercised. He approached the Gentiles not by exalting the law, but by exalting Christ, and then showing the binding claims of the law. He plainly presented before them how the light reflected from the cross of Calvary gave significance and glory to the whole Jewish economy. Then he varied his manner of labor, always shaping his message to the circumstances under which he was placed. He was, after patient labor, successful to a large degree, yet many would not be convinced. Some there are who will not be convinced by any method of presenting truth that may be pursued; but the laborer for God is to study carefully the best method, that he may not raise prejudice nor stir up combativeness. [Cf: Unpublished Manuscripts, Volume 2 p. 103 para. 1] p. 446, Para. 1, [1887MS].

Here is where you have failed of reaching souls in the past. When you have followed your natural inclination, you have closed the door whereby you might, with a different method of labor, have found access to hearts, and through them to other hearts. The influence of our work through gaining one soul is far-reaching; the talent is put out to the exchangers and is constantly doubling. [Cf: Unpublished Manuscripts, Volume 2 p. 103 para. 2] p. 446, Para. 2, [1887MS].

Now it will be well, my brother, for you to carefully consider these things; and when you labor in your new field, do not feel that as an honest man you must tell all that you do believe at the very onset, for Christ did not do that way. Christ said to His disciples, "I have yet many things to say unto you, but ye can not bear them now." And there were many things He did not say to them, because their education and

ideas were of such a character that it would have confused their minds and raised questioning and unbelief that it would have been difficult to remove. [Cf: Unpublished Manuscripts, Volume 2 p. 103 para. 3] p. 446, Para. 3, [1887MS].

God's workmen must be many-sided men; that is, they must have breadth of character, not be one-idea men, stereotyped in one manner of working, getting into a groove, and being unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances they have to meet. All should be constantly seeking to develop their minds evenly and to overcome ill-balanced characteristics. This must be your constant study if you make a useful, successful laborer. God would have you, old as you are, continually improving and learning how you can better reach the people. ... [Cf: Unpublished Manuscripts, Volume 2 p. 104 para. 1] p. 446, Para. 4, [1887MS].

A great and solemn work is before us--to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, "We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the non-immortality of the soul," and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 104 para. 2] p. 446, Para. 5, [1887MS].

It requires great wisdom to reach ministers and noblemen. Why should these be neglected or passed by, as they certainly have been by our people? These classes are responsible to God just in proportion to the capital of talents entrusted to them. Should there not be greater study and much more humble prayer for wisdom to reach these classes? Where much is given, much will be required. Then should there not be wisdom and tact used to gain these souls to Jesus Christ, who will be, if converted, polished instruments in the hands of the Lord to reach others? The Lord's help we must have to know how to undertake His work in a skillful manner. Self must not be prominent. [Cf: Unpublished Manuscripts, Volume 2 p. 105 para. 1] p. 447, Para. 1, [1887MS].

God has a work to be done that the workers have not yet fully comprehended. Their message is to go to ministers and to worldly wise men, for these are to be tested with the light of truth. It is to be set forth before the learned ones of this world judiciously and in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the uttermost to lay plans according to the Lord's order that shall place His work on the higher and more elevated platform where it should ever have stood. Men's little ideas and narrow plans have bound about the work. ... [Cf: Unpublished Manuscripts, Volume 2 p. 105 para. 2] p. 447, Para. 2, [1887MS].

May the Lord set these things home to your soul. After the most

earnest efforts have been made to bring the truth before those whom God has entrusted with large responsibilities, be not discouraged if they reject it. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a godly conversation. Do not think that you have elevated the standard too high. Let families who engage in this missionary work come close to hearts. Let the Spirit of Jesus pervade the soul of the workers. Let there be no self-delusion in this part of the work, for it is the pleasant, sympathetic words spoken in love to each other, the manifestations of disinterested love for their souls, that will break down the barriers of pride and selfishness, and make manifest to unbelievers that we have the love of Christ, and then the truth will find its way to their hearts. This is, at any rate, our work and the fulfilling of God's plans. But the workers must divest themselves of selfishness and criticism. [Cf: Unpublished Manuscripts, Volume 2 p. 105 para. 3] p. 447, Para. 3, [1887MS].

My brother, you need to be carefully guarded that those of inexperience who connect with you do not become molded to your ways, thinking they must do the work just as you do it. All coarseness and roughness must be put aside and separated from our labor, and great wisdom must be exercised in approaching those who are not of our faith. You need to cherish courtesy, refinement, and Christian politeness. There will be need for you to guard against being abrupt and blunt. Do not consider these peculiarities as virtues, because God does not regard them thus. You should seek in all things not to offend those who do not believe as we do by making prominent the most objectionable features of our faith when there is no call for it. You will only do injury by it. ... [Cf: Unpublished Manuscripts, Volume 2 p. 106 para. 1] p. 448, Para. 1, [1887MS].

We want more, much more, of the Spirit of Christ; and less, much less, of self and the peculiarities of character which build up a wall, keeping you apart from your fellow-laborers. We can do much to break down these barriers. We can do much by revealing the graces of Christ in our own lives. [Cf: Unpublished Manuscripts, Volume 2 p. 106 para. 2] p. 448, Para. 2, [1887MS].

Jesus has been entrusting to His church His goods age after age. One generation after another for more than eighteen hundred years has been gathering up the hereditary trust, and these responsibilities, which have increased according to the light, have descended along the lines to our times. Do we feel our responsibilities? Do we feel that we are stewards of God's grace? Do we feel that the lowliest, humblest service may be consecrated, if it is exercised with the high aim of doing, not our own, but our Master's will to promote His glory? We want on the whole armor of righteousness, not our own garments. ... [Cf: Unpublished Manuscripts, Volume 2 p. 106 para. 3] p. 448, Para. 3, [1887MS].

You do not know yourself, and you need daily to be imbued with the Spirit of Jesus, else you will, in your dealing with your brethren and with unbelievers, become small, narrow, and penurious, and turn souls in disgust from the truth. If you cultivate these peculiar traits of character you will give deformity to the work. You must grow out of this narrowness; you must have breadth; you must get out of this little dealing, for it belittles you in every way. ... [Cf: Unpublished



Manuscripts, Volume 2 p. 107 para. 1] p. 448, Para. 4, [1887MS].

Now as you enter a new field, elevate the work from the very commencement. Place it on a high level, and have all your efforts of such a character as to bring all who are interested in the truth to a noble, elevated platform, corresponding with the magnitude of the work that they may have a proper education and be able to teach others. The truth is of heavenly origin, and it has been mercifully given to us in trust by Heaven. May the Lord strengthen and bless you both, that you may work out self and weave Jesus into all your labors, and then the blessing of God will rest upon you. [Cf: Unpublished Manuscripts, Volume 2 p. 107 para. 2] p. 448, Para. 5, [1887MS].

We feel, dear Brother and Sister \_\_\_\_\_, the tenderest sympathy for you both, and for your little ones, as you enter this new field. We feel deeply for you in your separation from friends and acquaintances, your brethren and sisters whom you love. But we know this message is a worldwide message, and we are and must continue to be laborers together with God. I know the Lord loves you and wants to bring you into more close relationship with Himself. Only seek for the mold of God to be upon you, and you will constantly improve in every way until your labors will bear the approval of Heaven. But never for a moment entertain the idea that you have no improvements to make; for you have many. ... You are not one who is constantly learning, improving, studying how to adjust yourself to circumstances. You have not adapted yourself to the situation of things, but have been inclined to take an independent course, to follow your own plans, in the place of blending with the workers. ... [Cf: Unpublished Manuscripts, Volume 2 p. 107 para. 3] p. 449, Para. 1, [1887MS].

God will be with you if you will be with Him. Take care that you do not leave a wrong impression upon minds in reference to yourself. ... We need the cloudy pillar to lead us constantly. We have the assurance of the presence of God; you have it--"Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) God bless you. In love, (signed) Ellen G. White. [Cf: Unpublished Manuscripts, Volume 2 p. 108 para. 1] p. 449, Para. 2, [1887MS].

Letter 58--1887. Dear Brethren and Sisters to whom is committed the sacred testing truths for this time: Are you faithful to your God-given trust? Every one is wielding an influence over the destiny of other souls, "Ye are the light of the world." [Matthew 5:14.] A faithful discharge of duty on your part will have a telling influence upon the impenitent. but if you neglect the work which God has given to you, some souls 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! [Cf: Unpublished Manuscripts, Volume 5 p. 24 para. 1] p. 449, Para. 3, [1887MS].

"Be zealous therefore, and repent," [Rev. 3:19] 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," [Rev. 2:5] 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 need most the presence of God, many have the least of His presence, 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 here lies their peril. [Cf: Unpublished Manuscripts, Volume 5 p. 24 para. 2] p. 449, Para. 4, [1887MS].

When Jesus wept over Jerusalem, His tears were for all who are abusing their 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, which He is able and willing to save them from if they will but come to Him. The Saviour says, "What could have been done more to my vineyard, that I have not done in it?" [Isa. 5:4] 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, Pharisaic pride. Neglect of light is chargeable upon 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 upon those who have had so great light, yet who are so cold and unimpressible that no light shines from them to the world. [Cf: Unpublished Manuscripts, Volume 5 p. 24 para. 3] p. 450, Para. 1, [1887MS].

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 arouse, but only to fall back in 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 upon their souls, because their message is treated by so many as an idle tale. [Cf: Unpublished Manuscripts, Volume 5 p. 25 para. 1] p. 450, Para. 2, [1887MS].

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 unto thy peace!" [Luke 19:42] It is still thy day, O church of God, whom He has made the depository of His law. This day of trust and probation is drawing to a close. The sun is fast westering. Can it be that it will set and thou wilt not know the things which belong unto thy peace? [Luke 19:42] Must the irrevocable sentence be passed, "But now they are hid from thine eyes?" [Luke 19:42] [Cf: Unpublished Manuscripts, Volume 5 p. 25 para. 2] p. 450, Para. 3, [1887MS].

I tell you, there is a need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go, except thou bless me." [Gen. 32:26] 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 and opportunities unimproved, the

soul temple filled with desecrated shrines,--all is recorded in the book of heaven. But the most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest now. [Cf: Unpublished Manuscripts, Volume 5 p. 25 para. 3] p. 450, Para. 4, [1887MS].

The Saviour is speaking to His people, "Be zealous therefore, and repent." [Rev. 3:19] It is not ministers whom you have slighted; it is not the warning of men that you have rejected; it is not my delegate 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," [Luke 13:34] But ye could not? No; "And ye would not!" [Luke 13:24] I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. [Cf: Unpublished Manuscripts, Volume 5 p. 26 para. 1] p. 451, Para. 1, [1887MS].

Jesus is not 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 each shall give earnest heed to the things which belong to their peace, the words of Christ may be at any moment applicable to them: "Now they are hid from thine eyes." I intrusted thee with the solemn, sacred message of truth to make 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 thine hand. Will the 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? [Cf: Unpublished Manuscripts, Volume 5 p. 26 para. 2] p. 451, Para. 2, [1887MS].

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." [Ps.95:7, 8] Today go about the work, else you may be one day too late. The impressions which you have today may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be removed out of its place, and you be left in darkness. [Cf: Unpublished Manuscripts, Volume 5 p. 26 para. 3] p. 451, Para. 3, [1887MS].

"See that ye refuse not him that speaketh," [Heb. 12:25] says the true witness. "Behold, I stand at the door and knock." [Rev. 3:20] 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 less and less. If the voice of Jesus is not listened to at once, it becomes confused in the mind with a multitude of other voices. The world's cares and business engross the attention. 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 selfishness to triumph, will you squander God's talents and lose the soul through idolatrous love of the blessings he has given? [Cf: Unpublished Manuscripts, Volume 5 p. 27 para. 1] p. 451, Para. 4, [1887MS].

There are some whose hold on life is weakening. Disease is upon them. Soon the time will come for the separation from all earthly things. Will these venture to trifle with God? Will they rob Him by withholding from His cause? Are there any who will prefer perishable, earthly treasure to the heavenly, the immortal substance? [Cf: Unpublished Manuscripts, Volume 5 p. 27 para. 2] p. 452, Para. 1, [1887MS].

Christ is making His last appeal to hearts. How importunate His entreaty. How reluctant is He to give you up, to be separated from His love and from His presence forever. Still are heard the steps of him who is waiting without your door. His voice is still pleading for entrance. But there is a point beyond which the forbearance of God will not reach. Shall the sign be registered on that doomed doorway, "Ephraim is joined to idols: let him alone" [Hosea 4:17]? [Cf: Unpublished Manuscripts, Volume 5 p. 27 para. 3] p. 452, Para. 2, [1887MS].

Shall the word 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, but 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. [Cf: Unpublished Manuscripts, Volume 5 p. 28 para. 1] p. 452, Para. 3, [1887MS].

Oh, it is peace you need; heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot secure it, wisdom cannot attain to it, but Jesus offers it as a gift. It is yours if you will reach out the hand of faith and grasp it. Many are weary of their halfhearted service. Their souls cry out after the living God. We are so weak, so helpless, and yet so desirous of a better state of things, that we turn away from a religion that has in it 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: Unpublished Manuscripts, Volume 5 p. 28 para. 2] p. 452, Para. 4, [1887MS].

Let the minister of God in his labors lean upon the arm of infinite power. Let him bare his soul in the closet, 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 can do. Your wisdom is foolishness. Ever [Remainder of Manuscript missing.] [Cf: Unpublished Manuscripts, Volume 5 p. 28 para. 3] p. 453, Para. 1, [1887MS].

*Important Testimony.* To our Brethren in the N. Y. Conference. [Cf: Pamphlet 039 p. 3 para. 01] p. 453, Para. 2, [1887MS].

Dear Brethren In New York,--I am urged by the Spirit of the Lord to write you, and make a statement of things. [Cf: Pamphlet 039 p. 3 para.

02] p. 453, Para. 3, [1887MS].

I have been shown several times of your danger and of your living far behind when you should be far in advance of what you now are. The responsibilities which encircle you are not appreciated and are not met; and in my dreams I am writing you the past testimonies that have been given me for you in the State of New York. God has given to you great light and precious opportunities for knowing his will and doing good. This neglect affects the person himself as well as others connected with him. It is not a praise-worthy act to decline responsibility, but it is a great dishonor to your Maker who has entrusted you with talents of means and of influence, which will constitute you channels of light to the world if you are faithful to your trust. All your powers given you of God are to be used. All the means which he has lent you is to be put to wise improvement, because you are not your own, you are bought with a price, and are trading upon entrusted capital. God requires you to put to improvement every gift lent you in trust. You are not to be far-reaching merely to get gain to yourself, to give you the power to do that which the world's Redeemer has told you not to do: Lay not up for yourselves treasures upon the earth, for your heart will be upon your earthly treasures; but lay up for yourselves treasures in the heavens, in bags which wax not old. [Cf: Pamphlet 039 p. 3 para. 03] p. 453, Para. 4, [1887MS].

How can this be done? By constantly regarding your property as the Lord's and not your own, and yourselves as stewards of God, earnest, anxious, watching, to see what you can do in any direction to help advance the cause of God. This is God's work, and you are his servants entrusted with his goods. Now if you use the Lord's goods to benefit your own personal interest far more than to benefit and advance the cause of God, you are using that which is the Lord's to flow in a selfish, worldly channel, and the cause of God is left without the means that God has entrusted to you as his stewards to be used for this very purpose. Now the reason that there is not more means in the treasury is because those whom God has made his stewards of means are unfaithful to their trust. They use God's money for selfish purposes as if it were their own, and send the means which the cause of God needs to advance his work in the world to flowing in an earthly current, in the place of being put out to the exchangers and invested in the cause of God to bring to him double improvements. [Cf: Pamphlet 039 p. 4 para. 01] p. 453, Para. 5, [1887MS].

I have been shown that there was not that being done which God has a right to expect of you in New York State to advance his cause and push forward the work, in wisely investing his entrusted talents. All the money is the Lord's. Why do you withhold from God that which is his own? There is not one hundredth part being done that ought to be done in your State. There is so great lack of faith and corresponding works that God cannot do much for you. The narrow faith, the narrow plans, are the limiting and binding about of the work. God will work for us just in accordance with our faith. At the slow rate our people in many States are working, it would take a temporal millennium to warn the world. The angels are holding the four winds that they should not blow until the world is warned, until a people has decided for the truth, the honest of heart have been convicted and converted. Their power, their influence, and their means will then flow in the missionary channel. This is putting out the money to the exchangers, that when the

Master shall come his stewards may present the talents doubled in the ingathering of souls to Jesus Christ. But the wealthy farmers are, some of them, acting as if in the day of God the Lord only would require of them to present to him enriched, improved farms, building added to building, and they say, "Here Lord are thy talents; behold, I have gained all this possession." If the acres of their farms were so many precious souls saved to Jesus Christ, if their buildings were so many souls to be presented to the Master, then he could say to these men, "Well done, good and faithful servant." But you cannot take these improved farms, or these buildings into heaven. The fires of the last days will consume them. If you invest and bury your talents of means in these earthly treasures, your heart is on them, your anxiety is for them, your persevering labor is for them, your tact, your skill is cultivated to serve earthly, worldly possessions, and are not directed or employed upon heavenly things. And you come to look upon means invested for larger plans in extending the work as so much means lost which bring no returns. This is all a mistake, because the earthly is exalted above the eternal. While the heart is on earthly treasures it can only estimate such; it cannot appreciate the heavenly treasure. It is fully occupied just as the Devil wants it should be; and the eternal is eclipsed by the earthly. [Cf: Pamphlet 039 p. 4 para. 02] p. 454, Para. 1, [1887MS].

Now there are many diligently at work just as though their salvation depended upon their wonderful economy in investing means in the cause of God, as though the least money they consumed in plans and efforts to broaden and build up the work of God was a virtue. And money is held in farms and in business as though their salvation depended upon the improvements to be made upon their earthly property. Do these men know that they are bound up in selfishness? Do these men know that they are robbing God every day of their lives.? Do they know that they are devoting their time, their physical and mental talents, in laying upon the foundation, hay, wood and stubble? All the improvements of years will be consumed with the fires of the last day, and if they themselves are saved, it will be only as by fire. Their whole life work is in ashes. The reward that they might have gained if they had been faithful stewards is lost, eternally lost. A host of souls that they might have saved are not saved, because of their neglect. All their powers God had given them to prove them as probationers, whether they are worthy to be entrusted with eternal riches. And there are many whose testimonies have been heard in your meetings in continual cautions, lest some advance move shall be made calling for some of their means to reflect light to the world. They are found so buried up with earthly things that they have no right estimate of the eternal riches, and would not prize heaven if it were given them. Their taste, their appetite, their pursuits, their inclinations, had all been of an earthly, worldly character, and they were unfitted for heaven; they perish with their treasures. All our talents are to be used to the utmost. We are required to develop our abilities by exercise until they have reached the highest stand-point in doing,--your farming, your building? *No*, but *God's* work, as stewards of the grace of God. Your powers are to be used in being a blessing to the world. To take God's entrusted talents and employ them for earthly, selfish, worldly purposes, and neglect the work of God in winning souls to Christ, unfaithful servants is charged upon all who do this and neglect a sacred responsibility. It is a fearful thing to take the powers of the body and of the mind, given you to be employed to be a blessing to the world, and use them in such a

way that God is not honored. It is also a fearful thing to fold up the talent in a napkin, and hide it in the earth, or world, for fear God would demand it of you. This will be the cutting off of our own hopes of an eternal reward; it is the forfeiting of the crown of life, and showing that we have no esteem for an eternity of bliss. God calls upon you who have the precious light of truth in the State of New York, to no longer have your time and talents devoted to selfish purposes, and thus lost to humanity, and lost to God by folding up your talents and hiding them in the earth. All these talents must be employed to bring glory to the Giver. Accept your God-given responsibilities and take up your cross, denying yourself, or you cannot be disciples of Christ. God did not design that you should devote brain, bone, and muscle to earthly employments; he intended you should improve your talents to fill some grand and noble place in God's plans, in saving of souls, and in doing God's work. The selfish thoughts and feelings have dried up your souls. The moisture of heaven is not upon many of you. You are as dry as the hills of Gilboa that was not visited by dew nor rain. Grand opportunities are being lost and you are shriveled and dying spiritually of non-use of your talents. You cannot fulfill your solemn responsibilities to God unless you are transformed in character. Your unconscious influence in your spiritual attitude of selfish love of the world, is saying to the world, "My Lord delayeth his coming." Your guilt is similar to that of the inhabitants of the old world. You are planting and building, and your works testify that you are not looking and watching and waiting for our Lord's appearing. [Cf: Pamphlet 039 p. 5 para. 01] p. 455, Para. 1, [1887MS].

How can you who are men and women blessed with so great light, so high and sacred privileges, render an account to God why you have done so little as his servants? why you have fulfilled life's grand work so unworthily? God lays responsibilities in your hands to do his work, to educate, to train all your powers to do his work with that efficiency which shall earn for you the "Well done, good and faithful servant." Wherein does this faithfulness consist? in your withdrawing your interest, your time, your influence, from the work of God, and from seeking to send the truth to every city and village in New York, and devoting all your powers to earthly, selfish purposes? No, the blessing will be pronounced upon those who yoke up with Christ in doing his work. Ye are laborers together with God. You will reveal to the world all the faith you have. You are not all compelled to go to heathen lands; there are souls just as precious in the sight of God and valuable as your own soul right within your own borders. And how few, very few, workers are employed in giving the message of warning in the large cities! What excuse will you have prepared to offer to God for this terrible neglect of your God-given responsibilities. These souls unsaved within your reach, I was shown, will confront you in the day of judgment. You worshiped your farms, your worshiped your money, you prided yourself upon your wisdom as wise financiers in worldly affairs; but how does all this weigh with God? He said of the rich man, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Now the application, "So is he that layeth up treasure for himself, and is not rich toward God." The Lord has given you light in testimonies of warning, of reproof, and counsel, but you do but little in accordance with the light given. The words of Christ are explicit, but you are not doers of his words. "Ye cannot serve God and mammon." [Cf: Pamphlet 039 p. 8 para. 01] p. 456, Para. 1, [1887MS].

There are those who do not realize that their influence reaches beyond their present life into eternity. In every life there are opportunities to accomplish much good. We are leaving impressions upon those around us for good or for evil; we are directing others in the current of thought, and their characters in a heavenly channel or in a cheap, earthly direction. We are preachers to the world, and bear a testimony in our works, in our words and in our deportment, whether we believe the truth in heart. We are confirming our profession of faith by our works or denying our faith by our works. "By their fruits ye shall know them." Are you my brethren testifying to the world that you are getting ready to move? Do your works show that you are men and women who are waiting for your Lord? Is the heavenly country the theme of your conversation? Do you talk of the home of the blest, of the blessed Jesus in whom your hopes of eternal life are centered? Do you act before the world and in their presence as though you care more for their souls than for your cattle, your houses, and your lands? Do you contemplate that Christ sacrificed his majesty, his honor and glory to bring salvation within your reach and save every son and daughter of Adam? He for our sakes became poor, that we through his poverty might be made rich. "We are laborers together with God." When he ascended on high he left his work in the hands of his followers to carry it forward, as he has given us an example in his self-sacrificing life. He went about doing good. Do you follow his example in this? Does your own business seem of greater importance than the precious souls Jesus came to the world to save? Oh, that I could open many eyes that Satan has blinded. Oh, that pen and voice could have an influence to arouse you from your paralysis. Oh that you could see that you are doing nothing while all heaven is engaged in intense activities to prepare a people to stand in the great day of God. [Cf: Pamphlet 039 p. 8 para. 02] p. 457, Para. 1, [1887MS].

You want to buy of Christ gold, white raiment, and eyesalve. Study this message to the Laodicean church, for it applies to many in New York. You need to be zealous and repent. Please consider, *zealous* does not mean a few feeble prayers and half-hearted confessions, it means, a zealous, earnest, determined effort to conquer your worldly, selfish love, and to be consecrated, devoted Christians, shedding a tender warmth and love wherever you are. You must have a waking up, and heart culture, or you will fail of heaven. Christ is coming. Are you ready? Are you waiting? Are you loving his appearing? What a wondrous love Christ has evidenced for us! He has said, "Love one another as I have loved you." We need purity, truth, helpfulness and the love of Christ that sanctifies our influence. We must be full of Christ and then we shall estimate worldly things in the light of God, and when at work upon your farms, when engaged in your business vocations, you are not separating your souls from God, because you labor with the true purpose and object, recognizing God as the owner of all that you possess and you seeking wisdom to use his goods to advance his glory. You then are ministering, not slothful in business, fervent in spirit, serving the Lord. Then human lives will be blessed through your influence. The mind will be on heavenly things, you will be as in the presence of Jesus, and diffuse light to all around you. A truly Christian life will cost us thoughtfulness, searching of the Scriptures, and most earnest, persevering prayer. It will not be prayer without point and purpose, but it will be the intercession of a heart burdened for poor sinners out of Christ. It will be a heart longing to do service for Jesus in



personal effort for the saving of souls of men. Jesus made great sacrifices for these souls. "Ye are laborers together with God." Many of you who have been years in the truth have not advanced in the spiritual and divine life, because worldly business has been exalted above the heavenly. The work of God ever calls for self-sacrificing men, and every soul who has the knowledge of the truth is bound to communicate the light to others, cultivating all the graces of the Spirit to do this precious work to God's acceptance. [Cf: Pamphlet 039 p. 9 para. 01] p. 458, Para. 1, [1887MS].

Your lifeless, heartless, frozen-up efforts are not acceptable to God. There is no excuse for you to do so little for Jesus, when he has done so much for you. Does not God behold your works? He says, "I know thy works;" God witnesses the heart service, and God witnesses the mere lip service. We are in perilous times. If you had kept pace with the opening providence of God, and made the most of the light and privileges granted to you, you would today be a power in the world. You would not need these words I now write you, you would be all light in the Lord; divine power and glory would be manifested in your gatherings. According to your faith so shall it be unto you. If your faith claims little, you will receive only little. If you by faith see the great work to be done in the harvest field, you would see that there are too few laborers. You would fall upon your knees and pray the Lord of the harvest to send forth laborers in New York. Then you would say to those who would go forth to work in the cities, in the high-ways and hedges, with the compelling message. "I will do the very best in my power to sustain you, and I will work to the very best of my ability to reflect light upon our neighbors and to be a bright and shining light in the church, that our faith and our prayers shall go forth as sharp sickles with the laborers in the harvest field. We have work to do, solemn work, which must bear the test of the judgment. [Cf: Pamphlet 039 p. 10 para. 01] p. 459, Para. 1, [1887MS].

We are called to have a superior faith, because of increased light above the light of God's ancient people. Whosoever will be the friend of the world, is the enemy of God. The times in which we are living call for you who believe, to arouse, to put the armor on. You have not done any too much, but not enough. The natural consequence of works in accordance with your faith is an increased knowledge of truth and experience in heavenly things, a higher degree of consecration of all our powers and all our possessions to God; and the more firmly we walk in the path of faith, the greater will be our separation from the world, and from darkness. We will come closer and still closer to the side of the Great Light of the world. Christ is coming. We shall enter upon the year 1887 before this reaches you. Will you give to God a New Year's offering? Will you consecrate yourselves, soul, body, and spirit to God? Will you lay upon his altar that which belongs to God? Will you cut loose from the world, and will you evidence that you believe the truth? Will you cease to rob God in tithes and in offerings? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." [Cf: Pamphlet 039 p. 11 para. 01] p. 459, Para. 2, [1887MS].

I was in my dream a few nights since talking with you who were assembled. A large congregation was before me. I talked, I wept, I

prayed, and some seemed to be as unimpressible as the granite rocks, but there was a mighty revealing of the Spirit of God. Jesus walked through our midst, he touched one and another, and still another, and how their faces lighted up! They praised God with joyful hearts. Some were passed by. Light was shining everywhere, but some poor souls Jesus looked upon with pity; they slunk into dark corners, they did not try to come to the light, while others rushed from the darkness, forcing their way, as though it was life or death with them, and the cry went forth as I never heard it before, "What shall I do to be saved?" There were confessions of sins; there was rejoicing of sins forgiven. It seemed to me they were reigned up before the judgment. But all did not participate. They had not been walking in the company of Jesus, but apart from him, and they did not realize his presence. They seemed to think it was not Jesus. Alas! they did not know him! What a solemn impression was left upon minds! I feel that it is time to awake out of sleep, to arise from the dead, and Christ will give you life. Ye are a royal nation, a peculiar people to show forth the praises of Him, who hath called you out of the darkness into his marvelous light. Oh, we may sit together in heavenly places! The light shineth in darkness, but the darkness comprehendeth it not. God forbid that we should lose the heavenly blessings because we do not comprehend the light. We must be God's peculiar people in good works. [Cf: Pamphlet 039 p. 12 para. 01] p. 460, Para. 1, [1887MS].

May the Lord help you to put away darkness, and come to the light. Where there is one man laboring in New York there ought to be one hundred. The Lord has given the light of truth, but men who have means are encouraged in the covetousness which will prove their ruin, by limiting the work of God to meet the selfishness, and worldly loving spirit of those who claim to believe the truth. Brethren, it is too late in the day for this kind of work. The precious light which has been freely given to us of God was not given to Sodom or Gomorrah, or they would not have perished in their sins. We have superior advantages, and we shall be judged by the light and privileges of the times in which we are living. God will not give judgment in our favor, because like Capernaum we are now exalted to heaven in point of privileges. But what use have we made of God's blessings? Are we walking in the light, working in the light, in accordance with the holy character of truth which we possess? There is a great work to be done in home missions. In laboring in America you do not have the difficulties which we have here in Europe. What is wanted is men sanctified in heart and life, elevated and ennobled by the greatness of the truth. We need men who will have the true enterprising spirit of doing something, who will walk humbly with God, and who will strive to push the triumphs of the cross of Christ. [Cf: Pamphlet 039 p. 12 para. 02] p. 460, Para. 2, [1887MS].

May God help you not to do less than you have done, but to do a much greater work in the Lord. The day is far spent, the night is at hand. The watchman must cry, "The morning cometh, and also the night." Ellen G. White. [Cf: Pamphlet 039 p. 13 para. 01] p. 461, Para. 1, [1887MS].

P.S.--Will you please to read this in your churches? and will you make earnest effort to draw nigh to God that God may draw nigh to you? Will you urge upon the churches the searching of the Scriptures and the careful reading of the Testimonies? The warnings that have been given to arouse the churches to activity have not been regarded, and God

holds the church guilty because of this neglect. You need the revival of the Spirit of God. You need in the several churches to greatly humble your souls before God, lest Jesus pass by and leave you no blessing. Now while mercy lingers, be in earnest. Make no delay, lest it shall be forever too late. The slumber of the world-loving men and women is deep. It will require a powerful effort to break up this frozen state of things and thaw out souls. May God help you to help yourselves. Ellen G. White. *Basle, Switzerland. Dec. 27, 1886.* [Cf: Pamphlet 039 p. 13 para. 02] p. 461, Para. 2, [1887MS].

And every man that striveth for the mastery is temperate in all things. 1 Cor. 9:25. [Cf: The Health Reformer 12-01-87 para. 01] p. 461, Para. 3, [1887MS].

The battle between self-control and selfish indulgence is here clearly set forth. There is a stern, earnest work for us all to do, to decide which shall obtain the mastery. All our habits, tastes, and inclinations should be in accordance with the laws of health and life. By this means we may secure the very best physical conditions, and have mental clearness to discern between the good and the evil. [Cf: The Health Reformer 12-01-87 para. 02] p. 461, Para. 4, [1887MS].

There are many expensive indulgences that are at the same time very injurious. They derange the digestive organs, and destroy the appetite for simple, wholesome food; and sickness and suffering are the result. With dyspepsia and its attendant evils comes the loss of a sweet disposition. There is irritability, fretfulness, and impatience, often resulting in harsh, unkind words and wrong acts. [Cf: The Health Reformer 12-01-87 para. 03] p. 461, Para. 5, [1887MS].

God is not unwilling that we should enjoy the blessings of life. He has placed in our hands abundant means for the gratification of a natural appetite. In the products of the earth there is a bountiful variety of food that is both palatable and nutritious, and of these articles we "may freely eat." Such a diet will nourish the body, and preserve its natural vigor, without the use of artificial stimulants and luxuries. [Cf: The Health Reformer 12-01-87 para. 04] p. 462, Para. 1, [1887MS].

Intemperance commences at the table, in the use of unhealthful food. After a time, as the digestive organs become weakened, the food does not satisfy the appetite, and there is a craving for more stimulating foods and drinks. These produce an immediate effect, and are freely indulged in. Under their influence, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. But there is always a reaction. The nervous system, having been unduly excited, borrows power for present use from its future resources; and all this temporary invigoration of the system is followed by depression. The appetite, educated to crave something stronger, soon calls for tobacco, wines, and liquors. [Cf: The Health Reformer 12-01-87 para. 05] p. 462, Para. 2, [1887MS].

The more the appetite is indulged, the more imperative are its demands, and the more difficult it is to control. The more debilitated the system becomes, and the less able to do without unnatural stimulants, the more the passion for these things increases, until the

will is overborne, and there seems to be no power to deny the unnatural craving. [Cf: The Health Reformer 12-01-87 para. 06] p. 462, Para. 3, [1887MS].

We are to be temperate in all things. Not only should we be careful to exercise judgment in the selection of proper food, but strict temperance in eating and in drinking is essential to a healthy preservation and vigorous exercise of all the functions of the body; for intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties.-- *Mrs. E. G. White*. [Cf: The Health Reformer 12-01-87 para. 07] p. 462, Para. 4, [1887MS].